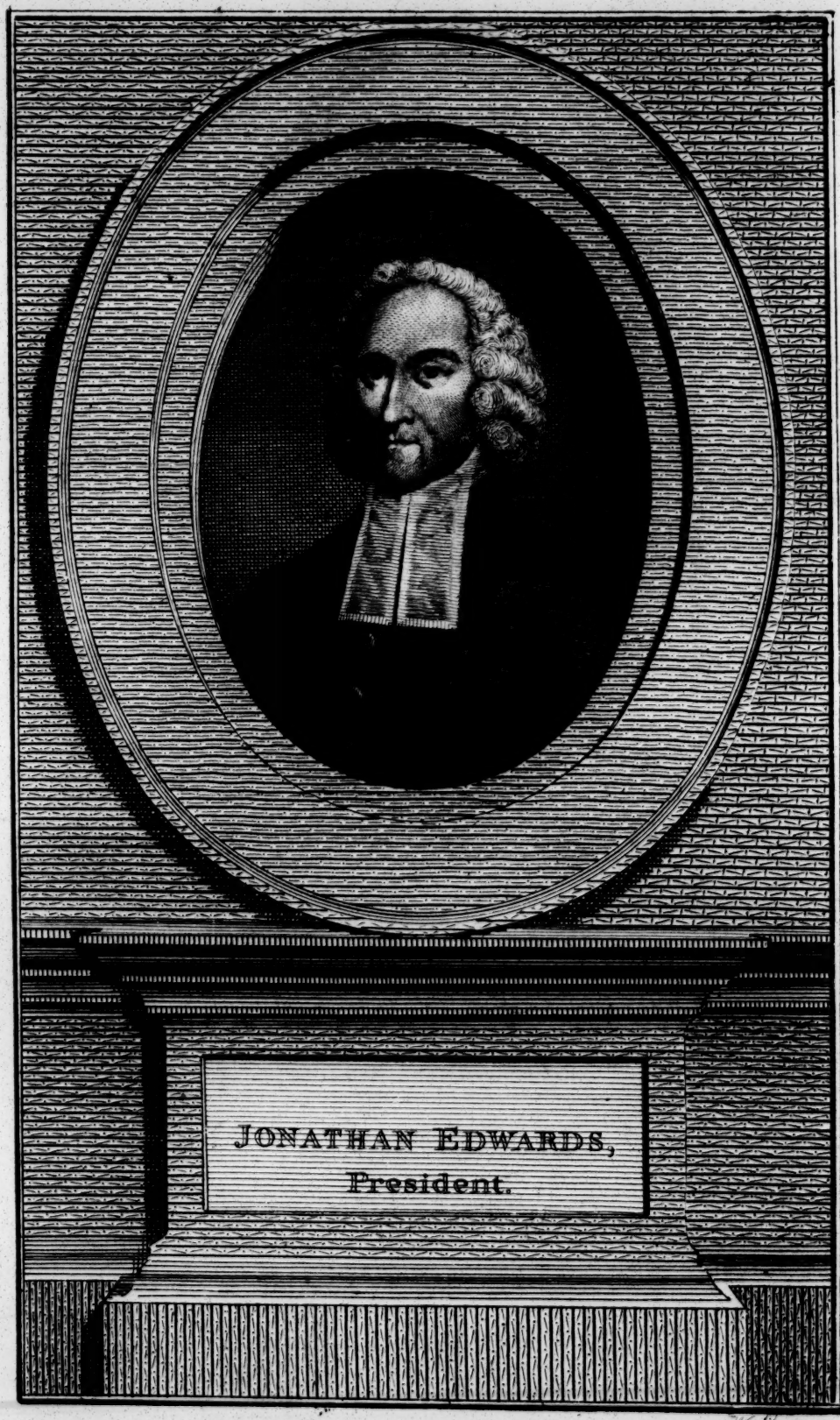
JONATHAN EDWARDS,
President.
Walker. sc

HISTORY
OF
REDEMPTION,
ON A PLAN ENTIRELY ORIGINAL:
EXHIBITING
The gradual discovery and accomplishment of the DIVINE PURPOSES
IN THE
SALVATION OF MAN;
Including a comprehensive View of
CHURCH HISTORY,
AND THE FULFILMENT OF
SCRIPTURE PROPHECIES.
BY THE LATE REVEREND
JONATHAN EDWARDS,
PRESIDENT OF THE COLLEGE OF NEW JERSEY.

To which are now added
NOTES,
HISTORICAL, CRITICAL, and THEOLOGICAL,
WITH THE
LIFE AND EXPERIENCE
OF THE AUTHOR.

Whoso is wise, and will consider these things, even they shall understand the loving kindness of the LORD.——Ps. cvii.

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THE

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OF THIS EDITION OF

PRESIDENT EDWARDS's

HISTORY OF REDEMPTION,

IT IS MOST RESPECTFULLY DEDICATED

BY THEIR OBLIGED HUMBLE SERVANT,

THOMAS PITCHER.

No. 44, Barbican.

PREFACE

TO THE FIRST EDITION.

IT has long been desired by the friends of Mr. Edwards, that a number of his manuscripts should be published; but the disadvantages under which all posthumous publications must necessarily appear, and the difficulty of getting any considerable work printed in this infant country hitherto, have proved sufficient obstacles to the execution of such a proposal. The first of these obstacles made me doubt, for a considerable time after these manuscripts came into my hands, whether I could, consistently with that regard which I owe to the honour of so worthy a parent, suffer any of them to appear in the world. However, being diffident of my own sentiments, and doubtful whether I were not over-jealous in this matter, I determined to submit to the opinion of gentlemen who are friends both to the character of Mr. Edwards and to the cause of truth. The consequence was, that they gave their advice for publishing them.

The other obstacle was removed by a gentleman in the church of Scotland, who was formerly a correspondent of Mr. Edwards.* He engaged a bookseller to undertake the work, and also signified his desire that these following discourses in particular might be made public.

* Dr. ERSKINE of Edinburgh.

Mr. Edwards had planned a body of divinity, in a new method, and in the form of a hiſtory; in which he was firſt to ſhew, how the moſt remarkable events in all ages, from the fall to the preſent times, recorded in ſacred and profane hiſtory, were adapted to promote the work of redemption; and then to trace, by the light of ſcripture-prophecy, how the ſame work ſhould be yet farther carried on even to the end of the world. His heart was ſo much ſet on executing this plan, that he was conſiderably averſe to accept the preſidentſhip of Prince-town college, leſt the duties of that office ſhould put it out of his power.

The outlines of that work are now offered to the public, as contained in a ſeries of ſermons preached at Northampton in 1739,* without any view to publication. On that account, the reader cannot reaſonably expect all that from them, which he might juſtly have expected, had they been written with ſuch a view, and prepared by the Author's own hand for the preſs.

As to elegance of compoſition, which is now eſteemed ſo eſſential to all publications, it is well known that the Author did not make that his chief ſtudy. However, his other writings, though deſtitute of the ornaments of fine language, have, it ſeems, that ſolid merit which has procured, both to themſelves and to him, a conſiderable reputation in the world, and with many an high eſteem. It is hoped

* This is neceſſary to be remembered by the reader, in order to underſtand ſome chronological obſervations in the following work.

that

that the reader will find in theſe diſcourſes many traces of plain good ſenſe, ſound reaſoning, and thorough knowledge of the ſacred oracles, and real unfeigned piety: and that as the plan is new, and many of the ſentiments uncommon, they may afford entertainment and improvement to the ingenious, the inquiſitive, and the pious reader; may confirm their faith in God's government of the world, in our holy Chriſtian religion in general, and in many of its peculiar doctrines; may aſſiſt in ſtudying with greater pleaſure and advantage the hiſtorical and prophetical books of ſcripture; and excite to a converſation becoming the goſpel.

That this volume may produce theſe happy effects in all who ſhall peruſe it, is the hearty deſire and prayer of

The reader's moſt humble ſervant,

Newhaven, Feb.
25, 1773. JONATHAN EDWARDS.

ADVER-

ADVERTISEMENT

TO THIS EDITION.

THE preceding Preface, by Dr. JONATHAN EDWARDS of Newhaven, (Son of PRESIDENT EDWARDS, and Member of the Connecticut Society of Arts and Sciences) has ſufficiently apprized the reader of the nature of the following Work; we have only to add that the original papers, being remitted to Dr. ERSKINE, were by him reduced from the form of Sermons to that of a Treatiſe, and publiſhed at *Edinburgh*.

Two material defects were, however, complained of in that Edition: Firſt, that only mere hints were ſometimes dropt of an important idea, which the Author would doubtleſs have enlarged on, had he prepared the work for publication: and ſecondly, that many of the hiſtorical and critical obſervations were not ſupported with proper authorities, which in pulpit diſcourſes would have been impertinent, but became highly neceſſary in a publication.

For theſe defects there appeared no remedy, but ſupplying, in the form of notes, what, probably the Author would for the moſt part have inſerted in the body of the work.

The celebrity of the Author, from whom many of the notes are ſelected, will ſtamp *them* with ſufficient credit: for the *others*, the publiſher has to confeſs his obligations to Gentlemen, whoſe names he would be proud to mention if permitted.

The *Life* and *Experience* of the *Author*, the *Syllabus*, *General Index*, *Table* of *Texts* explained, and other improvements of *this* Edition, will, it is hoped, alſo contribute to render it more generally acceptable and uſeful.

LONDON,
DEC. 27, 1788.

AUTHORS

AUTHORS cited in the following Work.

Addiſon.
Ainſworth.
Allen, Dr.
Allix, Dr.
Bacon, Lord.
Barnabas, St.
Baxter, R.
Bede.
Bennett, B.
Bingham.
Blackwell.
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Calvin.
Cave, Dr.
Celſus.
Claude.
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Cruden.
De Laune.
De Lolme.
Diodorus.
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Findlay.
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Fox.
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Gill, Dr.
Glynn, Dr.
Gruterus.
Guiſe, Dr.
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Harris, Dr.
Helvicus.
Henry, M.
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Hervey.
Homer.
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Jamblicus.
Jarchi.
Jenyns, Soame.
Ignatius, St.
Joſephus.
Juſtin Martyr.
Kennett.
Kimchi.
Lactantius.
Lardner.
Le Pluche, Abbé.
Le Clerc.
Levi,
Lightfoot, Dr.
Lipſius.
Locke.

Lowman.
Lowth, Bp.
M'Ewen.
Maimonides.
Mather.
Mede.
Menachem.
Michælis.
Middleton, Dr.
Milton.
Moore, Dr.
Newcome, Bp.
Newton, Sir Iſaac.
——— Bp.
——— Mr.
Owen, Dr.
Parkhurſt.
Patrick, Bp.
Pearſon, Bp.
Pike.
Platina.
Pliny.
Plutarch.
Pope, A.
Prideaux, Dr.
Poole.
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Reader.
Reinerus.
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Scott, Dr.
Serces.
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Shuckford, Dr.
South, Dr.
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Tacitus.
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Taylor, J.
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Tenniſon, Abp
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Univerſal Hiſt.
Watts, Dr.
Warburton, Bp,
Ward, Dr.
Whitby, Dr.
Whitfield.
Winter, R.
Wolfius.
Young, A.
——— Dr. E.

THE

LIFE AND EXPERIENCE

OF THE REVEREND

JONATHAN EDWARDS.

BIOGRAPHY is confeſſedly a very agreeable ſtudy, and when eminent and good men are the ſubjects of it, no leſs inſtructive and improving. We contemplate with pleaſure thoſe who have attained degrees of virtue or knowledge which ourſelves are ſeeking; and there is a voice in acts of piety and benevolence, like that of the Redeemer, 'Go thou and do likewiſe:' but CHRISTIAN BIOGRAPHY has another end in view; we are taught to conſider believers as 'The workmanſhip of Chriſt Jeſus, 'created anew unto good works:' and certainly the freeneſs and power of divine grace are no leſs conſpicuous in theſe, than are the other attributes of Deity in the works of nature and providence. Or, to borrow another metaphor of inſpiration, they are the living Epiſtles of Jeſus Chriſt, and have theſe particular advantages over thoſe inſcribed with ink and pen, that they are both more durable and more legible — they are *living* and as durable as eternal life; they are 'ſeen and read of all 'men:' for the moſt illiterate can read the language of a holy life, though they may not be able to read a line or a letter of the inſpired volume.

PRESIDENT EDWARDS, the author of the enſuing Hiſtory, was one of the wiſeſt, beſt, and moſt uſeful preachers

this

this age has produced; his writings exhibit a remarkable ſtrength of intellect; the perſpicuity of thought and depth of penetration diſcovered in his vindication of the great doctrines of Chriſtianity, prove him to be a good ſcholar, a bright genius, and a great divine.

This learned and moſt excellent man was born at Windſor, in the province of Connecticut, October 5th, 1703; was entered at Yale College in 1716, and made bachelor of arts in 1720, before he was ſeventeen years of age. His mental powers opened themſelves ſo early and ſo vigorouſly, that he read Locke's Eſſay upon Human Underſtanding with uncommon delight at thirteen years of age; even at that period diſcovering a depth, ſolidity, and penetration of mind, which found nothing ſo pleaſant to itſelf as the exerciſe of its own powers.

He lived at college near two years after taking this firſt degree, preparing himſelf, principally, for the ſacred function. After paſſing the uſual trials, he was licenſed, according to the cuſtom of the college and the form of religion in the province, to preach the goſpel as a candidate.

In Auguſt 1722, he received a call to preach to the Engliſh Preſbyterians at New York, where he continued with approbation above eight months. This ſociety was then too ſmall to maintain a miniſter; and therefore, in the ſpring of the year 1723, he returned to his father's houſe in Connecticut, where, during the following ſummer, he followed his ſtudies with the cloſeſt application. It appears, however, that he had a deep ſenſe of the chriſtian and miniſterial profeſſion upon his mind during his abode at New York, that the people he watched over became very dear to him, and that he left them at laſt with great regret.

In the ſpring of the year 1724, having taken his maſter's degree in the year before, he was choſen tutor of Yale College, and he followed this duty above two years. It muſt be owned, that this was an engagement of great conſequence for a young man of twenty-one, who, by his early introduction into the miniſtry, and other avocations, could not have found too many opportunities

tunities for his own improvement: but the ſtrength of his mind overcame what are uſually inſuperable difficulties in the way of the generality; and perhaps his genius acted more forcibly from its not being confined with academical fetters, which elevated geniuſes can ſeldom endure.

In September 1726, he reſigned his tutorſhip, in conſequence of the invitation of the people at Northampton, in Connecticut, for aſſiſtance to his mother's father, Mr. Stoddard, who was the ſettled miniſter of the town. He was ordained colleague on the 15th of February, 1727, in the twenty-fourth year of his age, and continued in the miniſterial ſervice there till the 22d of June, 1750, when he was diſmiſſed for attempting to reform the church.

What ſeems at firſt to have rendered Mr. Edwards an object of hatred, was a circumſtance, which ſhould have made him, and certainly would, among perſons truly religious, an object of love. Some young perſons of his flock had procured ſome obſcene publications, which they commented upon among themſelves for their own proficiency in laſciviouſneſs, and propagated, with the uſual decency of ſuch perſons, for the infection of others. This came in a ſhort time to Mr. Edwards's ears; and therefore taking occaſion after a ſermon upon Heb. xii. 15, 16. preached for the purpoſe, to call the leading members of his charge together, he informed them of what he had heard, and procured a conſent that the matter ſhould be examined. A committee was appointed for this purpoſe, and to aſſiſt the paſtor. When this was done, Mr. Edwards appointed a time of meeting; and then read a liſt of the names of young perſons, accuſing and accuſed, without ſpecifying under which predicament they ſtood, who were deſired to come together at his houſe.

Upon the declaration of names, it appeared that almoſt all the families in the town had ſome relation or other concerned in the matter; and therefore a great number of the heads of families not only altered their minds

minds about examination, but declared, that their children, &c. ſhould not be called to account for ſuch things as theſe. The town was immediately in a blaze: and this ſo ſtrengthened the hands, or hardened the faces of the guilty, that they ſet their Paſtor at defiance with the greateſt inſolence and contempt.

Thus Mr. Edwards's hands were weakened; and we are told, that he afterwards had but little ſucceſs in his miniſtry; but, on the contrary, that ſecurity and carnality much increaſed among his people, and the youth in particular became more wanton and diſſolute.

All this paved the way for ſomething more. It had been a ſtanding opinion among this people for ſome time, countenanced alſo by their late paſtor, "That unconverted perſons," known to be ſuch by the ungodlineſs of their lives, or their ignorance of divine truth, "had notwithſtanding a right in the ſight of God to the ſacrament of the Lord's ſupper; and that, therefore, it was their duty to partake of it, even though they had no appearance of the grace and holineſs, which the goſpel ſtates to be inſeparable from true believers. It was ſufficient if they were outward and viſible members; ſo that they, who really rejected Jeſus Chriſt, and diſliked the goſpel-way of ſalvation in their hearts, and knew that this was true of themſelves, might (inconceivable as it appears) make the profeſſion without lying and hypocriſy."

To the common inconveniences always attending a national church, where it is impoſſible to examine every man's profeſſion, or to keep him from diſgracing it, here is an addition becoming the diſciples of Ignatius of Loyola, by which men may be hypocrites without the guilt of hypocriſy, and lyars without the imputation of ſin. A convenient ſort of principle indeed to men of a certain caſt; but by no means to thoſe, who are never to forget, that 'Fornication and all uncleanneſs, filthineſs, or 'fooliſh talking, ſhould not be even named amongſt 'them, as becometh ſaints.' [See Eph. v. 3—7.]

Mr

Mr. Edwards had long been uneaſy upon the prevalence of this principle, (one of the moſt ſtrange that ever any church of Chriſt avowed) and upon his own yielding to the example of his predeceſſor and to a practice ſettled before he came thither. His doubts and uneaſineſs, as might be expected from ſo good a man, increaſed upon him, and drove him at length to a thorough inveſtigation of the ſubject; the reſult of which was a clear conviction of the error, and a firm determination to expoſe it. He was convinced, that "To be a *viſible* Chriſtian was to put on the appearance of a *real* one; that the profeſſion of chriſtianity was a profeſſion of that, in which real chriſtianity conſiſts;" and that, therefore, as the Lord's ſupper was intended for real Chriſtians, none ought to come to it, who were not at leaſt profeſſors of real chriſtianity, and to whom no imputation of allowed ungodlineſs could juſtly be made.

The declaration of his mind upon this head, among ſuch a kind of men, raiſed an immediate clamour, and put the town into as great a ferment as the preaching of an holy apoſtle had long before occaſioned at Epheſus. They were all in an uproar; and 'Diſmiſs him, diſmiſs 'him,' was the univerſal cry of men, women, and elders. He had touched a favourite ſin, and a favourite principle which protected it: and (what was a very great truth, though not in their ſenſe of it) he was no longer fit to be their paſtor. He attempted to reaſon with them calmly; but it was oppoſing his breath to the winds, the general cry was to have him diſmiſſed.

Mr. Edwards, when they would not hear him, wiſhed to refer the matter to ſome neighbouring miniſters; but this being rejected, he attempted to diſcuſs the matter in a courſe of lectures, which he began for the purpoſe; but although numbers came from the adjoining parts, very few of his own congregation would attend. So intoxicating is the nature of human prejudice, when once indulged, that men will rather renounce their reaſon than reſume their temper.

He uſed all means in his power to reduce them at leaſt to a calm, if not a charitable, temper; to hear and weigh, with a little attention, what he had to ſay for himſelf; and not to condemn him, were it only for their own ſakes, without ſome ſhadow of a reaſon! But his meekneſs and modeſty were treated as conceſſions againſt himſelf, and only raiſed the inſolence and fury of his adverſaries, inſtead of ſoftening them into peace. Nothing would ſerve their turn (how plainly ſoever againſt their ſpiritual and real intereſt) but an abſolute ſeparation.

Mr. Edwards, finding all methods ineffectual to reſtrain the torrent of virulence, ſlander, and falſhood rolling upon him, at length yielded to the artifice of theſe men in packing a council, compoſed chiefly of their own friends; theſe, after ſome unavailing attempts for a reconciliation, paſſed a reſolve, by the majority of one voice only, to this effect, That it was expedient that the paſtoral relation between Mr. Edwards and his church ſhould be diſſolved, if they perſiſted in requiring it. This being reported to the people, they immediately voted his diſmiſſion by a majority of two hundred againſt twenty, and he was accordingly diſmiſſed June 22, 1750.

Thus had theſe people the infamy of endeavouring to ruin the moſt able and celebrated divine, who hath as yet been born in America. But they knew not their own mercies; ſuch a man as Mr. Edwards would impart honour to any country or profeſſion, and be readily embraced by the wiſe and good in all. The few abhorrers of this atrocious act entered an unavailing proteſt againſt it. The good man, ſhocked rather for his enemies than for himſelf, preached a moſt ſolemn and affecting farewell diſcourſe, which was afterwards publiſhed, on II. Cor. i. 4. on which he raiſed this doctrine, "That miniſters, and the people who have been under their care, muſt meet one another at the tribunal of Chriſt." The malice of his enemies did not ſtop here; for when at times there was no preacher to ſupply the pulpit, he cheerfully gave them his ſervice, rather than it ſhould be empty.

empty. This kindneſs, which would have conciliated more ingenuous minds, only increaſed the unhappy flame kindled in theirs, inſomuch that they called the town together, and voted, that he ſhould preach among them no more. And ſo they frequently went without preaching, rather than have the free miniſtrations of a man, *of whom the world itſelf was not worthy.*

Thus ended his ſervice of near four-and-twenty years to an undiſcerning and ungrateful people, who had been much upon his heart, and for whom he had always expreſſed a very tender concern. "For their good he was always writing, contriving, and labouring; for them he had poured out ten thouſand fervent prayers; and in their welfare he had rejoiced as one that findeth great ſpoil." Yet all their deteſtable conduct did not alter the frame of his mind. "He was calm, ſedate, and humble under the moſt injurious treatment: his reſolution and conduct in the whole affair were truly wonderful, and cannot be ſet in ſo beautiful and affecting a light by any deſcription, as they appeared in to his friends who were eye-witneſſes."

This incomparable man was now in the decline of life, with little or no income beſides his ſtipend: and this throws the greateſt light upon his faithfulneſs and ſincerity: nor had he any view of ſupport from another appointment; for he knew not how far the malice of his people might extend to prevent it, or the prejudice of his diſmiſſion operate againſt him elſewhere: neither was he capable (alas, what pity he ſhould be driven to think of it!) to take up any other buſineſs for a ſupport. Thus poverty and diſgrace were before him. But he knew that he had a good Maſter. He had divine comfort in his ſoul; and in a ſhort time Providence provided for both him and his family.

Aſhamed of this unparalleled baſeneſs to ſo excellent a man, his friends, or rather the friends of godlineſs, adminiſtered to his relief: and he was ſoon after appointed to the miſſion at Stockbridge; but not before

ſome other inſolent and bitter attempts had been made to ruin his reputation, as well as to deprive him of bread.

It may not be improper here to add, that one of the ringleaders in this iniquitous buſineſs was ſo ſtung with his conduct towards Mr. Edwards, that he afterwards made a public confeſſion of his guilt, in a letter to the Rev. Mr. Hall, of Sutton, which letter, after having enumerated the particulars of his oppoſition to that good man, concludes thus, "In theſe inſtances, Sir, of my conduct, and others (to which you was not privy) in the courſe of that moſt melancholy contention with Mr. Edwards, wherein I now ſee that I was very much influenced by vaſt pride, ſelf-ſufficiency, ambition, and vanity, I appear to myſelf vile; and doubtleſs much more ſo to others who are more impartial; and do, in the review thereof, abhor myſelf, and repent ſorely: and if my own heart condemns me, it behoves me ſolemnly to remember, that God is greater, and knoweth all things; and I hereby own, Sir, that ſuch treatment of Mr. Edwards, as is herein before mentioned, wherein I was ſo deeply concerned and active, was particularly and very aggravatedly ſinful and ungrateful in me, becauſe I was not only under the common obligations of each individual of the ſociety to him, as a moſt able, diligent, and faithful paſtor; but I had alſo received many inſtances of his tenderneſs, goodneſs, and generoſity to me, as a young kinſman, whom he was diſpoſed to treat in a moſt friendly manner. Indeed, Sir, I muſt own, that by my conduct in conſulting and acting againſt Mr. Edwards, within the time of our moſt unhappy diſputes with him, and eſpecially in and about that abominable remonſtrance, I have ſo far ſymbolized with Balaam, Ahithophel, and Judas, that I am confounded and filled with terror oftentimes when I attend to the moſt painful ſimilitude. And I freely confeſs, that on account of my conduct above mentioned, I have the greateſt reaſon to tremble at thoſe moſt ſolemn and awful words of our Saviour, Matt. xviii. 6. and

thoſe in Luke xth, at the 16th: And I am moſt ſorely ſenſible that nothing but that infinite grace and mercy, which ſaved ſome of the betrayers and murderers of our bleſſed Lord and the perſecutors of his martyrs, can pardon me; in which alone I hope for pardon, for the ſake of Chriſt, whoſe blood (bleſſed be God) cleanſeth from all ſin. And I moſt heartily wiſh and pray, that the town and church of Northampton would ſeriouſly and carefully examine whether they have not abundant cauſe to judge, that they are now lying under great guilt in the ſight of God: and whether thoſe of us, who were concerned in that moſt awful contention with Mr. Edwards, can ever more reaſonably expect God's favour and bleſſing, until our eyes are opened, and we become thoroughly convinced that we have greatly provoked the moſt High, and been injurious to one of the beſt of men; and until we ſhall be thoroughly convinced that we have dreadfully perſecuted Chriſt by perſecuting and vexing that juſt man and ſervant of Chriſt; until we ſhall be humble as in the duſt therefore, and till we openly in full terms, and without baulking the matter, confeſs the ſame before the world, and moſt humbly and earneſtly ſeek forgiveneſs of God, and do what we can to honour the memory of Mr. Edwards, and clear it of all the aſperſions which are unjuſtly caſt upon him; ſince God has been pleaſed to put it beyond our power to aſk his forgiveneſs. Such terms I am perſuaded the great and righteous God will hold us to, and that it will be in vain for us to hope to eſcape with impunity in any other way. This I am convinced of with regard to myſelf, and this way I moſt ſolemnly propoſe to take to myſelf (if God in his mercy ſhall give me opportunity) that ſo by making free confeſſion to God and man of my ſin and guilt, and publickly taking ſhame to myſelf therefore, I may give glory to the God of Iſrael, and do what in me lies, to clear the memory of that venerable man from the wrongs and injuries I was ſo active in bringing on his reputation and character; and I thank

thank God that he has been pleaſed to ſpare my life and opportunity therefore to this time, and am ſorry that I have delayed the affair ſo long."

Mr. Edwards, who was able to ſhine in the ſeats of learning, and ſome time hence was called to preſide over one, was now delegated to the inſtruction of ſavage Indians at Stockbridge. This place is in the weſtern part of Maſſachuſet's Bay, and about ſix miles from Mr. Edwards's former reſidence at Northampton. He was fixed here on the 8th of Auguſt, 1751; and here he continued his labours, in more peace and quietneſs than he had ever known before, for ſix years. In this interval, though much in years, he made greater attainments in knowledge, and wrote more for the church of God, than he had ever been able to do, within the ſame ſpace of time, during the former part of his life. In this retirement, he compoſed his deepeſt and moſt valuable works; ſo that when, in his own judgement, as well as that of others, his uſefulneſs ſeemed to be cut off, he found greater opportunities of ſervice than ever. A pleaſing calm, after ſo grievous a ſtorm, to his troubled mind!

On the death of Mr. Aaron Burr, preſident of New Jerſey College, which was on the 24th of September, 1757, the truſtees of that ſeminary unſolicited choſe Mr. Edwards to ſucceed him: but our excellent author was with difficulty prevailed upon to accept it; modeſtly alledging his own inſufficiency, ill health, and diſuſe to that kind of life. At length, upon the arguments and perſuaſions of his brethren in the miniſtry, he accepted of this preſidency, and went from Stockbridge to Prince Town in January, 1758. But the end of his labours was approaching; he had only preached two or three ſermons, and had not entered fully upon the duties of his new office, when he was called to glory. The ſmall pox, which has always been unuſually fatal in America, had infected Prince Town, which induced the phyſician of the place to adviſe him to be inoculated, with the conſent of the corporation. Accordingly he was inoculated

lated on the 13th of February, and his diſorder at firſt ſeemed to be favourable; but a fever coming on, and the puſtules laying much in his throat, no proper medicines could be adminiſtered, and therefore the violence of it raged, till it put an end to his uſeful life, on the 22d of March, 1758, in the fifty-fifth year of his age.

When he was ſenſible that death was approaching, he called his daughter (who was the only part of his family which had yet removed with him,) and addreſſed her in the following words: 'Dear Lucy, it ſeems to me to be 'the will of God, that I muſt ſhortly leave you: there-'fore, give my kindeſt love to my dear wife, and tell her, 'that the uncommon union, which has ſo long ſubſiſted 'between us, has been of ſuch a nature, as I truſt is ſpi-'ritual, and therefore will continue for ever. I hope 'ſhe will be ſupported under ſo great a trial, and ſubmit 'cheerfully to the will of God. And as to my children, 'you are now like to be left fatherleſs, which I hope will 'be an inducement to you all to ſeek a father, who will 'never fail you.' He deſired that his funeral might not be attended with parade (as is uſual in America,) but rather ſomething be given to the poor. He could ſay but little in his ſickneſs, owing to the nature and ſeat of his diſorder; but juſt at the laſt, when ſurrounded by friends lamenting their own loſs and that of the church and college, he ſaid, to their great ſurprize, as they did not imagine he heard them or was able to ſpeak, 'Truſt in God, 'and ye need not fear,:' and then, almoſt literally, fell aſleep in Jeſus.

We are perſuaded our readers will be abundantly gratified with the account of our author's experience as written by himſelf; and therefore ſhall make no apology for ſubjoining almoſt the whole of it.

In this narrative we find our great and celebrated metaphyſician relating the manner of God's dealings with his ſoul, in a ſtile that breathes all the humility and ſimplicity of a little child. "It is peculiarly ſweet to obſerve," ſays an evangelical writer, "that in matters of

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ſpiritual concern, the philoſopher and the ploughman, if truly regenerated, have the ſame feelings, and ſpeak the ſame language: they all 'eat of the ſame ſpiritual meat, and drink of the ſame ſpiritual rock, which follows them, and that rock is Chriſt.' Hence that ſimilitude of experience or (to ſpeak figuratively) that ſtrong and ſtriking family likeneſs, which obtains among the converted people of God, in every period of time, and in every nation under heaven. They all without exception feel themſelves totally ruined by original ſin; they all without exception take refuge in the righteouſneſs and croſs of Chriſt; and unite in aſcribing the whole praiſe of their ſalvation to the alone free grace and ſovereign mercy of Father, Son, and Spirit."

"I had," ſays Mr. Edwards, "a variety of concerns and exerciſes about my ſoul from my childhood; but had two more remarkable ſeaſons of awakening, before I met with that change by which I was brought to thoſe new diſpoſitions, and that new ſenſe of things, that I have ſince had. The firſt time was when I was a boy, ſome years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my ſoul's ſalvation; and was abundant in duties. I uſed to pray five times a day in ſecret, and to ſpend much time in religious talk with other boys; and uſed to meet with them to pray together. I experienced I know not what kind of delight in religion; my mind was much engaged in it, and had much ſelf-righteous pleaſure; and it was my delight to abound in religious duties. I, with ſome of my ſchoolmates, joined together and built a booth in a ſwamp, in a very ſecret and retired place, for a place of prayer. And, beſides, I had particular ſecret places of my own in the woods, where I uſed to retire by myſelf, and uſed to be, from time to time, much affected. My affections ſeemed to be lively and eaſily moved, and I ſeemed to be in my element, when I engaged in religious duties: and I am ready to think, many are deceived with ſuch affections,

tions, and ſuch a kind of delight, as I then had in religion, and miſtake it for grace.

" But in proceſs of time, my convictions and affections wore off, and I entirely loſt all thoſe affections and delights, and left off ſecret prayer, at leaſt as to any conſtant performance of it; and returned like a dog to his vomit, and went on in ways of ſin.

" Indeed I was at ſome times very uneaſy, eſpecially towards the latter part of the time of my being at college. Till it pleaſed God, in my laſt year at college, at a time when I was in the midſt of many uneaſy thoughts about the ſtate of my ſoul, to ſeize me with a pleuriſy; in which he brought me nigh to the grave, and ſhook me over the pit of hell.

" But yet, it was not long after my recovery, before I fell again into my old ways of ſin. But God would not ſuffer me to go on with any quietneſs; for I had great and violent inward ſtruggles: till after many conflicts with wicked inclinations, and repeated reſolutions, and bonds that I laid myſelf under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward ſin, and to apply myſelf to ſeek my ſalvation, and practiſe the duties of religion; but without that kind of affection and delight that I had formerly experienced. My concern now wrought more by inward ſtruggles and conflicts, and ſelf-reflections: I made ſeeking my ſalvation the main buſineſs of my life; but yet it ſeems to me, I ſought after a miſerable manner; which has made me ſometimes ſince to queſtion, whether ever it iſſued in that which was ſaving; being ready to doubt, whether ſuch miſerable ſeeking was ever ſucceeded. But yet I was brought to ſeek ſalvation in a manner that I never was before; I felt a ſpirit to part with all things in the world for an intereſt in Chriſt. My concern continued and prevailed, with many exerciſing thoughts and inward ſtruggles; but yet it never ſeemed to be proper to expreſs my concern that I had, by the name of terror.

" From my childhood up, my mind had been wont to be full of objections againſt the doctrine of God's

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ſovereignty, in chooſing whom he would to eternal life, and rejecting whom he pleaſed; leaving them eternally to periſh. . . . . It uſed to appear like a horrible doctrine to me; but I remember the time very well, when I ſeemed to be convinced, and fully ſatisfied, as to this ſovereignty of God, and his juſtice in thus eternally diſpoſing of men according to his ſovereign pleaſure; but never could give an account how, or by what means, I was thus convinced; not in the leaſt imagining, in the time of it, nor a long time after, that there was any extraordinary influence of God's Spirit in it; but only that now I ſaw farther, and my reaſon apprehended the juſtice and reaſonableneſs of it. However, my mind reſted in it; and it put an end to all thoſe cavils and objections that had till then abode with me all the preceding part of my life. But I have oftentimes, ſince that firſt conviction, had quite another kind of ſenſe of God's ſovereignty than I had then. I have often ſince, not only had a conviction, but a *delightful* conviction. The doctrine of God's ſovereignty has very often appeared an exceeding pleaſant, bright, and ſweet doctrine to me; and abſolute ſovereignty is what I love to aſcribe to God. But my firſt conviction was not with this."

This part of our excellent Author's experience reminds us of the ſeventeenth Article of the Church of England, which aſſerts, that "The godly conſideration of predeſtination, and of our election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons." Such indeed have many found it; but let it be remembered, it is only the *godly conſideration* of predeſtination that is thus comfortable; that this muſt be connected with the evidence of our *election* in Chriſt, and that to *godly perſons* only is this contemplation ſweet and profitable; to others it may be dangerous, and it muſt be painful. An amiable divine has obſerved, "That none ſhould go to the univerſity of Predeſtination, until they have been at the grammar ſchool of Faith and Repentance."

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" The firſt that I remember that ever I found any thing of that ſort of inward ſweet delight in God and divine things, that I have lived much in ſince, was on reading thoſe words, [I. Tim. i. 17.] 'Now unto the King eter-'nal, immortal, inviſible, the only wiſe God, be honour 'and glory for ever and ever, Amen.' As I read the words, there came into my ſoul, and was as it were diffuſed through it, a ſenſe of the glory of the Divine Being; . . . . quite different from any thing I ever experienced before. Never any words of ſcripture ſeemed to me as theſe words did. I thought with myſelf, how excellent a Being that was, and how happy I ſhould be, if I might enjoy that God, and be wrapt up to God in heaven, and be as it were ſwallowed up in him. I kept ſaying, and as it were ſinging over theſe words of ſcripture to myſelf; and went to prayer, to pray to God that I might enjoy him; and prayed in a manner quite different from what I uſed to do; with a new ſort of affection: but it never came into my thought that there was any thing ſpiritual or of a ſaving nature in this.

" From about that time, I began to have a new kind of apprehenſions and ideas of Chriſt, and the work of redemption, and the glorious way of ſalvation by him. I had an inward ſweet ſenſe of theſe things, that at times came into my heart, and my ſoul was led away in pleaſant views and contemplations of them; and my mind was greatly engaged to ſpend my time in reading and meditating on Chriſt, and the beauty and excellency of his perſon, and the lovely way of ſalvation by free grace in him. I found no books ſo delightful to me, as thoſe that treated of theſe ſubjects. Thoſe words, [Cant. ii. 1.] uſed to be abundantly with me, 'I am the roſe of Sharon, 'and the lily of the vallies.' The words ſeemed to me ſweetly to repreſent the lovelineſs and beauty of Jeſus Chriſt. And the whole book of Canticles uſed to be pleaſant to me, and I uſed to be much in reading it about that time; and found, from time to time, an inward ſweetneſs that uſed, as it were, to carry me away in my contemplations. The ſenſe I had of divine things,

would often of a ſudden, as it were, kindle up a ſweet burning in my heart, an ardour of my ſoul, that I know not how to expreſs.

" After this my ſenſe of divine things gradually increaſed, and became more and more lively, and had more of that inward ſweetneſs. The appearance of every thing was altered; there ſeemed to be, as it were, a calm, ſweet caſt or appearance of divine glory, in almoſt every thing. God's excellency, his wiſdom, his purity and love, ſeemed to appear in every thing; in the ſun, moon, and ſtars; in the clouds, and blue ſky; in the graſs, flowers, trees; in the water, and all nature; which uſed greatly to fix my mind. I often uſed to ſit and view the moon for a long time; and ſo in the day-time ſpent much time in viewing the clouds and ſky, to behold the ſweet glory of God in theſe things; in the mean time ſinging forth, with a low voice, my contemplations of the Creator and Redeemer: and ſcarce any thing, among all the works of nature, was ſo ſweet to me as thunder and lightning; formerly, nothing had been ſo terrible to me. I uſed to be a perſon uncommonly terrified with thunder, and it uſed to ſtrike me with terror when I ſaw a thunder-ſtorm riſing: but now, on the contrary, it rejoiced me. I felt God at the firſt appearance of a thunder-ſtorm, and uſed to take the opportunity, at ſuch times, to fix myſelf to view the clouds, and ſee the lightnings play, and hear the majeſtic and awful voice of God's thunder, which oftentimes was exceedingly entertaining, leading me to ſweet contemplations of my great and glorious God; and while I viewed, uſed to ſpend my time, as it always ſeemed natural to me, to ſing or chant forth my meditations; to ſpeak my thoughts in ſoliloquies, and ſpeak with a ſinging voice.

" I felt then a great ſatisfaction as to my good eſtate; but that did not content me. I had vehement longings of ſoul after God and Chriſt, and after more holineſs, wherewith my heart ſeemed to be full, and ready to break; which often brought to my mind the words of the Pſalmiſt, [Pſal. cxix. 28.] 'My ſoul breaketh for the

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longing it hath.' I often felt a mourning and lamenting in my heart, that I had not turned to God ſooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; I was almoſt perpetually in the contemplation of them: ſpent moſt of my time in thinking of divine things, year after year; and uſed to ſpend abundance of my time in walking alone in the woods and ſolitary places for meditation, ſoliloquy, and prayer, and converſe with God: and it was always my manner, at ſuch times, to ſing forth my contemplations; and was almoſt conſtantly in ejaculatory prayer wherever I was. Prayer ſeemed to be natural to me, as the breath by which the inward burnings of my heart had vent.

"The delights which I now felt in things of religion were of an exceeding different kind from thoſe forementioned, that I had when I was a boy; they were totally of another kind; and what I then had no more notion or idea of, than one born blind has of pleaſant and beautiful colours: they were of a more inward, pure, ſoul-animating and refreſhing nature. Thoſe former delights never reached the heart; and did not ariſe from any ſight of the divine excellency of the things of God; or any taſte of the ſoul-ſatisfying, and life-giving good, there is in them."

Mr. Edwards muſt certainly be the beſt judge of his own feelings; but we have ſometimes queried whether our Author, and ſome other excellent men, have not erred in imputing their firſt conviction and early experience in religion to ſome other cauſe, which ought rather to be attributed to the agency of the Divine Spirit. It certainly does not follow, that becauſe our firſt views of divine things are leſs clear, and our firſt religious affections leſs ſpiritual, than afterwards, that they do not proceed from the ſame cauſe. The early beamings of the dawn, and the noon-tide ſun beams, though they differ immenſely in their degree of light and heat, are certainly of the ſame nature, and proceed from the ſame cauſe. When our Lord firſt anointed the eyes of the blind man,

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[Mark viii. 24.] he ſaw 'Men as trees walking;' but when he put his hands on him again, 'he ſaw every man 'clearly;' yet by the ſame hands were both effects produced, and to the ſame Redeemer was the glory of both due.

"My ſenſe of divine things ſeemed gradually to increaſe, till I went to preach at New York, which was about a year and a half after they began. While I was there, I felt them, very ſenſibly, in a much higher degree than I had done before: my longings after God and holineſs were much increaſed; pure and humble, holy and heavenly chriſtianity, appeared exceeding amiable to me. I felt in me a burning deſire to be in every thing a complete Chriſtian; and conformed to the bleſſed image of Chriſt; and that I might live in all things according to the pure, ſweet, and bleſſed rules of the goſpel. I had an eager thirſting after progreſs in theſe things; my longings after it put me upon purſuing and preſſing after them. It was my continual ſtrife day and night, and conſtant inquiry, how I ſhould be more holy, and live more holily, and more becoming a child of God, and diſciple of Chriſt. I ſought an increaſe of grace and holineſs, and that I might live an holy life, with vaſtly more earneſtneſs than ever I ſought grace, before I had it. I uſed to be continually examining myſelf, and ſtudying and contriving for likely ways and means how I ſhould live holily, with far greater diligence and earneſtneſs than ever I purſued any thing in my life; but with too great a dependence on my own ſtrength, which afterwards proved a great damage to me. My experience had not then taught me, as it has done ſince, my extreme feebleneſs and impotence, every manner of way; and the innumerable and bottomleſs depths of ſecret corruption and deceit that there were in my heart. However, I went on with my eager purſuit after more holineſs, and ſweet conformity to Chriſt.

"The heaven I deſired was a heaven of holineſs; to be with God, and to ſpend my eternity in divine love, and holy communion with Chriſt. My mind was very much taken up with contemplations on heaven, and the enjoy-

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ments of thoſe there; and living there in perfect holineſs, humility, and love. And it uſed at that time to appear a great part of the happineſs of heaven, that there the ſaints could expreſs their love to Chriſt. It appeared to me a great clog and hindrance, and burden to me, that what I felt within, I could not expreſs to God, and give vent to, as I deſired: the inward ardour of my ſoul ſeemed to be hindered and pent up, and could not freely flame out as it would. I uſed often to think how in heaven this ſweet principle ſhould freely and fully vent and expreſs itſelf. Heaven appeared to me exceeding delightful as a world of love. It appeared to me that all happineſs conſiſted in living in pure, humble, heavenly, divine love.

"I remember the thoughts I uſed then to have of holineſs. I remember I then ſaid ſometimes to myſelf, I do certainly know that I love holineſs, ſuch as the goſpel preſcribes: it appeared to me, there was nothing in it but what was raviſhingly lovely: it appeared to me to be the higheſt beauty and amiableneſs, above all other beauties, that it was a *divine* beauty, far purer than any thing here upon earth; and that every thing elſe was like mire, filth, and defilement, in compariſon of it.

"Holineſs, as I then wrote down ſome of my contemplations on it, appeared to me to be of a ſweet, pleaſant, charming, ſerene, calm nature; it ſeemed to me, it brought an inexpreſſible purity, brightneſs, peacefulneſs, and raviſhment, to the ſoul; and that it made the ſoul like a field or garden of God, with all manner of pleaſant flowers, that is all pleaſant, delightful, and undiſturbed; enjoying a ſweet calm, and the gentle viviſying beams of the ſun. The ſoul of a true Chriſtian, as I then wrote my meditations, appeared like ſuch a little white flower as we ſee in the ſpring of the year, low and humble on the ground, opening its boſom to receive the pleaſant beams of the ſun's glory; rejoicing, as it were, in a calm rapture, diffuſing around a ſweet fragrancy, ſtanding peacefully and lovingly in the midſt of other flowers round about; all in like manner opening their boſoms to drink in the light of the ſun.

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" There was no part of creature-holineſs that I then, and at other times, had ſo great a ſenſe of the lovelineſs of, as humility, brokenneſs of heart, and poverty of ſpirit; and there was nothing that I had ſuch a ſpirit to long for. My heart, as it were, panted after this, to lie low before God, and in the duſt, that I might be nothing, and that God might be all; that I might become as a little child.

" While I was there, at New York, I ſometimes was much affected with reflections on my paſt life, conſidering how late it was before I began to be truly religious, and how wickedly I had lived till then; and once ſo, as to weep abundantly, and for a conſiderable time together.

" On *January* 12, 1722-3, I made a ſolemn dedication of myſelf to God, and wrote it down; giving up myſelf and all that I had to God; to be for the future in no reſpect my own; to act as one that had no right to himſelf in any reſpect; and ſolemnly vowed to take God for my whole portion and felicity; looking on nothing elſe as any part of my happineſs, nor acting as if it were; and his law for the conſtant rule of my obedience, engaging to fight with all my might againſt the world, the fleſh, and the devil, to the end of my life. But have reaſon to be infinitely humbled, when I conſider how much I have failed of anſwering my obligation.

" I had then abundance of ſweet religious converſation in the family where I lived, with Mr. John Smith, and his pious mother. My heart was knit in affection to thoſe, in whom were appearances of true piety; and I could bear the thoughts of no other companions, but ſuch as were holy, and the diſciples of the bleſſed Jeſus.

" I had great longings for the advancement of Chriſt's kingdom in the world; my ſecret prayer uſed to be in great part taken up in praying for it. If I heard the leaſt hint of any thing that happened in any part of the world, that appeared to me, in ſome reſpect or other, to have a favourable aſpect on the intereſt of Chriſt's kingdom, my ſoul eagerly catched at it, and it would much

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animate and refreſh me. I uſed to be earneſt to read public news letters, mainly for that end, to ſee if I could not find ſome news favourable to the intereſt of religion in the world.

" I very frequently uſed to retire into a ſolitary place on the banks of Hudſon's River, at ſome diſtance from the city, for contemplation on divine things, and ſecret converſe with God; and had many ſweet hours there. Sometimes Mr. Smith and I walked there together, to converſe of the things of God; and our converſation uſed much to turn on the advancement of Chriſt's kingdom in the world, and the glorious things that God would accompliſh for his church in the latter days.

" I had then, and at other times, the greateſt delight in the holy ſcriptures of any book whatſoever; oftentimes in reading it, every word ſeemed to touch my heart. I felt a harmony between ſomething in my heart, and thoſe ſweet and powerful words: I ſeemed often to ſee ſo much light exhibited by every ſentence, and ſuch a refreſhing raviſhing food communicated, that I could not get along in reading: uſed oftentimes to dwell long on one ſentence, to ſee the wonders contained in it; and yet almoſt every ſentence ſeemed to be full of wonders.

" I came away from New York in the month of April 1723, and had a moſt bitter parting with Madam Smith and her ſon: my heart ſeemed to ſink within me, at leaving the family and city, where I had enjoyed ſo many ſweet and pleaſant days. I went from New York to Weathersfield by water. As I ſailed away, I kept ſight of the city as long as I could, and when I was out of ſight of it, it would affect me much to look that way, with a kind of melancholy mixed with ſweetneſs. However that night, after this ſorrowful parting, I was greatly comforted in God at Weſtcheſter, where we went aſhore to lodge, and had a pleaſant time of it all the voyage to Saybrook. It was ſweet to me to think of meeting dear Chriſtians in heaven, where we ſhould never part more. At Saybrook went aſhore to lodge on Saturday, and there

kept Sabbath; where I had a ſweet and refreſhing ſeaſon, walking alone in the fields.

" After I came home to Windſor, remained much in a like frame of mind as I had been in at New York, but only ſometimes felt my heart ready to ſink, with the thoughts of my friends at New York; and my refuge and ſupport was in contemplations on the heavenly ſtate, as I find in my Diary, of May 1, 1723. It was my comfort to think of that ſtate, where there is fulneſs of joy; where reigns heavenly, ſweet, calm, and delightful love, without alloy; where there are continually the deareſt expreſſions of this love; where is the enjoyment of the perſons loved, without ever parting; where theſe perſons that appear ſo lovely in this world, will really be inexpreſſibly more lovely, and full of love to us. And how ſweetly will the mutual lovers join together to ſing the praiſes of God and the Lamb! How full will it fill us with joy to think that this enjoyment, theſe ſweet exerciſes, will never ceaſe or come to an end, but will laſt to all eternity!

" Continued much in the ſame frame in the general, that I had been in at New York, till I went to New Haven, to live there as tutor of the college; having one ſpecial ſeaſon of uncommon ſweetneſs, particularly once at Bolton, in a journey from Boſton, walking out alone in the fields. After I went to New Haven I ſunk in religion, my mind being diverted from my eager and violent purſuits after holineſs, by ſome affairs that greatly perplexed and diſtracted my mind.

" In September 1725, was taken ill at New Haven, and endeavouring to go home to Windſor, was ſo ill at the North Village, that I could go no further; where I lay ſick for about a quarter of a year. And, in this ſickneſs, God was pleaſed to viſit me again with the ſweet influences of his Spirit. My mind was greatly engaged there on divine, pleaſant contemplations, and longings of ſoul. I obſerved, that thoſe who watched with me would often be looking out for the morning, and ſeemed to wiſh for it, which brought to my mind thoſe words

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of the Pſalmiſt, which my ſoul with ſweetneſs made its own language, 'My ſoul waiteth for the Lord, more than 'they that watch for the morning, I ſay, more than they 'that watch for the morning.' And when the light of the morning came, and the beams of the ſun came in at the windows, it refreſhed my ſoul from one morning to another: it ſeemed to me to be ſome image of the ſweet light of God's glory.

"I remember, about that time, I uſed greatly to long for the converſion of ſome that I was concerned with. It ſeemed to me I could gladly honour them, and with delight be a ſervant to them, and lie at their feet, if they were but truly holy.

"But ſome time after this, I was again greatly diverted in my mind with ſome temporal concerns, that exceedingly took up my thoughts, greatly to the wounding of my ſoul; and went on through various exerciſes, that it would be tedious to relate; that gave me much more experience of my own heart than ever I had before.

"Since I came to this town,* I have often had ſweet complacency in God, in views of his glorious perfections, and the excellency of Jeſus Chriſt. God has appeared to me, a glorious and lovely being, chiefly on the account of his holineſs. The holineſs of God has always appeared to me the moſt lovely of all his attributes. The doctrines of God's abſolute ſovereignty and free grace, in ſhewing mercy to whom he would ſhew mercy, and man's abſolute dependence on the operations of God's Holy Spirit, have very often appeared to me as ſweet and glorious doctrines. Theſe doctrines have been much my delight: God's ſovereignty has ever appeared to me as great part of his glory; it has often been ſweet to me to go to God, and adore him as a ſovereign God, and aſk ſovereign mercy of him.

"I have loved the doctrines of the goſpel; they have been to my ſoul like green paſtures: the goſpel has ſeemed to me to be the richeſt treaſure; the treaſure that I have

* Northampton.

moſt deſired, and longed that it might dwell richly in me. The way of ſalvation by Chriſt has appeared in a general way, glorious and excellent, and moſt pleaſant and moſt beautiful. It has often ſeemed to me that it would, in a great meaſure, ſpoil heaven, to receive it in any other way. That text has often been affecting and delightful to me, [Iſa. xxxii. 2.] 'A man ſhall be an hiding place 'from the wind, and a covert from the tempeſt,' &c.

"It has often appeared ſweet to me to be united to Chriſt; to have him for my head, and to be a member of his body; and alſo to have Chriſt for my teacher and prophet. I very often think, with ſweetneſs and longings, and pantings of ſoul, of being a little child, taking hold of Chriſt, to be led by him through the wilderneſs of this world. That text, Matt. xviii. at the beginning, has often been ſweet to me, 'Except ye be converted, and 'become as little children,' &c. I love to think of coming to Chriſt to receive ſalvation of him, poor in ſpirit, and quite empty of ſelf; humbly exalting him alone; cut entirely off from my own root, and to grow into, and out of Chriſt: to have God in Chriſt to be all in all; and to live by faith on the Son of God, a life of humble, unfeigned confidence in him. That ſcripture has often been ſweet to me, [Pſal. cxv. 1.] 'Not unto us, O Lord, 'not unto us, but unto thy name give glory, for thy 'mercy, and for thy truth's ſake.' And thoſe words of Chriſt, [Luke x. 21.] 'In that hour Jeſus rejoiced in ſpi-'rit, and ſaid, I thank thee, O Father, Lord of heaven 'and earth, that thou haſt hid theſe things from the wiſe 'and prudent, and haſt revealed them unto babes: even 'ſo, Father, for ſo it ſeemed good in thy ſight.' That ſovereignty of God that Chriſt rejoiced in, ſeemed to me to be worthy to be rejoiced in; and that rejoicing of Chriſt ſeemed to me to ſhew the excellency of Chriſt, and the ſpirit that he was of.

"The ſweeteſt joys and delights I have experienced, have not been thoſe that have ariſen from a hope of my own good eſtate, but in a direct view of the glorious things of the goſpel. When I enjoy this ſweetneſs, it

ſeems

ſeems to carry me above the thoughts of my own ſafe eſtate: it ſeems at ſuch times a loſs that I cannot bear to take off my eye from the glorious, pleaſant object I behold without me, to turn my eye in upon myſelf, and my own good eſtate."

Such remarks abound in the writings of the New England divines; and we have no right to deny what they aſſert upon their own experience. But when this attainment is made the teſt of Chriſtianity, and the criterion of true grace, we muſt oppoſe it. It is 'the love of God ſhed 'abroad in our hearts' that muſt enkindle our firſt affections to him. And the moſt dear and affectionate apoſtle aſſerts, that 'We love him becauſe he firſt loved us.' [I. John iv. 19.]

"My heart has been much on the advancement of Chriſt's kingdom in the world; the hiſtories of the paſt advancement of Chriſt's kingdom have been ſweet to me. When I have read hiſtories of paſt ages, the pleaſanteſt thing in all my reading has been, to read of the kingdom of Chriſt being promoted: and when I have expected in my reading to come to any ſuch thing, I have lotted upon it all the way as I read; and my mind has been much entertained and delighted with the ſcripture promiſes and prophecies of the future glorious advancement of Chriſt's kingdom on earth.

"I have ſometimes had a ſenſe of the excellent fulneſs of Chriſt, and his meetneſs and ſuitableneſs as a Saviour, whereby he has appeared to me, far above all, the chief of ten thouſands: and his blood and atonement has appeared ſweet, and his righteouſneſs ſweet; which is always accompanied with an ardency of ſpirit, and inward ſtrugglings, and breathings, and groanings, that cannot be uttered, to be emptied of myſelf, and ſwallowed up in Chriſt.

"Once, as I rode out into the woods for my health, Anno 1737, and having lighted from my horſe in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God,

God, as mediator between God and man; and his wonderful, great, full, pure, and ſweet grace and love, and meek and gentle condeſcenſion. This grace, that appeared to me ſo calm and ſweet, appeared great above the heavens: the perſon of Chriſt appeared ineffably excellent, with an excellency great enough to ſwallow up all thought and conception, which continued, as near as I can judge, about an hour, which kept me the bigger part of the time in a flood of tears, and weeping aloud. I felt withal an ardency of ſoul to be, what I know not otherwiſe how to expreſs, than to be emptied and annihilated, to lie in the duſt, and to be full of Chriſt alone; to love him with a holy and pure love; to truſt in him; to live upon him; to ſerve and follow him; and to be totally wrapt up in the fulneſs of Chriſt; and to be perfectly ſanctified and made pure, with a divine and heavenly purity. I have ſeveral other times had views very much of the ſame nature, and that have had the ſame effects.

"I have many times had a ſenſe of the glory of the third perſon in the Trinity, in his office of Sanctifier, in his holy operations communicating divine light and life to the ſoul. God, in the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and ſweetneſs; being full and ſufficient to fill and ſatisfy the ſoul; pouring forth itſelf in ſweet communications, like the ſun in its glory, ſweetly and pleaſantly diffuſing light and life.

"I have ſometimes had an affecting ſenſe of the excellency of the word of God, as a word of life; as the light of life; a ſweet, excellent, life-giving word; accompanied with a thirſting after that word, that it might dwell richly in my heart.

"I have often, ſince I lived in this town, had very affecting views of my own ſinfulneſs and vileneſs; very frequently ſo as to hold me in a kind of loud weeping, ſometimes for a conſiderable time together; ſo that I have often been forced to ſhut myſelf up. I have had a vaſtly greater ſenſe of my own wickedneſs, and the badneſs of my heart, ſince my converſion, than ever I had before.

It has often appeared to me, that if God ſhould mark iniquity againſt me, I ſhould appear the very worſt of all mankind, of all that have been ſince the beginning of the world to this time; and that I ſhould have by far the loweſt place in hell.

" And yet I am not in the leaſt inclined to think, that I have a greater conviction of ſin than ordinary: I know certainly, that I have very little ſenſe of my ſinfulneſs; that my ſins appear to me ſo great, don't ſeem to me to be, becauſe I have ſo much more conviction of ſin than other Chriſtians, but becauſe I am ſo much worſe, and have ſo much more wickedneſs to be convinced of.

" I have greatly longed of late for a broken heart, and to lie low before God. And when I aſk for humility of God, I can't bear the thoughts of being no more humble than other Chriſtians. It ſeems to me, that though their degrees of humility may be ſuitable for them, yet it would be a vile ſelf-exaltation in me, not to be the loweſt in humility of all mankind. Others ſpeak of their longing to be humbled to the duſt: though that may be a proper expreſſion for them, I always think for myſelf, that I ought to be humbled down below hell. It is an expreſſion that it has long been natural for me to uſe in prayer to God. I ought to lie infinitely low before God."

On this ſubject Mr. Edwards ſeems to delight in hyperbolies; and may teach us this remark, that true grace is exceedingly humbling. It taught the great apoſtle to eſteem himſelf the 'chief of ſinners,' and 'leſs than the 'leaſt of all ſaints.' It is poſſible, however, to uſe extravagant expreſſions on any ſubject, and " to be humbled below hell," or " infinitely low," may be thought ſuch. The humble and amiable Dr. Watts defined humility to conſiſt in a man's having " a juſt opinion of himſelf," not a degrading one. We are all ſo much indebted to divine mercy, that there ſeems little danger of hyperbolies on that ſubject; there is no occaſion however to ſink our language below the poſſibility of a meaning.

" I have vaſtly a greater ſenſe of my univerſal exceeding dependence on God's grace and ſtrength, and mere good

good pleaſure, of late, than I uſed formerly to have; and have experienced more of an abhorrence of my own righteouſneſs. The thought of any comfort or joy ariſing in me, on any conſideration, or reflection on my own amiableneſs, or any of my performances or experiences, or any goodneſs of heart or life, is nauſeous and deteſtable to me: and yet I am greatly afflicted with a proud and ſelf-righteous ſpirit, much more ſenſibly than I uſed to be formerly: I ſee that ſerpent riſing and putting forth its head continually, everywhere, all around me.

"Though it ſeems to me, that in ſome reſpects, I was a far better Chriſtian for two or three years after my firſt converſion than I am now, and lived in a more conſtant delight and pleaſure; yet of late years I have had a more full and conſtant ſenſe of the abſolute ſovereignty of God, and a delight in that ſovereignty; and have had more of a ſenſe of the glory of Chriſt, as a mediator, as revealed in the goſpel. On one Saturday night, in particular, had a peculiar diſcovery of the excellency of the goſpel of Chriſt, above all other doctrines, ſo that I could not but ſay to myſelf, 'This is my choſen light, my choſen doc-'trine:' and of Chriſt, 'This is my choſen prophet.' . . . . . Another Saturday might . . . . had ſuch a ſenſe how ſweet and bleſſed a thing it was, to walk in the way of duty, that it cauſed me to cry out, 'How 'happy are they which do that which is right in the 'ſight of God! They are bleſſed indeed, they are the 'happy ones!' I had at the ſame time, a very affecting ſenſe, how meet and ſuitable it was that God ſhould govern the world, and order all things according to his own pleaſure; and I rejoiced in it, that God reigned, and that his will was done."

Thus cloſes the extraordinary experience of our Author, and by way of caution to ſincere but inferior Chriſtians, we beg it be conſidered that it was *extraordinary*; that few Chriſtians have arrived to equal attainments in the divine life, particularly as to a ſettled acquieſcence in the divine will, and a devotedneſs of heart

to the Redeemer. But let us not conſider his, or any man's experience, as an abſolute criterion to try the ſafety of our ſtate, or the truth of our converſion. The word of God is our rule, and the only one on which we can rely with certainty. There are as many degrees of growth in grace, as in nature; the beloved apoſtle wrote to children, young men, and fathers in Chriſt. And there is no leſs variety in the manner of the Holy Spirit's operation. 'The wind bloweth where it liſteth,' ſaith our divine teacher, [John iii. 8.] 'and thou heareſt the ſound 'thereof, but canſt not tell whence it cometh, and whi-'ther it goeth: ſo is every one that is born of the Spirit.' So free, ſo ſovereign, ſo multiform and incomprehenſible, are the operations of divine grace; but this remark is not intended to induce any to reſt ſatisfied in their preſent attainments. It is not only the duty, but one of the beſt *criteria*, of a true chriſtian, 'to go on unto perfection.' [Heb. vi. 1.]

We ſhall detain the reader with only one other remark on the preceding narrative, *viz.* That the ſubject of the ſubſequent work [the Hiſtory of Redemption] was long one of our author's moſt favorite topics of reflection, "When I have read," ſaith he, "hiſtories of paſt ages, the pleaſanteſt thing in all my reading has been, to read of the kingdom of Chriſt being promoted. . . . . and my mind has been much entertained and delighted with the ſcripture promiſes and prophecies of the future glorious advancement of Chriſt's kingdom on earth." And, what is very obſerveable, he even objected at firſt to accept the preſidentſhip of New Jerſey College for this among other reaſons—"I have had on my mind and heart, which I long ago began, not with any view to publication, a great work, which I call *a Hiſtory of the* Work of Redemption," &c. [See his letter to the truſtees of the above college, dated Oct. 19, 1757, in the life prefixed to his ſermons, p. 95.] which circumſtance is alſo remarked in a letter of his ſon, the Rev. Jonathan Edwards, of New Haven, Feb. 25, 1773.

We ſhall cloſe our account of Preſident Edwards with the following particulars of his habit of life, and character:

Though he was of a tender and delicate conſtitution, yet few ſtudents were capable of more cloſe application than he was. He commonly ſpent thirteen hours every day in his ſtudy. His moſt uſual diverſions in the ſummer were riding on horſeback and walking; he would commonly, unleſs diverted by company, ride two or three miles after dinner to ſome lonely grove, where he would diſmount and walk a while. At which times he generally carried his pen and ink with him, to note any thought that ſhould be ſuggeſted, which he choſe to retain and purſue. In the winter he was wont, almoſt daily, to take an axe and chop wood moderately for the ſpace of half an hour or more. He had an uncommon thirſt for knowledge, in the purſuit of which he ſpared neither coſt nor pains. He read all the books, eſpecially books of divinity, that he could come at, from which he could hope to get any help in his purſuit of knowledge. And, in this, he confined not himſelf to authors of any particular ſect or denomination; but took much pains to come at the books of the moſt celebrated writers, whoſe ſcheme of divinity was moſt contrary to his own principles: but he ſtudied the Bible more than all other books, and more than moſt other divines do. His uncommon acquaintance with it appears in his ſermons, and in moſt of his publications: and his great pains in ſtudying it are manifeſt in his manuſcript notes upon it. He was thought by ſome, who had but a ſlight acquaintance with him, to be ſtiff and unſociable; but this was owing to want of better acquaintance. He was not a man of many words indeed, and was ſomewhat reſerved among ſtrangers; but among ſuch whoſe candour and friendſhip he had experienced, he threw off the reſerve, and was moſt open and free; and remarkably patient of contradiction. He was not uſed to ſpend his time in ſcandal, evil ſpeaking, and backbiting, or in fooliſh jeſting and idle chat; but his mouth was

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that of the juſt, which bringeth forth wiſdom, and his lips diſperſed knowledge; ſo that none of his friends could enjoy his company without inſtruction and profit, unleſs it was by their own fault; he kept himſelf quite free from worldly cares; and left the direction of the temporal concerns of his family almoſt entirely to Mrs. Edwards; who was better able than moſt of her ſex, to take the whole care of them on her hands.

Thus ornamental to the chriſtian name and character, lived the excellent ſubject of theſe memoirs; and his death perfectly harmonized with the tenor of his life: "Never did any mortal man," ſays his phyſician, in a letter to Mrs. Edwards, "more fully and clearly evidence the ſincerity of his profeſſion, by one continued, univerſal, calm, cheerful reſignation, and patient ſubmiſſion, to the divine will, through every ſtage of his diſeaſe, than he: not ſo much as one diſcontented expreſſion, nor the leaſt appearance of murmuring through the whole."

Preſident Edwards left the following works, beſides ſundry MSS. yet unpubliſhed, which will doubtleſs perpetuate his memory to remote ages of the church.

I. A Narrative of the ſurpriſing Work of God in the Converſion of ſeveral hundred Souls in Northampton, New England. 1737.

II. Five Sermons — on Juſtification by Faith alone: —Preſſing into the Kingdom of God—Ruth's Reſolution—The Juſtice of God in the Damnation of Sinners —and the Excellency of Jeſus Chriſt. 1738

III. Thoughts on the Revival of Religion in New England. 1742.

IV. A Treatiſe on religious Affection. 1746.

V. An Attempt to promote the Union of God's People in extraordinary Prayer for the Revival of Religion. 1747.

VI. The Life of Mr. David Brainerd, Miſſionary. 1749.

VII. An Enquiry into the Qualification for full Communion, &c. 1749.

VIII. A Reply to the Rev. Mr. William's Anſwer to this Enquiry. 1752.

IX. An Enquiry into the Freedom of the Will. 1754.

X. A Number of ſingle Sermons, on various Subjects and different Occaſions.

XI. The Chriſtian Doctrine of original Sin. 1758.

N. B. This was in the preſs when he died; the following works were poſthumous.

XII. A Hiſtory of Redemption. [The ſubſequent work] 1774.

XIII. His Life and eighteen Sermons. 1785.

SYLLABUS

OF THE

HISTORY OF REDEMPTION.

GENERAL INTRODUCTION.

TEXT [Isa. li. 8.] *explained.*

Observe, 1. How short the prosperity of the church's enemies.

2. The happy and eternal portion of God's people.

DOCTRINE. *The work of* REDEMPTION *is a work which God carries on from the fall of man to the end of the world.*

Premise, 1. An explanation of the terms.

2. God's designs in this work, were
To triumph over his enemies;
To restore the ruins of the fall;
To gather all the elect in Christ;
To complete their happiness;
To glorify the blessed Trinity.

The subject divided into three PERIODS.

PERIOD I.

From the FALL *to the* INCARNATION.

§ I. From the FALL to the FLOOD.

1. Christ began his office immediately on the fall.
2. The first promise.
3. The origin of sacrifices.
4. Salvation of Abel.
5. Revival of religion.
6. Holy life of Enoch.
7. His prophecy.
8. His translation.
9. Preservation of religion in Noah's family.

§ II. From the FLOOD to the Call of ABRAHAM.

1. The Flood.
2. Noah's preſervation in the ark.
3. New grant to Noah.
4. Renewal of the covenant with him.
5. Deſtruction of Babel.
6. The conſequent diſperſion.

§ III. From the Call of ABRAHAM to MOSES.

1. The Call of Abraham.
2. Farther diſcovery of the covenant of grace.
3. Preſervation of the ancient Patriarchs.
4. Deſtruction of Sodom.
5. Covenant renewed with Iſaac and Jacob.
6. Hiſtory of Joſeph.
7. Jacob's prophecy.

§ IV. From MOSES to DAVID.

1. Iſrael's redemption from Egypt.
2. Other nations given up to heatheniſm.
3. The law given at Sinai.
4. The Jewiſh typical law.
5. The Pentateuch written by Moſes.
6. Iſrael's paſſage through the wilderneſs, typical.
7. Human life ſhortened.
8. Miracles in the wilderneſs.
9. Prophecies of Balaam and Moſes.
10. God's Spirit poured out on the riſing generation.
11. Iſrael brought into Canaan.
12. The tabernacle pitched at Shiloh.
13. The land preſerved while Iſrael went up to Jeruſalem.
14. Iſrael preſerved during their frequent apoſtaſies.
15. Their repeated deliverances from captivity.
16. The appearances of Chriſt under the Old Teſtament.
17. The ſchool of the prophets inſtituted by Samuel.

§ V. From DAVID to the Babyloniſh CAPTIVITY.

1. David anointed.
2. His life wonderfully preſerved.
3. Samuel's writings.
4. David's inſpiration.
5. David crowned.
6. Jeruſalem choſen by God.
7. God's covenant renewed with David.
8. Iſrael firſt poſſeſs the whole promiſed land.

9. Jewiſh

9. Jewiſh worſhip perfected.
10. Writings of Nathan and Gad.
11. Kingdom of Judah preſerved in David's family.
12. The building of Solomon's temple.
13. The Jewiſh church at its higheſt glory in his time.
14. God's work carried on during the ſubſequent decline.

Obſerve, this prepared the way for Chriſt's coming.

15. The canon of Scripture enlarged.
16. The church kept in times of general apoſtaſy.
17. The book of the law wonderfully preſerved.
18. The Tribe of Judah preſerved.
19. A ſucceſſion of Prophets from Samuel.

§ VI. From the Babyloniſh CAPTIVITY to the INCARNATION.

Premiſe, (1.) This period more the ſubject of Prophecy than Hiſtory.
(2.) Full of remarkable revolutions.
(3.) The church preſerved in the midſt of them all.

1. The captivity in Babylon—its uſe to the Jews.
2. Additions to the canon of Scripture.
3. Babylon deſtroyed by Cyrus.
4. The Jews return.
5. The prophecies of Haggai and Zachariah.
6. The Spirit of God remarkably with Ezra.
7. The book of Ezra written.
8. The canon of Scripture compiled.
9. The public reading of the law.
10. The Jews preſerved from Haman's cruelty.
11. The books of Nehemiah and Eſther written.
12. Malachi's prophecy.
13. The Spirit of Prophecy ceaſed.
14. The Perſian Empire deſtroyed.
15. The Septuagint tranſlation.
16. The church preſerved during the Greek Empire.
17. The erection of the Roman Empire.
18. Learning and philoſophy at their height.
19. Roman Empire in peace and glory.

IMPROVEMENT, 1. Jeſus the true Meſſiah.
2. The Old Teſtament inſpired.
3. An objection anſwered.

4. God's

4. God's wiſdom diſplayed in divine revelation.
5. Chriſt the grand ſubject of the Bible.
6. The uſefulneſs of the Old Teſtament.
7. Folly of neglecting the Bible.
8. Grandeur of Chriſt's character and miſſion.

PERIOD II.

From CHRIST's INCARNATION *to his* RESURRECTION.

§ I. The INCARNATION—why neceſſary.
1. Included Chriſt's conception and birth.
2. Accompliſhed in the fulneſs of time.
3. The greatneſs of this event.
4. Poverty of Chriſt.
5. Several concomitants of this event; as
The return of God's Spirit;
Notice taken of the Incarnation both in heaven and earth;
Circumciſion of Chriſt;
Chriſt's appearance in the ſecond temple;
The ſceptre's departing from Judah.

§ II. The PURCHASE of Redemption.
1. The term explained.
2. General Obſervations; viz.
(1.) Chriſt's ſatisfaction conſiſted in his ſufferings,
(2.) During the whole of his humiliation.
(3.) By the ſame things Chriſt ſatisfied for ſin, and purchaſed eternal happineſs.
3. Conſider Chriſt's obedience, as to
(1.) The laws he obeyed—as a Man, a Jew, and as a Mediator.
N. B. Obſerve the excellency of this obedience.
(2.) The different periods of his obedience;
In his private life;
In his public miniſtry; concerning which,
Obſerve, Chriſt's forerunner;
His baptiſm;
His public works; preaching, working miracles, and calling his diſciples;
His miniſtry finiſhed, by counſelling his diſdiſciples, inſtituting his ſupper, and offering himſelf a ſacrifice.

(3.) The

(3.) The virtues he exerciſed; with reſpect to God, himſelf, and other men.

4. Conſider Chriſt's ſufferings:

(1.) In his infancy;

(2.) —— private life;

(3.) —— public miniſtry;

(4.) —— death.

IMPROVEMENT, 1. Reproof,

Of unbelief;

Self righteouſneſs;

Neglect of ſalvation.

2. Encouragement;

Completeneſs of Chriſt's purchaſe;

Chriſt rejects none who come to him.

PERIOD III.

INTRODUCTION. 1. The times of this period called the latter days.

2. ———————————— end of the world.

3. ———————————— deſcribed as a creation of a new heaven and eath.

4. ———————————— called the kingdom of God.

Obſerve, God's deſign to exhibit his wiſdom and victories over Satan.

§ I. Thoſe things WHEREBY CHRIST was CAPACITATED for this work.

1. His reſurrection.

2. His aſcenſion.

§ II. DISPENSATION of PROVIDENCE, by which the means of the ſucceſs of it were eſtabliſhed, viz.

1. The end of the Jewiſh diſpenſation.

2. The Chriſtian Sabbath.

3. The inſtitution of a goſpel miniſtry.

4. The gift of the Holy Ghoſt.

5. The full revelation of goſpel truth.

6. The appointment of deacons.

7. The miſſion of St. Paul.

8. The inſtitution of eccleſiaſtical councils.

9. Committing the New Teſtament to writing.

§ III. This SUCCESS CARRIED ON in a SUFFERING ſtate,

1. From *Chriſt's reſurrection* to the *deſtruction* of *Jeruſalem*.
   (1.) Its ſucceſs among the Jews, Samaritans, and Gentiles.
   (2.) Oppoſition made to it.
   (3.) God's judgements on the oppoſers.
2. From the *deſtruction* of Jeruſalem to *Conſtantine*.
   (1.) Oppoſition made by writing and perſecution.
   (2.) Succeſs of the goſpel notwithſtanding.
   (3.) Particular circumſtances of diſtreſs juſt before Conſtantine.
   (4.) Revolution in Conſtantine's time.
      Chriſtians delivered from perſecution.
      Terrible judgements on their enemies.
      Heatheniſm in a great meaſure aboliſhed.
      Peace of the church.

IMPROVEMENT.—*The truth of Chriſtianity.*

The goſpel the only means of bringing men to the knowledge of God.
The hand of God viſible in this work.
No other cauſe ſufficient to account for it.
The event agreeable to Chriſt's predictions.

3. From *Conſtantine* to the *riſe* of *Antichriſt*.
   (1.) Oppoſition made by hereſies and paganiſm.
   (2.) Succeſs of the goſpel notwithſtanding.
4. From the *riſe* of Antichriſt to the *reformation*.
   (1.) The devil's oppoſition by Popery and Mahometaniſm.
   (2.) The church wonderfully preſerved.
      Some nations late in ſubmitting to popery.
      Some in every age oppoſed it,
      Particularly the Waldenſes,
      Alſo Wickliffe and his diſciples.
5. From the *reformation* to the *preſent* time.
   (1.) The reformation itſelf conſidered.
   (2.) The oppoſition made to it,
      By the Council of Trent,
      By private conſpiracies,
      By open wars,
      By bloody perſecutions,
      By erroneous opinions.
   (3.) The ſucceſs of the goſpel lately,
      In reformation of doctrine;

In the ſpread of the goſpel; particularly in America, Muſcovy, and the Eaſt Indies.

Revivals of religion of late, eſpecially in Saxony and New England.

(4.) The preſent ſtate of religion;

In ſome reſpects better,

In others worſe.

IMPROVEMENT.—Evidences of Chriſtianity,

From the oppoſition of wicked men,

——— preſervation of the church,

——— fulfilment of prophecies,

——— ſpirit of Chriſtianity.

The credibility of remaining prophecies.

6. From the *preſent* time to the *fall* of Antichriſt.

(1.) A dark time will precede this event.

(2.) The fall of Antichriſt will be gradual, though ſwift.

(3.) It will be accompliſhed by the out-pouring of God's Spirit.

(4.) Great oppoſition will be made.

(5.) Chriſt will obtain complete victory.

(6.) Satan's viſible kingdom be univerſally deſtroyed.

(7.) This event compared to the day of judgement.

§ IV. This SUCCESS carried on in a PROSPEROUS ſtate for the moſt part.

1. Its *proſperity* through the greater part of this period.

(1.) This moſt properly the kingdom of heaven on earth.

(2.) This the grand period for the fulfilment of prophecy.

(3.) The duration of this period.

2. The grand *apoſtaſy* which will immediately precede Chriſt's coming.

§ V. COMPLETION of this work in GLORY.

Premiſe, (1.) How great the ſucceſs of Chriſt's purchaſe.

(2.) All preceding deliverances preparatory and typical of this.

To accompliſh this work,

1. Chriſt will appear in the clouds;

2. The dead ſhall be raiſed;

3. The ſaints ſhall meet the Lord in the air;
4. The righteouſneſs of the church and wickedneſs of her enemies ſhall be manifeſt;
5. Final ſentence paſs on all men;
6. Chriſt and his church aſcend to glory;
7. This world be burnt.
8. The church made completely and eternally happy.

GENERAL IMPROVEMENT.

1. How great the work of redemption!
2. God the Alpha and Omega in it.
3. Chriſt in all things hath the pre-eminence.
4. The harmony of divine Providence.
5. The truth of the Scriptures.
6. Diſplay of the divine power and glory.
7. ——————— wiſdom.
8. ——————— mercy and faithfulneſs.
9. Happineſs of the church.
10. Miſery of wicked men.

HISTORY OF REDEMPTION.

Isaiah li. 8.

FOR THE MOTH SHALL EAT THEM UP LIKE A GARMENT, AND THE WORM SHALL EAT THEM LIKE WOOL: BUT MY RIGHTEOUSNESS SHALL BE FOR EVER, AND MY SALVATION FROM GENERATION TO GENERATION.

THE deſign of this chapter is to comfort the church under her ſufferings, and the perſecutions of her enemies; and the argument of conſolation inſiſted on, is, the conſtancy and perpetuity of God's mercy and faithfulneſs, which ſhall be manifeſt in continuing to work ſalvation; protecting her againſt all aſſaults of her enemies, and carrying her through all the changes of the world, and finally crowning her with victory and deliverance.

In the text, this happineſs of the church of God is ſet forth by comparing it with the contrary fate of her enemies that oppreſs her. And therein we may *obſerve*,

1. How ſhort-lived the power and proſperity of the church's enemies is: 'The moth ſhall eat them up like 'a garment, and the worm ſhall eat them like wool;' (A) *i. e.*

(A) *The* MOTH—*and the* WORM *ſhall eat them.* There is a ſlight inaccuracy in this rendering which is worth correcting, becauſe

i. e. however great their proſperity, and however great their preſent glory, they ſhall by degrees conſume and vaniſh away by a ſecret curſe of God, till they come to nothing; and their power and glory, and conſequently their perſecutions, eternally ceaſe; and themſelves be finally and irrecoverably ruined: as the fineſt and moſt glorious apparel will in time wear away, and be conſumed by moth and rottenneſs. We learn who thoſe are that ſhall thus conſume away, by the foregoing verſe, viz. thoſe that are the enemies of God's people: 'Hearken 'unto me, ye that know righteouſneſs, the people in 'whoſe heart is my law, fear ye not the reproach of 'MEN, (B) neither be ye afraid of THEIR revilings.

Obſerve, 2. The contrary happy lot and portion of God's church, expreſſed in theſe words, 'My righteouſ-

cauſe it will throw a farther beauty on the text. It ſhould ſeem that the word [עש] *gnaſh*, rendered moth, ſtrictly ſignifies, not the *moth-fly*, but the *moth-worm*, or caterpillar, and receives its name from its *corroding* and *deſtroying* the texture of cloth. [PARKHURST Lex. Heb. in Verb. and SCOTT in Job.] "The young moth," [or moth-worm] ſays the ingenious Abbe LE PLUCHE, "upon leaving the egg, which a papilio [or moth] has lodged upon a piece of ſtuff .... commodious for her purpoſe, finds a habitation and food .... it grows and lives upon the nap, and likewiſe builds with it its apartment.... The whole is well faſtened to the ground of the ſtuff with ſeveral cords and a little glue. The moth [worm] ... devours and demoliſhes all about her; ... and when ſhe has cleared the place .... ſhe draws out all the ſtakes of this tent, after which ſhe carries it to ſome little diſtance, and then fixes it with ſlender cords in a new ſituation. In this manner ſhe continues to live at our expence till ſhe is ſatiated with her food, at which period ſhe is firſt transformed into a *nymph*, and then changed into a *papilio*, or *moth*. [Nature Diſplayed, vol. i. p. 35.] And this is what is intended to be expreſſed by the latter word [סס] *faſ*, which is the proper name of the *moth* itſelf, from its agility. [So the LXX render it Σητος, and the Vulgate, *Tinea*. And hence is derived Σης, and אסס uſed in the Greek and Syriac of Matt. vi. 20.] We would read the text thus, 'The MOTH-WORM ſhall eat them like a garment, and the MOTH ſhall devour them like wool.' So ſecret, rapid, and complete ſhall be the deſtruction of the church's enemies!

(B) '*Reproach of men.*' Biſhop LOWTH [in loc.] renders the latter word [אנוש] ſomewhat more elegantly and literally, "Reproach of WRETCHED MAN."

'neſs ſhall be for ever, and my ſalvation from generation 'to generation.' Alſo who thoſe are that ſhall have the benefit of this, by the preceding verſe, namely, 'They 'that know righteouſneſs, and the people in whoſe heart 'is God's law;' or, in one word, the church of God. And concerning this their happineſs we may obſerve two things, wherein it conſiſts, and its continuance.

(1.) Wherein it conſiſts, viz. In God's righteouſneſs and ſalvation towards them. By God's righteouſneſs here, is meant his faithfulneſs and fulfilling his covenant promiſes to his church, or, his faithfulneſs towards his church and people, in beſtowing the benefits of the covenant of grace upon them; (c) which benefits, though they are beſtowed of free and ſovereign grace, and are altogether undeſerved; yet as God has been pleaſed, by the promiſes of the covenant of grace, to bind himſelf to beſtow them, ſo they are beſtowed in the exerciſe of God's righteouſneſs or juſtice. And therefore the apoſtle ſays, [Heb. vi. 10.] 'God is not unrighteous, to forget your 'work and labour of love.' And the Evangeliſt [I. John i. 9.] 'If we confeſs our ſins he is faithful, and juſt to 'forgive us our ſins, and to cleanſe us from all unrighteouſneſs.' So the word righteouſneſs is very often uſed in ſcripture for God's covenant faithfulneſs; as in Nehem. ix. 8. 'Thou haſt performed thy words, for 'thou art righteous.' So we are often to underſtand righteouſneſs and covenant mercy for the ſame, as [Pſal. xxiv. 5.] 'He ſhall receive the bleſſing from the Lord, 'and righteouſneſs from the God of his ſalvation.' [Pſal. xxxvi. 10.] 'Continue thy loving kindneſs to them that 'know thee, and thy righteouſneſs to the upright in heart.' [Pſalm li. 14. 'Deliver me from blood guiltineſs, O God, 'thou God of my ſalvation, and my tongue ſhall ſing 'aloud of thy righteouſneſs.' [Dan. ix. 16.] 'O Lord,

(c) *God's righteouſneſs.* "The word [צְדָקָה] *righteouſneſs* is uſed in ſuch a great latitude of ſignification . . . that it is not eaſy ſometimes to give the preciſe meaning of it; . . . . it means here the faithful completion of God's promiſes to deliver his people." Biſhop LOWTH, in ver. 5.

'according

'according to thy righteouneſs, I beſeech thee, let thine 'anger and thy fury be turned away.'—And ſo in innumerable other places.

The other word here uſed is ſalvation. Of theſe, God's righteouſneſs and his ſalvation, the one is the cauſe, of which the other is the effect. God's righteouſneſs, or covenant mercy, is the root, of which his ſalvation is the fruit. Both of them relate to the covenant of grace. The one is God's covenant mercy and faithfulneſs, the other intends that work by which this covenant mercy is accompliſhed. For ſalvation is the ſum of all thoſe works of God, by which the benefits of the covenant of grace are procured and beſtowed.

(2.) We may obſerve its continuance, ſignified here by two expreſſions; for ever, and from generation to generation. The latter ſeems to be explanatory of the former. The phraſe for ever, is variouſly uſed in ſcripture. (D) Sometimes thereby is meant as long as a man lives.

(D) *The phraſe* FOR EVER *is variouſly uſed in ſcripture.* The meaning of this and the like expreſſions is ſo intimately connected with ſeveral controverſies, particularly the perpetuity of the law of Moſes, the duration of future torments, and the divinity of Chriſt, that it is of conſiderable conſequence to aſcertain it. SCHINDLERUS ſays of the original term in Hebrew, "*Ævum, ſeculum*, certum temporis ſpacium: longum tempus præteritum aut futurum: tempus, cujus duratio eſt abſcondita: duratio finita juxta ſubjectam materiam, de qui agitur." PARKHURST [Lex. in עלם] whoſe words perfectly correſpond, interprets it of "Time, *hidden* or *concealed* from man, as well indefinite and eternal, as finite; as well paſt as future. It ſeems to be much more frequently uſed for an indefinite than for an infinite time." And even Mr. LEVI explains it by "Perpetual; everlaſting; *figuratively*, a certain number of years." [Heb. Dict. in עלם.]

We think the moſt accurate method of explaining the different meanings of this phraſe would be, to reduce them to a general term, and none ſeems to promiſe ſo fair, or has been ſo generally applied to it, as AGE, (ævum, ſeculum) which we ſhall therefore try, and apply to the inſtances quoted by our author.

1. *For ever*, everlaſting, and the like terms, are ſometimes applied to the *age* of human life, as in I. Sam. xxviii. 2. 'And Achiſh 'ſaid to David, I will make thee keeper of mine head for ever;' *i. e.* as long as I live. So our author underſtands Exod. xxi. 6. as above cited; but many refer this to the next ſenſe.

2. *For*

lives. Thus it is ſaid, [Exod. xxi. 6.] The ſervant that had his ear bored through with an awl to the door of his maſter ſhould ſerve him for ever.—Sometimes thereby is meant during the continuance of the Jewiſh ſtate. So of many of the ceremonial and Levitical laws it is ſaid, that they ſhould be ſtatutes *for ever*.—Sometimes it means as long as the world ſhall ſtand, or to the end of the generations of men. Thus [Eccleſ. i. 4.] 'One generation 'paſſeth away and another cometh; but the earth abideth

2. *For ever* means to the year of jubilee, as LEVI [ut ſupra] and others. The fact is, if no jubilee intervened, the ſervant whoſe ear was bored was to ſerve as long as he lived, but the jubilee releaſed him. And the term *age* might be applied to the period of the jubilee, which was fifty years, with as much propriety as to that of a century. *Seculum* has been differently explained of periods of thirty, one hundred, and even a thouſand years.

3. We frequently reſtrict the term *for ever* to the *Jewiſh age*, or *diſpenſation*, and thus account for the abolition of thoſe ſtatutes which, as above obſerved, were commanded to be kept *for ever*. The time of the Jewiſh diſpenſation may be with as much propriety called an age, as are the periods of other diſpenſations: — thus we ſay, the Antidiluvian age, the Patriarchal age, the Millennial age. So the heathens divided the different periods of the world into the Golden age, the Silver age, the Iron age, &c.

4. The ſame term may be extended to the period of the Goſpel diſpenſation, or the *Goſpel age*, the laſt which the ſcripture warrants us to expect, the termination of which therefore will be coeval with the end of the world; and in this view, it will be the ſame thing whether we refer the term *for ever* to the end of the goſpel diſpenſation, or of the world, as our author does.

5. The expreſſion *for ever* muſt certainly be ſometimes taken in its utmoſt extent, as reaching to eternity, *i. e.* the *age* of *God* and ſpiritual beings; and we may obſerve, that when the term is repeated *(for ever and ever)* it is generally to be ſo underſtood.

6. The term *for ever* is frequently taken in a figurative view, as above hinted, for any long period, paſt or future. [See in the Heb. Eccleſ. i. 10.—xii. 5.] Thus we uſe the term age when we ſay, ſuch a thing has been *an age* in doing—ſuch a perſon is *an age* in coming—or ſuch an event happened *an age* ago.

But the moſt important thing is to eſtabliſh a criterion to determine its full import in any text required. The remark of Schindlerus above cited is certainly juſt, namely, that *the ſubject muſt determine it*; may we not venture then to ſay, that the terms *for ever*, *everlaſting*, &c. are always to be taken in the *utmoſt latitude the ſubject will admit of*, and therefore to be extended to a proper eternity, when there is nothing deciſive to forbid it?—[I. N.]

'*for ever.*' Sometimes thereby is meant to all eternity. So it is ſaid, 'God is bleſſed *for ever*,' [Rom. i. 25.] And [John vi. 51.] 'If any man eat of this bread he ſhall 'live *for ever.*' Now which of theſe ſenſes is here intended the next word determines, 'and my ſalvation *from* '*generation to generation*;' that is, to the end of the world. Indeed the fruits of God's ſalvation ſhall remain afterwards, as appears by the 6th verſe: 'Lift up your 'eyes to the heavens, and look upon the earth beneath: 'for the heavens ſhall vaniſh away like ſmoak, and the 'earth ſhall wax old like a garment, and they that dwell 'therein ſhall die in like manner, but my ſalvation ſhall 'be for ever, and my righteouſneſs ſhall not be aboliſh-'ed.' But the work of the ſalvation of the church ſhall continue to be wrought till then. Till the end of the world God will go on to accompliſh deliverance and ſalvation for the church, from all her enemies: for that is what the prophet is here ſpeaking of. *Till the end of the world*; till her enemies ceaſe to be, or to have any power to moleſt the church. And this expreſſion, *from generation to generation*, may determine us, as to the time which God continues to carry on the work of ſalvation for his church, both with reſpect to the beginning and end. It is from generation to generation, *i. e.* throughout all generations; beginning with the firſt generation of men upon the earth, and not ending till theſe generations end, with the world itſelf. And therefore we deduce from theſe words this

DOCTRINE.

THE WORK OF REDEMPTION IS A WORK WHICH GOD CARRIES ON FROM THE FALL OF MAN TO THE END OF THE WORLD.

THE beginning of the poſterity of our firſt parents was after the fall; for all their poſterity, by ordinary generation, are partakers of the fall, and of the corruption of nature

nature that followed from it; and these generations, by which the human race is propagated, shall continue to the end of the world; so these two are the limits of the generations of men on the earth; the fall of man, and the end of the world. There are the same limits to the work of redemption, as to those progressive works of God, by which that redemption is accomplished; though not as to the fruits of it; for they, as was said before, shall be eternal.

The workof redemption and the work of salvation are the same thing. What is sometimes in scripture called God's saving his people, is in other places called his redeeming them. Christ is called both the Saviour and Redeemer of his people.

Before entering on the proposed History of the Work of Redemption, I would,

1. Explain the terms made use of in the doctrine;—and,

2. Shew what are those things which are designed to be accomplished by this great work.

1. I am to show in what sense the terms of the doctrine are used:—And, (1.) I shall point out how I would be understood when I use the word *redemption*;—and, (2.) when I say, the work is carried on from the fall of man to the end of the world.

(1.) I must show how I would be understood when I use the word *redemption*:—And here it may be observed, that the work of redemption is sometimes to be taken in a limited sense, for the purchase of salvation; (for so the word strictly signifies, a purchase of deliverance;) and if we take it in this sense, the work of redemption was not so long in doing: but it was begun and finished with Christ's humiliation. It was begun with Christ's incarnation, carried on through his life, and finished with his death, or the time of his remaining under the power of death, which ended in his resurrection: and so we say, that the day of Christ's resurrection is the day when he finished the work of redemption, *i. e.* then the pur-

chaſe was finiſhed: and the work itſelf, and all that appertained to it, was *virtually* done, but not *actually*.

But ſometimes the work of redemption is taken more largely, as including all that God doth tending to this end; not only the purchaſe itſelf, but alſo all God's works that were properly preparatory to, or applicatory of, the purchaſe, and accompliſhing the ſucceſs of it: ſo then the whole diſpenſation, as it includes the preparation, the purchaſe, and the application and ſucceſs of Chriſt's redemption, may be called the work of *redemption*. All that Chriſt does in this great affair as mediator, in any of his offices, either of prophet, prieſt, or king; either when he was in this world in his human nature, or before, or ſince: and not only what Chriſt the mediator has done, but alſo what the Father, or the Holy Ghoſt, have done, as covenanted in this deſign of redeeming ſinful men; or, in one word, all that is wrought in execution of the eternal covenant of redemption; this is what I call the work of redemption in the doctrine: for it is all but one work, one deſign. The various diſpenſations or works that belong to it, are but the ſeveral parts of one ſcheme. It is but one deſign that is formed, to which all the offices of Chriſt directly tend; in which all the Perſons of the Trinity conſpire; and all the various diſpenſations that belong to it are united. The ſeveral wheels are one machine, to anſwer one end, and produce one effect.

(2.) When I ſay, this work is carried on from the fall of man to the end of the world; in order to the full underſtanding of my meaning in it, I would deſire two or three things to be obſerved.

[1.] That it is *not* meant, that nothing was done in order to it before the fall of man. Some things were done before the world was created, yea, from all eternity. The perſons of the Trinity were, as it were, confederated in a deſign, and a covenant of redemption; (E) in which covenant

(E) *The* PERSONS *of the* TRINITY. Some ſerious perſons have been offended at theſe terms as unſcriptural and unwarrantable.

venant the Father had appoined the Son, and the Son had undertaken the work; and all things to be accompliſhed in the work were ſtipulated and agreed: and beſides theſe, there were things done at the creation of the world, in order to that work, before man fell; for the world itſelf ſeems to have been created in order to it. The work of creation was in order to God's works of providence; ſo that if it be inquired, which of theſe are the greateſt, the works of creation, or the works of providence? I anſwer, the works of providence; becauſe God's works of providence are the end of his works of creation; as the build-

able. It is acknowledged well to keep as much as may be to the phraſeology, as well as doctrines of revelation; but it is not always poſſible; unleſs, at leaſt, we will talk Greek and Hebrew. As to the word TRINITY, ſince it implies no more than the union of *Three in One*, without leaning to any particular ſcheme of explication, thoſe who believe the divine and myſterious union of Father, Son, and Spirit, in one Godhead, need hardly ſcruple it, however averſe to human ſyſtems.

The term PERSON when applied to Deity is certainly uſed in a ſenſe ſomewhat different from that in which we apply it to one another; but when it is conſidered that the Greek words [Ὑποστασις & Προσωπον] to which it anſwers, are in the New Teſtament applied to the Father and Son, [Heb. i. 3.—II. Cor. iv. 6.] and that no *ſingle* term, at leaſt, can be found more ſuitable, it can hardly be condemned as unſcriptural or improper.

The Perſons of the Trinity are confederated in a COVENANT, &c. It would lead us far beyond the compaſs of a note to enter here on the doctrine of the covenants; we ſhall therefore only ſubjoin a few of the texts on which it is founded.

II. Sam. xxiii. 5. 'He hath made with me an everlaſting co-'venant, ordered in all things and ſure; for this is all my ſalva-'tion and all my deſire.'

Pſ. xl. 6—8. 'Sacrifice and offering thou didſt not deſire—'then ſaid I, Lo, I come; in the volume of the book it is written 'of me.' Compare Heb. x. 5—9.

Pſ. lxxxix. throughout. 'I have made a covenant with my cho-'ſen—then thou ſpakeſt in viſion to the holy one and ſaid, I have 'laid help on one that is mighty,'—&c. Compare Hoſ. iii. 5.

Pſ. cx. throughout. 'The Lord ſaid unto my Lord, ſit thou 'at my right hand—the Lord hath ſworn and will not repent, thou 'art a prieſt for ever,' &c. Comp. Matt. xxii. 24.

Dan. ix. 27. He ſhall confirm the covenant with many.

Heb. viii. 6. 'He is the mediator of a better covenant.

—— xiii. 20. 'The blood of the everlaſting covenant.

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ing an houſe, or the forming an engine or machine, is for its future uſe. But God's main work of providence is this great work of redemption, as will more fully appear hereafter.

The creation of heaven was in order to the work of redemption: it was to be an habitation for the redeemed: [Matt. xxv. 34] 'Then ſhall the King ſay unto them on 'his right hand, Come, ye bleſſed of my Father, inherit 'the kingdom prepared for you from the foundation of the 'world.' Even the angels were created to be employed in this work. (F) And therefore the apoſtle calls them, 'miniſtring ſpirits, ſent forth to miniſter for them who 'ſhall be heirs of ſalvation.' [Heb. i. 14.] As to this lower world, it was doubtleſs created to be a ſtage upon which this great and wonderful work of redemption ſhould be tranſacted: and therefore, as might be ſhewn, in many reſpects this world is wiſely fitted, in the formation, for ſuch a ſtate of man as he is in ſince the fall, under a poſſibility of redemption; ſo that when it is ſaid, that the work of redemption is carried on from the fall of man to the end of the world, it is not meant, that all that ever was done in order to redemption has been done ſince the fall.

Nor, [2.] Is it meant that there will be no remaining fruits of this work after the end of the world. That glory and bleſſedneſs, which will be the ſum of them all, will remain to the ſaints for ever. The work of redemption is not a work always doing and never accompliſhed;

(F) HEAVEN (*and the* ANGELS) *created in order to the work of Redemption.* That is, this was one of the ends God had then in view, but the ſupreme end was his own glory. See Prov. xvi. 4.

THIS WORLD *created to be a ſtage for the work of Redemption.* This thought is certainly juſt and beautiful. Thoſe who have conſidered the world as deſigned for only perfect creatures, have had many difficulties, which this idea at once removes. What would have become of our firſt parents, had they continued in a ſtate of innocency? How the world would have contained all its ſucceſſive generations at once? And the like inquiries are as impertinent as perplexing. God foreknew the fall—fore-ordained the mediator—and previouſly fitted the world to his own magnificent deſigns.

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the work has an iſſue: but in the iſſue the end will be obtained; which end will never terminate. As thoſe things that were in order to this work before the beginning of the world, *viz.* God's electing love, and the covenant of redemption, never had a beginning; ſo the fruits of this work, which ſhall be after the end of the world, will never have an end. And therefore,

(3.) When it is ſaid in the doctrine, that this is a work that God is carrying on from the fall of man to the end of the world, what I mean, is, that thoſe things which belong to the work itſelf, and are parts of this ſcheme, are all this while accompliſhing. There were ſome things done preparatory to its beginning, and the fruits of it will remain after it is finiſhed. But the work itſelf was begun immediately upon the fall, and will continue to the end of the world, and then be finiſhed: the various diſpenſations of God in this ſpace belong to the ſame work, and to the ſame deſign, and have all one iſſue; and therefore are all to be reckoned but as ſeveral parts of one work, as it were, ſeveral ſucceſſive motions of one machine, to bring about, in the concluſion, one great event.

And here alſo we muſt diſtinguiſh between the parts of redemption itſelf, and the parts of that work by which redemption is wrought out. There is a difference between the parts of the benefits procured and beſtowed, and the parts of that work of God by which thoſe benefits were procured and beſtowed. As, for example, there is a difference between the parts of the benefit that the children of Iſrael received, in their redemption out of Egypt, and the parts of that work of God by which this was wrought. The redemption of the children of Iſrael out of Egypt, conſidered as the benefit which they enjoyed, conſiſted of two parts, *viz.* their deliverance from their former Egyptian bondage and miſery, and their being brought into a more happy ſtate, as the ſervants of God, and heirs of Canaan. But there are many more things which are parts of that work of God which is called his work of redeeming Iſrael out of Egypt. To

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this belong his calling of Moſes, his ſending him to Pharaoh, the ſigns and wonders he wrought in Egypt, and his bringing ſuch terrible judgements on the Egyptians, and many other things.

Such is the work by which God effects the redemption we are ſpeaking of: and it is carried on from the fall of man to the end of the world, in two reſpects.

(1.) With reſpect to the effect wrought on the ſouls of the redeemed, which is common to all ages. This effect is the application of redemption with reſpect to the ſouls of particular perſons, in converting, juſtifying, ſanctifying, and glorifying them. Thus ſinners are actually redeemed; and receive the benefit of the work of redemption in its effect upon their ſouls. And in this ſenſe the work of redemption is carried on from the fall of man to the end of the world. The work of God in converting ſouls, opening blind eyes, unſtopping deaf ears, raiſing the ſpiritually dead to life, and reſcuing miſerable captives out of the hands of Satan, was begun ſoon after the fall of man, has been carried on ever ſince, and will be to the end. God has always, ever ſince the firſt erection of the church of the redeemed after the fall, had ſuch a church in the world. Though oftentimes it has been reduced to a very narrow compaſs, and to low circumſtances; yet it has never wholly failed.

And as God carries on the work of converting the ſouls of fallen men through all ages, ſo he goes on to juſtify them, to blot out their ſins, to accept them as righteous in his ſight, through the righteouſneſs of Chriſt, and adopt and receive them from being the children of Satan, to be his own children; thus alſo he goes on to ſanctify, and complete the work of his grace, begun in them, to comfort them with the conſolations of his Spirit, and to beſtow upon them, when their bodies die, that eternal glory which is the fruit of the purchaſe of Chriſt. What is ſaid, [Rom. viii. 30.] 'Whom he did predeſtinate, 'them he alſo called; and whom he called, them he alſo 'juſtified; and whom he juſtified, them he alſo glorified;'

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it applicable to all ages, from the fall, to the end of the world.

The way that the work of redemption, with reſpect to theſe effects of it on the ſouls of the redeemed, is thus carried on, is by repeating and continually effecting the ſame work over again, though in different perſons, from age to age. But,

[2.] The work of redemption with reſpect to the grand deſign in general, as it reſpects the univerſal ſubject and end, is carried on in a different manner, not merely by repeating or renewing the ſame effect in the different ſubjects of it, but by many ſucceſſive works and diſpenſations of God, all tending to one great end, all united as the ſeveral parts of one ſcheme, and all together making up one great work. Like as when an houſe or temple is being built; firſt, the workmen are engaged, then the materials are collected, the ground prepared, the foundation laid, the ſuperſtructure erected, one part after another, till at length the top-ſtone is laid, and all is finiſhed. Now the work of redemption in that extenſive ſenſe which has been explained, may be compared to ſuch a building. God began it immediately after the fall, as may be ſhown hereafter, and has proceeded, as it were, collecting materials, and building, ever ſince; and ſo will continue to the end of the world; and then ſhall the top-ſtone be brought forth, and the whole appear complete and glorious.

This work is carried on in the former reſpect, as to the effect on the ſouls of particular perſons, by its being an effect that is common to all ages: the work is carried in this latter reſpect, as it concerns the church of God, and the grand deſign in general, not only by that which is common to all ages, but by ſucceſſive works wrought in different ages, all parts of one great ſcheme. It is this carrying on of the work of redemption that I ſhall chiefly inſiſt upon, though not excluſively of the former; for one neceſſarily ſuppoſes the other.

Having thus explained what I mean by the terms of the doctrine; that you may the more clearly ſee how the

great deſign and work of redemption is carried on from the fall of man to the end of the world,

(2.) I now proceed, to ſhow what is the deſign of this great work, or what things are intended to be accompliſhed by it. In order to ſee how a deſign is carried on, we muſt firſt know what it is: to know how a workman proceeds, and to underſtand the various ſteps he takes in order to accompliſh a piece of work, we muſt be informed what he is about, and what it is he intends to do; otherwiſe we may ſtand by, and ſee him do one thing after another, and be quite puzzled and in the dark; ſee nothing of his ſcheme, and underſtand nothing of what he means by it. If an architect, with a great number of hands, were building ſome great palace, and one that was a ſtranger to ſuch things ſhould ſtand by, and ſee ſome men digging in the earth, others bringing timber, others hewing ſtones, and the like, he might ſee that there was a great deal done; but if he knew not the deſign, it would all appear to him confuſion. And therefore, that the great works and diſpenſations of God which belong to this great affair of redemption may not appear like confuſion to you, I ſhall ſet before you briefly the main things deſigned to be accompliſhed in this great work, to accompliſh which God began to work ſo early after the fall, and will continue working until the whole ſhall be completely finiſhed. Now the main things deſigned are theſe that follow.

(1.) To put all God's enemies under his feet, and that the goodneſs of God may finally triumph over all evil. Soon after the world was created, evil entered into the world in the fall of the angels and man. Preſently after God had made rational creatures, there were enemies who roſe up againſt him from among them; and in the fall of man evil entered into this world, and God's enemies roſe up againſt him here. Satan roſe up againſt God, endeavouring to fruſtrate his deſign in the creation of this world, to deſtroy his workmanſhip here, to wreſt the government out of his hands, to uſurp the throne, and ſet up himſelf as god of this world, inſtead of the God

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that made it. For theſe ends he introduced ſin into it, and having made man God's enemy, he brought guilt, death, and the moſt extreme and dreadful miſery, into the world.

Now one grand deſign of God in the affair of redemption was, to reduce and ſubdue thoſe his enemies till they ſhould all be put under his feet; [I. Cor. xv. 25.] 'He 'muſt reign till he hath put all enemies under his feet.' Things were originally ſo planned, that he might diſappoint, confound, and triumph over Satan, and that he might be bruiſed under Chriſt's feet, [Gen. iii. 15.] The promiſe was given, that the ſeed of the woman ſhould bruiſe the ſerpent's head. It was a part of God's original deſign in this work, to deſtroy the work of the devil, and confound him in all his purpoſes: [I. John iii. 8.] 'For this purpoſe was the Son of God manifeſted, that 'he might deſtroy the works of the devil.' It was a part of his deſign, to triumph over ſin, and over the corruptions of men, and to root them out of the hearts of his people, by conforming them to himſelf. He deſigned alſo, that his grace ſhould triumph over man's guilt, and the infinite demerit which is in ſin. (G) Again, it was a part of his deſign to triumph over death; and however this is the laſt enemy that ſhall be overcome, yet that ſhall finally be vanquiſhed and deſtroyed.

Thus God will appear glorious above all evil, and triumphant over all his enemies, which was one grand thing intended by the work of redemption.

(2.) God's deſign was perfectly to reſtore the ruins of the fall, ſo far as concerns the elect part of the world,

(G) *God deſigned that his grace ſhould triumph over man's* GUILT. "Though the guilt of man was like the great *mountains*, whoſe heads are lifted up to the heavens; yet his [Chriſt's] dying love, and his merits in this, appeared as a mighty *deluge* that overflowed the higheſt mountains; or, like a boundleſs *ocean* that ſwallows them up: or, like an immenſe *fountain* of light, that with the fulneſs and redundance of its brightneſs, ſwallows up mens' greateſt ſins, as little motes are ſwallowed up and hidden in the diſk of the ſun." Preſ. EDWARDS's Poſthumous Serm. p. 138.

by his Son ; (H) and therefore we read of the reſtitution of all things, [Acts iii. 21.] 'Whom the heaven muſt 'receive, until the times of the reſtitution of all things;' and of the times of refreſhing from the preſence of the Lord Jeſus, [Acts iii. 19.] 'Repent ye therefore and be 'converted, that your ſins may be blotted out, when the 'time of refreſhing ſhall come from the preſence of the 'Lord.'

Man's *ſoul* was ruined by the fall ; the image of God was defaced ; man's nature was corrupted, and he became dead in ſin. The deſign of God was, to reſtore the ſoul of man ; to reſtore life, and the image of God, in converſion ; and to carry on this work in ſanctification, until he ſhould perfect it in glory. Man's *body* was ruined ; by the fall it became ſubject to death. The deſign of God was to reſtore it from this ruin, and not only to deliver it from death, by the reſurrection, but to deliver it from mortality itſelf, in making it like unto Chriſt's glorious body. The *world* was ruined, as to man, as effectually as if it had been reduced to chaos again ; all heaven and earth were overthrown. But the deſign of God was, to reſtore all, and as it were to create a new heaven and a new earth : [Iſ. lxv. 17.] 'Behold I create new heavens, and 'a new earth ; and the former ſhall not be remembered, 'nor come into mind.' [2 Pet. iii. 13.] 'Nevertheleſs 'we, according to his promiſe, look for new heavens, and 'a new earth, wherein dwelleth righteouſneſs.'

The work by which this was to be done, was begun immediately after the fall, and ſo is carried on till all is finiſhed at the end, when the whole world, heaven and earth, ſhall be reſtored ; and there ſhall be, as it were,

(H) *God's deſign was to reſtore the ruins of the fall as far as concerns the* ELECT. Some have carried the propoſition farther, and extended it to not only all mankind, but even the fallen angels ; and have ſuppoſed that the very being of moral and penal evil will ceaſe. But it will appear in the ſequel of this work, that God's plan does not extend ſo far 'the reſtitution,' or rather 'regulation of all things,' ſeems to refer to the general judgement. See PARKHURST, Lex. in Αποκαταστασις, and DODDRIDGE in loc. [N. N.]

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new heavens, and a new earth, in a ſpiritual and ſublime ſenſe, at the end of the world. Thus it is repreſented, [Rev. xxi. 1.] 'And I ſaw a new heaven and a 'new earth; for the firſt heaven and the firſt earth were 'paſſed away.'

(3.) Another great deſign of God in the work of redemption was to gather together in one, all things in Chriſt, both in heaven and in earth, *i. e.* all elect creatures, (1) in heaven and in earth, to an union, in one body, under one head; and to unite all together in one body to God the Father. This was begun ſoon after the fall, and is carried on throughout all ages, and ſhall be finiſhed at the end of the world.

(4.) God deſigns by this work to perfect and complete the glory of all the elect of Chriſt. To advance them to an exceeding pitch of glory, 'ſuch as eye hath not ſeen, 'nor ear heard, nor has ever entered into the heart of 'man.' He intends to bring them to perfect excellency and beauty in his image, and in holineſs, which is the proper beauty of ſpiritual beings; and to advance them to a glorious degree of honour, an ineffable height of

(1) *Another deſign of God was to gather together in Chriſt all elect creatures*; i. e. ANGELS as well as men, 'That in the diſpenſa-'tion of the fulneſs of times, he might gather together all things 'in Chriſt, both which are in heaven and which are in earth, even 'in him, ... who is the head of all principality and power.' [Eph. i. 10.—Col. ii. 10.] "That Chriſt, God-man, ſhould be made the head of the angels, is greatly to their benefit. 1. Becauſe they thereby become more nearly related to ſo glorious a perſon. . . . He is theirs: though not their ſaviour, yet he is their head of government and head of influence.—2. They, hereby, are under advantages for a far more intimate converſe with God. The divine nature is at an infinite diſtance from the nature of angels, as well as from the nature of man. It is therefore a great advantage to the angels that God is come down to them in a created nature, and in that nature is become their head. 3. Men are brought in to join with angels . . . in their work of praiſing God. The angels greatly rejoice at this [Luke xv. 10.] The vacancy by the fall of angels is filled up. 4. It tends to make the angels the more to prize their happineſs, when they ſee how much it coſt to purchaſe the ſame happineſs for man." Preſ. EDWARDS's Poſthumous Sermons, p. 320.

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pleaſure and joy, and thus to glorify the whole church of elect men in ſoul and body; and with them to bring the glory of the elect angels to its higheſt elevation under one head.

(5.) In all this God deſigned to accompliſh the glory of the bleſſed Trinity in an eminent degree. God had a deſign from eternity to glorify each perſon in the Godhead. The end muſt be conſidered as firſt in order of nature, and then the means; and therefore we muſt conceive, that God having profeſſed this end, had then, as it were, the means to chuſe; and the principal mean that he pitched upon was this great work of redemption which we are ſpeaking of. It was his deſign in this work to glorify his only begotten ſon, Jeſus Chriſt; (K) and by the Son to glorify the Father: [John xiii. 31. 32.] 'Now is the 'Son of man glorified, and God is glorified in him. If 'God be glorified in him, God alſo ſhall glorify him in 'himſelf, and ſhall ſtraightway glorify him.' It was his deſign that the Son ſhould thus be glorified, and ſhould glorify the Father by what ſhould be accompliſhed by the Spirit, to the glory of the Spirit; that the whole Trinity conjunctly, and each perſon diſtinctly, might be exceedingly glorified. The work which was the appointed mean of this was begun immediately after the fall, and is carried on till, and finiſhed at, the end of the world, when all this intended glory ſhall be fully accompliſhed.

HAVING thus explained the terms made uſe of in the doctrine, and ſhown what things are to be accompliſhed by this great work of God, I proceed now to the propoſed Hiſtory; that is, to ſhew how the deſigns of God by

(K) *It was God's deſign to glorify his* SON. "Look round on the ſhifting ſcenes of glory, which have been exhibited in the theatre of this world; and ſee the ſucceſs of mighty conquerors, the policy of ſtates, the deſtiny of empires, depend on the ſecret purpoſe of God in his Son Jeſus; before whom all the atchievements and imaginations of men muſt bow down; and to whoſe honour, all the myſterious workings of his providence are now, have hitherto been, and will for ever be, directed." Bp. HURD's Serm. before Society for the Propagation of the Goſpel.

the

the work of redemption have been and ſhall be accompliſhed, in the various ſteps of this work, from the fall of man to the end of the world.

In order to this, I ſhall divide this whole ſpace of time into three periods:—The

I. Reaching from the fall of Man to the incarnation of Chriſt;—The

II. From Chriſt's incarnation till his reſurrection;—The

III. From thence to the end of the world.

Some may be ready to think this a very unequal diviſion; and it is ſo indeed in ſome reſpects. It is ſo, becauſe the ſecond period is ſo much the greateſt: for although it be much ſhorter than either of the other, (being but between thirty and forty years, whereas both the other contain thouſands;) yet in the affair we are now upon, it is more than both the others; I would therefore proceed to ſhew diſtinctly how the work of redemption is carried on from the fall of man to the end of the world, through each of theſe periods in their order; which I ſhall do under three propoſitions; one concerning each period,

I. FROM THE FALL OF MAN TO THE INCARNATION OF CHRIST, GOD WAS DOING THOSE THINGS WHICH WERE PREPARATORY TO HIS COMING, AND EARNESTS OF HIS REDEMPTION.

II. THAT THE TIME FROM CHRIST'S INCARNATION, TO HIS RESURRECTION, WAS EMPLOYED IN PROCURING AND PURCHASING REDEMPTION.

III. THAT THE SPACE OF TIME FROM THE RESURRECTION OF CHRIST TO THE END OF THE WORLD IS ALL ENGAGED IN BRINGING ABOUT THE GREAT EFECT, OR SUCCESS, OF THAT PURCHASE.

In a particular conſideration of theſe three propoſitions, the great truth contained in the doctrine may perhaps appear in a clear light, and we may ſee how the work of redemption is carried on from the fall of man to the end of the world.

PERIOD

PERIOD I.

FROM THE FALL TO THE INCARNATION.

MY firſt taſk is, to ſhow how the work of redemption is carried on *from the fall of man to the incarnation of Chriſt* under the *firſt propoſition, viz.*

THAT FROM THE FALL OF MAN TO THE INCARNATION OF CHRIST, GOD WAS DOING THOSE THINGS WHICH WERE PREPARATORY TO HIS COMING, AND EARNESTS OF HIS REDEMPTION.

The great works of God in the world, during this whole ſpace of time, were all preparatory to this. There were many great changes and revolutions in the world, but they were only the turning of the wheels of providence in order to make way for the coming of Chriſt, and what he was to do in the world. They were all pointed hither, and all iſſued here. Hither tended, eſpecially, all God's great works towards his church. The church was under various diſpenſations and in various circumſtances, before Chriſt came; but all theſe diſpenſations were to prepare the way for his coming. God wrought ſalvation for the ſouls of men through all that ſpace of time, though the number was very ſmall to what it was afterwards; (L) and all his ſalvation was, as it

(L) *The number of ſouls ſaved before Chriſt's coming, comparatively, very* FEW. There is no ſubject on which our ſpeculations have leſs certainty than that of the comparative number of the ſaved. Among angels ſome have ſuppoſed thoſe who fell to form at leaſt one third of the whole; and other conſign over a great majority of mankind to the ſame awful condemnation. But 'God's thoughts are not our thoughts, neither his ways as our ways.'

As to the antient Jews, although their diſpenſation was comparatively dark, and their temper naturally rebellious, we have reaſon to believe an innumerable multitude was ſaved from among them. If in times of general idolatry and licentiouſneſs, when a

it were, by way of anticipation. All the ſouls that were ſaved before Chriſt came, were only, as it were, the earneſt of the future harveſt.

God wrought many leſſer ſalvations and deliverances for his church and people before Chriſt came. Theſe ſalvations were all but ſo many images and forerunners of the great ſalvation Chriſt was to work out when he ſhould come. God revealed himſelf of old, from time to time, from the fall of man to the coming of Chriſt. The church during that ſpace of time enjoyed the light of divine revelation, and, in a degree, the light of the goſpel. But all theſe revelations were only earneſts of the great light that he ſhould bring who came to be 'the light 'of the world;' that whole ſpace of time was, as it were, the time of night, wherein the church of God was not indeed wholly in darkneſs, but it was like the light of the moon and ſtars, and not to be compared with the light of the ſun. It 'had no glory, by reaſon of the glory that excelleth.' [II. Cor. iii. 10.] The church had indeed the light of the ſun, but it was only as reflected from the moon and ſtars. The church all that while may be conſidered as a minor; this the apoſtle evidently teaches [in Gal. iv. 1, 2, 3.] 'Now I ſay, that the heir as long as 'he is a child, differeth nothing from a ſervant, though 'he be lord of all; but is under tutors and governors, 'until the time appointed of the Father. Even ſo we, 'when we were children, were in bondage under the ele-'ments of the world.'

holy prophet bewailed himſelf as the only ſervant of the true God left: if, in ſuch a time God had reſerved to himſelf ſeven thouſand faithful worſhippers, [I. Kings xix. 10.] doubtleſs at other times, when religion flouriſhed, their number muſt be conſiderably greater.

But the Heathen nations are by many totally given up, except here and there a perſon ſaved by miracle, 'God's ways, however, 'are not as our ways,' and it was as poſſible for God to ſave them without the uſual means of grace, as to ſave infants without any external means at all.

After all, had God ſuffered our whole world to periſh, what is it to the innumerable globes that float in his preſence? Probably not more than the deſtruction of an ant hill, or a bee hive, to the whole ſpecies of ants or bees.—[N. U.]

BUT here, for the greater clearneſs and diſtinctneſs, I ſhall ſubdivide this period from the fall of man to the coming of Chriſt into ſix leſſer periods.

I. From the fall to the flood; —

II. From the flood to the calling of Abraham; —

III. From the calling of Abraham to Moſes; —

IV. From Moſes to David; —

V. From David to the Babyloniſh captivity;—and the

VI. From thence to the Incarnation of Chriſt.

§ I. *From the* FALL *to the* FLOOD.

THIS was a period fartheſt of all diſtant from Chriſt's incarnation; yet then was this great work begun, this glorious building which will not be finiſhed till the end of the world; and this is what I am now to ſhew you: to this purpoſe I would obſerve,

1. As ſoon as man fell, Chriſt entered on his mediatorial work. Then it was that he firſt began to execute the work and office of a mediator. He had undertaken it before the world was made. He ſtood engaged with the Father from eternity to appear as man's mediator, when there ſhould be occaſion: and now the time was come. When man fell, Chriſt immediately entered on his work, and actually took upon him that office. Then Chriſt, the eternal Son of God, cloathed himſelf with the mediatorial character, and therein preſented himſelf before the Father. He immediately ſtepped in between an holy, infinite, offended majeſty, and offending mankind; and was accepted in his interpoſition; and thus wrath was prevented from going forth in the full execution of that curſe which man had brought upon himſelf.

It is manifeſt that Chriſt began to exerciſe the office of mediator between God and man as ſoon as man fell, becauſe mercy began to be exerciſed towards man immedi-

ately. There was mercy in the forbearance of God, (M) that he did not deſtroy him, as he did the angels when they fell: but there is no mercy exerciſed toward fallen man, but through a mediator. If God had not in mercy reſtrained Satan, he would have immediately ſeized on his prey. Chriſt began to do the part of an interceſſor for man, as ſoon as he fell. There is no mercy exerciſed towards man, but what is obtained through Chriſt's interceſſion: ſo that now Chriſt entered on that work which he was to continue throughout all ages of the world. From that day forward Chriſt took upon him the care of the church, in the exerciſe of all his offices; from thence he undertook to teach mankind in the exerciſe of his prophetical office; to intercede for them, in his prieſtly office; alſo he took upon him, the government of the church, and of the world. He from that time took upon him the defence of his elect from all their enemies. When Satan, the grand enemy, had conquered and overthrown man, the buſineſs of reſiſting and conquering him was committed to Chriſt; and he undertook to manage that ſubtle powerful adverſary. He was then appointed the captain of the Lord's hoſts, and the captain of their ſalvation, and ever after acted, and will continue to act, as ſuch to the end of the world. Thenceforward this world, with all its concerns, was, as it were, devolved upon the Son of God: for when man had ſinned, God the Father would have no more to do with man *immediately*; but

(M) *There was mercy in the* FORBEARANCE *of God.* MILTON, with whom our author frequently coincides, puts this ſentiment into the mouth of Adam, in his conſolatory addreſs to Eve.

. . . . . "Remember with what mild
And gracious temper he both heard and judg'd,
Without wrath or reviling: we expected
Immediate diſſolution, which we thought
Was meant by death that day; when lo, to thee
Pains only in child bearing were foretold,
And bringing forth, ſoon recompens'd with joy,
Fruit of thy womb: on me the curſe aſlope
Glanc'd on the ground". . . . [Par. Loſt, Book x.]

This ſubject, and Milton's beautiful illuſtration of it, we ſhall have occaſion to reſume in the ſequel of this ſection.

only through a mediator; either in teaching, in governing, or in beſtowing any benefits upon him.

And therefore, when we read in ſacred hiſtory what God did from time to time for his church and people, and how he revealed himſelf to them, we are to underſtand it eſpecially of the ſecond perſon of the Trinity. When we read of God's appearing after the fall, frequently in ſome viſible form, or outward ſymbol of his preſence, we are ordinarily, if not univerſally, to underſtand it of the Son of God. (N) This may be argued from John i. 18. 'No man hath ſeen God at any time; the only be-'gotten Son, which is in the boſom of the Father, he 'hath declared him.' He is therefore called 'the image 'of the inviſible God,' [Col. i. 15.] intimating, that though God the Father be inviſible, yet Chriſt is his image, or repreſentation, by which he is ſeen.

Yea, not only this world devolved on Chriſt, that he might have the care and government of it, and order it agreeably to his deſign of redemption, but alſo in ſome reſpect, the whole univerſe. The angels from that time were given unto him, to be miniſtring ſpirits in this grand buſineſs; and accordingly were ſo from this time, as is manifeſt by the ſcripture hiſtory, wherein we have accounts of their acting as ſuch in the affairs of the church of Chriſt, from time to time.

And therefore we may ſuppoſe, that immediately on the fall, it was made known in heaven (O) that God had a deſign

(N) *When we read of God's* APPEARING *after the fall, we are to underſtand it of the Son of God.* The principal appearances here alluded to, and the perſon thus appearing, will be conſidered under § VI. of this period.

(O) *God's deſign of mercy made known in* HEAVEN *immediately on the fall.* MILTON, with, at leaſt, equal beauty and probability, ſuppoſes this diſcovery to have preceded the fall. He repreſents the eternal Father as viewing Satan flying towards this world, and foretelling his ſucceſs, and his own purpoſes of grace in the iſſue. The paſſage, as it is extremely beautiful and will illuſtrate not only this, but ſeveral other of our author's obſervations under this ſection, we ſhall in part tranſcribe;

"Him

a deſign of redemption with reſpect to man; that Chriſt had now taken upon him the office and work of a mediator

" Him [Satan] God beholding from his proſpect high,
Wherein paſt, preſent, future, he beholds,
Thus to his only Son foreſeeing ſpake;
" Only begotten Son, ſeeſt thou what rage
Tranſports our adverſary? . . . . . .
. . . . . And now
Through all reſtraints broke looſe, he wings his way
Not far off heaven, in the precincts of light,
Directly towards the new-created world;
And man there plac'd, with purpoſe to eſſay,
If him by force he can deſtroy, or worſe,
By ſome falſe guile pervert: and ſhall pervert,
For man will hearken to his glozing lies,
And eaſily tranſgreſs the ſole command,
Sole pledge of his obedience; ſo will fall
He and his faithleſs progeny. . . . . .
. . . . . " Man falls, deceiv'd
By th'other firſt: man therefore ſhall find grace,
The other none: in mercy and juſtice both,
Through heav'n and earth, ſo ſhall my glory excell;
But mercy, firſt and laſt, ſhall brighteſt ſhine.
" Thus while God ſpake, ambroſial fragrance fill'd
All heav'n, and in the bleſſed ſpirits elect
Senſe of new joy ineffable diffus'd:
Beyond compare the Son of God was ſeen
Moſt glorious; in him all his Father ſhone
Subſtantially expreſs'd; and in his face
Divine compaſſion viſibly appear'd,
Love without end, and without meaſure, grace;
Which uttering, thus he to his Father ſpake:
" O Father, gracious was that word which clos'd
Thy ſov'reign ſentence, that man ſhould find grace;
For which both heaven and earth ſhall high extoll
Thy praiſes. . . . . .
" To whom the great Creator thus reply'd;
O Son, in whom my ſoul hath chief delight,
. . . . . .
. . . . . .
But all is not yet done; man diſobeying,
. . . . . .
He, with his whole poſterity, muſt die;
Die he or juſtice muſt; unleſs for him
Some able, and as willing, pay
The rigid ſatisfaction, death for death.

Say,

diator between God and man; and that the angels were henceforward to be ſubſervient to him in that office: and as Chriſt has been, ſince that time, as God-man, exalted King of heaven; and is thenceforward a Mediator, the Light, and the Sun of heaven, (agreeable to Rev. xxi. 23. 'And the city had no need of the ſun, neither of the 'moon, to ſhine in it; for the glory of God did lighten 'it, and the Lamb is the light thereof;') ſo the revelation now made in heaven among the angels, was, as it were, the firſt dawning of this light there. When Chriſt aſcended into glory after his paſſion, and was ſolemnly enthroned, then this ſun aroſe in heaven; but the light began to dawn immediately after the fall.

Say, heav'nly pow'rs, where ſhall we find ſuch love?
. . . . . .
He aſk'd; but all the heav'nly choir ſtood mute,
And ſilence was in heav'n: on man's behalf
Patron or interceſſor none appear'd.
. . . . . Had not the Son of God,
In whom the fulneſs dwells of love divine,
His deareſt mediation thus renew'd.
"Father, thy word is paſt, man ſhall find grace;
And ſhall not grace find means? . . . . .
Behold Me then; Me for him, life for life
I offer; on me let all thine anger fall.
. . . . . .
. . . . . Admiration ſeiz'd
All heav'n, what this might mean, and whither tend,
Wond'ring." . . . . . [Par. Loſt, B. iii.]

But the idea of Mr. GESSNER exactly coincides with our author's. He introduces an angel addreſſing our firſt parents in the following elegant language:

"Know then, Adam! on thy tranſgreſſing the divine command, God ſaid to the happy ſpirits who worſhip before him, 'Man hath diſobeyed me; he ſhall die.' A denſe cloud ſuddenly encompaſſed the eternal throne, and a deep ſilence reigned through the whole expanſe of heaven . . . . The adoring angels were in eager expectation of what was to follow this unuſual pomp, when the majeſtic voice of God ſounded . . . theſe words of benignity and grace—'I will not withdraw my favour from the ſinner. To 'my infinite mercy the earth ſhall bear witneſs. Of the woman 'ſhall be born an avenger, who ſhall bruiſe the head of the ſer-'pent. Hell ſhall not rejoice in this victory; death ſhall loſe 'its prey; ye heavens, ſhew forth your gladneſs!—Thus ſpake 'the Eternal." [Death of Abel, B. ii.]——[N. U.]

2. Pre-

2. Preſently upon this the goſpel was firſt revealed on earth, in theſe words, [Gen. iii. 15.] 'And I will put 'enmity between thee [the ſerpent] and the woman, and 'between thy ſeed and her ſeed: it ſhall bruiſe thy head, 'and thou ſhalt bruiſe his heel.' We may ſuppoſe, that God's intention of redeeming fallen man was firſt ſignified in heaven before it was ſignified on earth, becauſe the buſineſs of the angels as miniſtering ſpirits required it that they might be ready immediately to ſerve him in that office: ſo that the light firſt dawned in heaven; but very ſoon after was ſeen on earth. In thoſe words of God there was an intimation of another ſurety to be appointed for man, after the firſt had failed. This was the firſt revelation of the covenant of grace, the firſt dawn of light of the goſpel upon earth.

This world before the fall enjoyed noon-day light; the light of the knowledge of God, of his glory, and of his favour: but when man fell, all this light was at once extinguiſhed, and the world reduced again to total darkneſs; a darkneſs worſe than that which was in the beginning of the world. [Gen. i. 2.] Neither men nor angels could find out any way whereby this might be ſcattered. The blackneſs of this darkneſs appeared when Adam and his wife knew that they were naked, and ſewed fig leaves; when they heard the voice of God walking in the garden, and hid themſelves among the trees, when God firſt called them to an account, and ſaid to Adam, 'What is this that thou haſt done? Haſt thou eaten of the 'tree, whereof I commanded thee that thou ſhouldſt not 'eat?' Then we may ſuppoſe that their hearts were filled with ſhame and terror. (P.) But thoſe words of 'God,

(P) *Adam and his wife knew that they were* NAKED, *&c.* A variety of queries have been ſtarted from the paſſage here alluded to, [Gen. iii. 8—11.] and a number of ſolutions given; ſome of theſe we ſhall review, as they connect cloſely with our ſubject.

We ſhall begin with the immediate conſequence of the ſin of our firſt parents — 'And the eyes of them both were opened, and they 'knew that they were naked.' The celebrated Le Clerc, and ſome other ingenious commentators, have ſuppoſed the nakedneſs here

God, [Gen. iii. 15.] were the firſt dawning of the light of the goſpel after this darkneſs. Now firſt appeared ſome

here alluded to was moral, viz. a loſs of innocence; and it muſt be confeſſed, in a few inſtances the Scripture uſes the term in this metaphorical ſenſe, [See STACKHOUSE's Hiſt. of the Bible, vol. i. p. 74.] but two circumſtances poſitively forbid our ſo taking it in this place — one is, that the laſt verſe of the preceding chapter aſſures us that they were naked *before* the fall, which muſt certainly intend a literal nakedneſs; the other, that in conſequence of this nakedneſs they made themſelves *coverings*, which certainly were for their bodies, and not their minds. But why ſhould they who never had worn any cloathing, be aſhamed of appearing in the ſtate in which God created them; eſpecially when we conſider, that themſelves were the only perſons in the world, and they were man and wife? The anſwer to this involves a very delicate, and as it ſhould ſeem, from the ill ſucceſs of commentators, a very difficult ſubject. We muſt return to the previous aſſertion of our inſpired writer, that 'they were' in a ſtate of innocence, 'both 'naked, and not aſhamed;' which certainly implies, not only that their nakedneſs was no juſt cauſe of ſhame, but that they would never have known it, had their innocency continued. But when they ſinned, then, as the Tempter had predicted, their eyes were opened. To *open the eyes* is, literally, to give ſight to the blind; but figuratively, to communicate to any perſon a new kind or degree of knowledge. [See Num. xxii. 31. II. Kings vi. 17. Acts xxvi. 18.]

And the following phraſe, which we render 'they knew that 'they were naked,' implies ſomething more than a bare ſpeculative knowledge, it means to *feel* as well as to *know*, [See PARKHURST in יָדַע] and might be here perhaps more accurately and expreſſively rendered, 'they were *ſenſible* that they were naked.' Before the fall they doubtleſs knew that they had no cloathing; but now their eyes were opened, and they had acquired a criminal knowledge, and become ſenſible of a paſſion, to which they had ever before been ſtrangers, namely, ſhame. The origin of this will be eaſier to account for, if we ſuppoſe with ſome [Univerſal Hiſt. vol. i. p. 132.] that the juice of this tree was in a degree inebriating; ſince we know from common obſervation, that juices of ſuch a quality will excite debauchery, produce ſtrange commotions in the animal frame, and give a ſtrong predominancy to the animal appetites. Under theſe circumſtances we need not wonder at the ſubterfuges to which they ran, ſince it is never expected that the conduct of perſons under the power of intoxication, or the oppreſſion of guilt, ſhould be perfectly conſiſtent with the rules of cool reflection.

There is one circumſtance which has not been perhaps ſufficiently attended to, namely, that they were uſed to expect the di-

vine

ſome glimmering of light; but it was an *obſcure revelation* of the goſpel; and was not made to Adam or Eve directly, but

vine Preſence, and that probably in a glorious *human* form; this might be one reaſon of their covering their nakedneſs now, as it was immediately after, of their ſeeking to hide their perſons among the trees of the garden. However, it is remarkable, that the cuſtom of covering the private parts ſhould ſo generally obtain, even among barbarous nations; an entire diſuſe of cloathing in both ſexes, is, perhaps, no where practiſed, except where promiſcuous intercourſe is alſo allowed, and men and women couple like the brutes.

The materials of which theſe coverings, which we call 'aprons,' and ſome, ludicrouſly, breeches, but which ought to be, according to the general uſage of the Hebrew word [חגר] and the tranſlations of the LXX and Vulgate, *girdles*;—the materials of theſe, and the manner of manufacture, have afforded plentiful diverſion for infidels, but without the leaſt ſhadow of reaſon, ſince we know that ſuitable materials are produced in foreign countries, and manufactured with a ſimplicity analogous to that or theſe primitive girdles. We allude to the ſewed leaves, which cover our tea as it comes in cheſts from the Eaſt Indies.——But to proceed,

'And they heard the voice of the Lord God walking in the 'garden in the cool [Heb. *wind*] of the day.' We have little doubt but that the voice they firſt heard was that of thunder, frequently called the voice of God, [See Pſ. xxix.] firſt murmuring at a diſtance, afterward approaching nearer, and growing louder; for it is remarkable, that the ſame word [walking] is applied [Ex. xix. & 19. in the Heb.] by a beautiful figure, to the ſound of the celeſtial trumpet at the delivery of the law. Hearing this, which had never ſounded to them ſo awfully before, it was extremely natural for them, in their preſent ſtate of guilty confuſion, to ſeek to hide themſelves among the trees; a method that many of their children practiſe to this day; for nothing is more common (though dangerous) than for perſons to run among the trees in a thunder ſtorm. This happened, as the original expreſſes it, in the 'wind [רוח] of the day,' *i. e.* the evening breeze; and now might that powerful element firſt put on its terrors, and double the ſolemnity of the divine appearance.

But the voice of the Lord, a voice from the Shechinah, [compare John xii. 28, 29.] called to him, 'Adam, where art thou?

'And he ſaid, I heard thy voice in the garden; and I was 'afraid, becauſe I was naked, and I hid myſelf.' Here is a remarkable inſtance of that confuſion which commonly attends, and often betrays a guilty conſcience: this confeſſion of his fear and nakedneſs was a virtual acknowledgement of his crime; as we ſee by the following reply of God:

but in what God ſaid to the ſerpent. It was however very comprehenſive, as might be eaſily ſhown, would it not take up too much time. (Q)

Here

'And he ſaid, Who told thee that thou waſt naked? Haſt thou 'eaten of the tree whereof I commanded thee that thou ſhouldſt 'not eat?' or as the late Dr. KENNICOTT [Diſſert. on the Tree of Life, p. 50.] tranſlates the words with more ſpirit and exactneſs, 'What! of the tree which I commanded thee not to eat, of THAT haſt thou eaten?' This brings Adam to a farther, but not a free, confeſſion, and is followed by a ſentence on them both. A ſentence, however, accompanied by the promiſe of mercy, which will form the ſubject of the following note. [G. E.]

(Q) *The firſt* PROMISE *was very comprehenſive.* To comprehend more fully the nature of this promiſe, we muſt review the whole of the ſentence paſſed upon the ſerpent, in which, as our author obſerves, this promiſe is included.

The puniſhment of the ſerpent was exactly ſuited to the nature of the caſe, and the matter of fact. Satan had made a tool of the ſerpent; this therefore was degraded to the duſt, and to be treated in a peculiar manner as the enemy of mankind. Many conjectures have been indulged as to the original nature of the ſerpent; ſome of which are ridiculous as well as groundleſs: but the text itſelf implies, that in conſequence of the divine curſe it underwent a change, if not in its form, at leaſt in its manner of life; poſſibly it was originally an inhabitant of the trees, for which its ſtructure ſeems very convenient, and might have a privilege, which ſeems to have been denied moſt other animals, [Gen. i. 30.] of living upon the fruits: but now, ſaith God, 'Thou art curſed above all 'cattle, and above every beaſt of the field; upon thy belly ſhalt 'thou go, and duſt ſhalt thou eat all the days of thy life. And I 'will put enmity between thee and the woman, and between thy 'ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe 'his heel.' The whole of this has been literally fulfilled: ſerpents are confined to the ground — eating the duſt — and being peculiarly the ſubjects of human averſion. [See PLINY's Nat. Hiſt. vii. 2.]

If any ſhould queſtion (and ſuch is the temerity of man) the equity of God's thus puniſhing a creature in itſelf incapable of ſining, we may ſuppoſe, with Mr. STACKHOUSE, [Hiſt. of the Bible, B. I. ch. iii.] that "God intended this debaſement of it [the ſerpent] not ſo much to expreſs his indignation againſt it, as to make it a monument of man's apoſtaſy, a teſtimony of his diſpleaſure againſt ſin, and an inſtructive emblem to deter all future ages from the commiſſion of that which brought ſuch vengeance along with it. In the Levitical law, [Lev. xx. 15.] we find, that if a man committed any abomination with a beaſt, the beaſt was to be ſlain

as

Here was an intimation of a merciful deſign by 'the ſeed of the woman,' which was like the firſt glimmerings

as well as the man; and, by parity of reaſon, the ſerpent is here puniſhed; if not to .... allay the triumph of the devil, by ſeeing the inſtrument of his ſucceſs ſo ſhamefully degraded, at leaſt to remind the delinquents themſelves of the foulneſs of their crime.—But God might have a farther deſign in this degradation of the ſerpent: he foreſaw, that in future ages Satan would have a pride in abuſing this very creature, to .... eſtabliſh the vileſt idolatry." ——This we ſhall conſider preſently.

But to confine this paſſage to a literal ſenſe would be, as Dean SHERLOCK has ſhewn, [Uſe and Intent of Prophecy, Differ. III.] exceedingly ridiculous; it would contain but cold comfort to our firſt parents in their diſtreſs, and exhibit the paſſage in a light not only unworthy of God, but of Moſes, or, indeed, as Biſhop NEWTON obſerves, of "any ſenſible writer." [Differ. I. on the Propheſies.] We ſhall therefore proceed to the figurative and more ſublime ſenſe in which it is above explained.

And obſerve, 1. that under the ſerpent's name the curſe is here levelled at the grand enemy of mankind, 'That old ſerpent, called 'the Devil and Satan, which deceiveth the whole world.' [Rev. xii. 9.] And very early was he worſhipped under that ſimilitude. Dr. GILL [on Gen. iii. 1.] ſays, "Taautus, or the Egyptian Thoth, [or Hermes, who, by the bye, is ſuppoſed to have lived before the flood] was the firſt that attributed deity to the nature of the dragon and of ſerpents, and after him the Egyptians and Phœnicians; the Egyptian god *Cneph* was a ſerpent with a hawk's head; and a ſerpent with the Phœnicians was a good dæmon.... Herodotus makes mention of ſacred ſerpents about Thebes; and Alianus, of ſacred dragons; and Juſtin Martyr ſays, the ſerpent with the heathens was a ſymbol of all that were reckoned gods by them, and they were painted as ſuch; and wherever ſerpents were painted, according to Perſius, it was a plain indication that it was a ſacred place. Serpents were ſacred to many of the heathen deities, who were worſhipped either in the form of one, or in a real one; all which ſeem to take their riſe from the uſe the devil made of the ſerpent in ſeducing our firſt parents." And to this day the ſerpent is a favourite divinity among many of the Indian nations. In the cloſe of the laſt century, a hog which had by ſome means killed and ſwallowed one of theſe favourite reptiles, in the country of the Widahs, ſo provoked them, that the marbuts (or prieſts) procured a general ſlaughter of the ſwine, and if the king had not loved pork, a hog had not been left in Widah. [See Hiſt. of Jamaica, Vol. ii. p. 379.]

2. If the ſerpent be underſtood of the devil, *his ſeed* or offſpring will very properly be underſtood of that 'generation of vipers,' [Matt. iii. 7.] whom our Lord himſelf declared to be of their

ings of light in the eaſt when the day dawns. This intimation of mercy was given before ſentence was pronounced

'father the devil,' [John viii. 44.] and who ſhewed their enmity in all the periods of his life, and wounded his heel, in nailing him to the croſs, *who* was, doubtleſs, in a moſt remarkable manner,

3. The *ſeed* of the *woman*. Here we may adopt the Apoſtle Paul's expoſition of another paſſage, in which the ſame expreſſion is uſed: 'He ſaith not *ſeeds*, as of many, but as of one — which 'is *Chriſt*.' [Gal. iii. 16.] And it is obſervable, that not only the generality of Chriſtian writers, but even the ancient Jews, both the Jeruſalem Targum and that of Jonathan, beſides many other famous rabbies, apply the paſſage to the times and perſon of the Meſſiah. [See HELVICUS in Protevang. n. 64, and, from him, POOLE, Synop. crit. in loc.] if it be neceſſary to underſtand the 'ſeed of the woman' in a more extenſive ſenſe, to correſpond with the former member of the ſentence, it may be obſerved, that the diſciples of Chriſt owe the ſame enmity to Satan as their maſter, and would willingly, as they are able, aſſiſt us to deſtroy his kingdom.

4. The meaning of the conflict, here expreſſed by *bruiſing* the ſerpent's *head* and the Saviour's *heel*.

To underſtand this metaphorical language it ſhould be obſerved that the head is the vulnerable part of ſerpents, and that a blow there is fatal to them; whereas a wound in the heel is to a man of comparatively ſmall conſequence. "Bruiſing the ſerpent's head, ſays Dr. BURNETT [Ser. at Boyle's Lect. Vol. iii. p. 516.] implies the defeating his contrivances againſt mankind. For (1.) as he thought by ſeducing the pair, to have brought on their death, and ſo have made an end of the whole ſpecies at once, God promiſes that the woman ſhould live to have ſeed. (2.) As he ſeduced the woman under the ſpecious pretence of friendſhip, while he intended her ruin, a war is declared againſt the devil and his party, which ſhould end in the ruin of them and their devices. And (3.) as the devil thought by drawing them into ſin and under the wrath of God, to bring them under a certainty of death, and deprive of the happineſs they were made for, God declares that the devil's policy ſhould be defeated by the ſeed of the woman, in which is implied a poſitive promiſe—that mankind, though by the envy of the devil become ſinful and therefore mortal, ſhould receive through the ſeed of the woman, *forgiveneſs of ſin, the reſurrection of the body, and life everlaſting*."

"So ſpake this oracle, then verified
When JESUS, ſon of Mary, ſecond Eve,
Saw Satan fall like lightening down from heaven,
Prince of the air; then riſing from his grave
Spoil'd principalities and powers, triumph'd
In open ſhow, and with aſcenſion bright,

Captivity

nounced on either Adam or Eve, from tenderneſs to them, to whom God deſigned mercy, leſt they ſhould be overborne with a ſentence of condemnation, without having any thing held forth whence they could gather any hope.

One of thoſe great things that were intended to be done by the work of redemption, is more plainly intimated here than the reſt, viz. God's ſubduing his enemies under the feet of his Son. This was threatened now, and God's deſign of it now firſt declared. This was the work Chriſt had now undertaken, which he ſoon began, has carried on, and will accompliſh at the end of the world. Satan probably triumphed greatly in the fall of man, as though he had defeated God's deſigns: but in theſe words God gives him a plain intimation, that he ſhould not finally triumph, but that a complete victory ſhould be obtained over him by the ſeed of the woman.

Captivity led captive through the air,
The realm itſelf of Satan long uſurp'd,
Whom he ſhall tread at laſt under our feet."
[Par. Loſt. Book x.]

It is not to be ſuppoſed however that our parents underſtood the firſt promiſe to the extent that we now do with the help of the goſpel revelation. MILTON introduces them as reaſoning upon it in this manner: Eve, having hinted the deſperate meaſure of deſtroying themſelves, Adam replies,

. . . . . "Let us ſeek
Some ſafer reſolution, which methinks
I have in view, calling to mind with heed
Part of our ſentence, that thy ſeed ſhall bruiſe
The ſerpent's head; piteous amends, unleſs
Be meant, whom I conjecture, our grand foe,
Satan, who in the ſerpent hath contriv'd
Againſt us this deceit: to cruſh his head
Would be revenge indeed; which will be loſt
By death brought on ourſelves, or childleſs days.
Reſolv'd, as thou propoſeſt; ſo our foe
Shall ſcape his puniſhment ordain'd, and we
Inſtead ſhall double ours upon our heads.
. . . . . Remember with what mild
And gracious temper he both heard and judg'd
Without wrath or reviling." . . . Par. Loſt. Book x. [G. E.]

This

This revelation of the goſpel was the firſt thing that Chriſt did in his prophetical office. You may remember, that it was ſaid in the firſt of our three propoſitions that from the fall of man to the incarnation of Chriſt, God was doing thoſe things which were preparatory to Chriſt's coming and working out redemption, and forerunners and earneſts of it. And one of thoſe things which God did in this time to prepare the way for Chriſt's coming into the world, was to foretel and promiſe it, as he did from time to time, from age to age, till Chriſt came. This was the firſt promiſe given, the firſt prediction made of it upon the earth.

3. Soon after this, the cuſtom of ſacrificing was appointed, to be a ſtanding type of the ſacrifice of Chriſt till he ſhould come, and offer up himſelf to God. [R] Sacrificing was not a cuſtom firſt eſtabliſhed by the Levitical

(R) SACRIFICES *originally appointed by God.* Our author's arguments in ſupport of this propoſition, though conciſe, are certainly forcible; but in an article of this importance, it may not be improper to ſtrengthen them with the following obſervations from another author of conſiderable reſpectability in the learned world:

"That animal ſacrifices were not inſtituted by man ſeems extremely evident—from the acknowledged *univerſality* of the practice—from the wonderful *ſameneſs* of the manner, in which the whole world offered theſe ſacrifices; and from that *merit* and expiation, which were conſtantly ſuppoſed in, and to be effected by them.

"Now human reaſon, even among the moſt ſtrenuous opponents of the divine inſtitutions, is allowed to be incapable of pointing out the leaſt natural fitneſs or congruity between Blood and Atonement; between killing of God's creatures, and the receiving a pardon for the violation of God's laws. This conſequence of ſacrifices when properly offered, was the invariable opinion of the Heathens; but not the whole of their opinion in this matter: for they had alſo a traditionary belief among them, that theſe animal ſacrifices were not only expiations but vicarious commutations and ſubſtituted ſatisfactions, and they called the animals ſo offered, [their αντιψυχα or] the ranſoms of their ſouls.

But if theſe notions are ſo remote from, nay ſo contrary to, any leſſon that nature teaches, as they confeſſedly are; how came the whole world to practiſe the rites founded upon them? It is certain that the wiſeſt heathens—Pythagoras, Plato, Porphyry, and others, ſlighted the religion of ſuch ſacrifices; and wondered, how an inſtitution

tical law; for it had been a part of God's inſtituted worſhip long before, even from the beginning of God's viſible

ſtitution ſo diſmal (as it appeared to them) and ſo big with abſurdity, could diffuſe itſelf through the world.

"An advocate for the ſufficiency of reaſon [Tindall] ſuppoſes—the abſurdity prevailed by degrees; and the prieſts, who ſhared with their gods, and reſerved the beſt bits for themſelves, had the chief hand in this gainful ſuperſtition. But it may well be aſked; who were the prieſts in the days of Cain and Abel? Or what gain could this ſuperſtition be to them, when the one gave away his fruits, and the other his animal ſacrifice, without being at liberty to taſte the leaſt part of it? And . . . . it is worth remarking, that what this author wittily calls the *beſt bits*, and appropriates to the prieſts, appear to have been the ſkin of the burnt offering among the Jews, and the ſkin and feet among the Heathens.

"Dr. SPENCER obſerves [De Leg. Heb. Lib. iii. § 2.] that ſacrifices were looked upon as *gifts*, and that the general opinion was—that gifts would have the ſame effect with God as with man; would appeaſe wrath, conciliate favour with the Deity, and teſtify the gratitude and affection of the ſacrificer; and that from this principle proceeded expiatory, precatory, and euchariſtical offerings. This is all that is pretended from natural light to countenance this practice. But how well ſoever the compariſon may be thought to hold between ſacrifices and gifts, yet the opinion that ſacrifices would prevail with God, muſt proceed from an obſervation that gifts had prevailed with men; an obſervation this which Cain and Abel had little opportunity of making. And, if the coats of ſkin, which God directed Adam to make, were the remains of ſacrifices, ſure Adam could not ſacrifice from this obſervation, when there were no ſubjects in the world upon which he could make theſe obſervations." [KENNICOTT's 2d Diſſert. on the Offerings of Cain and Abel. p. 201, &c.]

But the grand objection to the divine origin of ſacrifices is drawn from the ſcriptures themſelves, particularly the following, [Jer. vii. 22, 23.] 'I ſpake not to your fathers, nor commanded 'them, at the time that I brought them out of the land of 'Egypt, concerning the matters of burnt offering or ſacrifice; 'but only this very thing commanded I them, ſaying, *Obey my* '*voice, and I will be your God, and ye ſhall be my people.*' The ingenious writer above referred to accounts for this paſſage [pages 153 and 209] by referring to the tranſaction at Marah, [Exod. xv. 23—26] at which time God ſpake nothing concerning ſacrifices: it certainly cannot be intended to contradict the whole book of Leviticus, which is full of ſuch appointments. Another learned author, to account for the above and other ſimilar paſſages, obſerves, "The Jews were diligent in performing the external ſervices of religion; in offering prayers, incenſe, ſacrifices,

viſible church on earth. We read of the patriarchs, Abraham, Iſaac, and Jacob, offering ſacrifice, and even before them Noah and Abel: and this was by divine appointment; for it was part of God's worſhip in his church, and that which he accepted, when offered up in faith; which proves it was by his inſtitution, for ſacrificing is no part of natural worſhip. The light of nature doth not teach men to offer beaſts in ſacrifice to God; and ſeeing it was not enjoined by the law of nature, if it was acceptable to God, it muſt be by ſome poſitive command or inſtitution: for God has declared his abhorrence of ſuch worſhip as is taught by the precept of men without his appointment; [Iſa. xxix. 13.] 'Wherefore the Lord ſaith, Foraſmuch as this people 'draw near me with their mouth, and with their lips do 'honour me, but have removed their heart far from me, 'and their fear towards me is taught by the precepts 'of men, therefore behold I will proceed to do a mar-'vellous work,' &c. And ſuch worſhip as hath not a warrant from divine inſtitution, cannot be offered up in

crifices, oblations: but theſe prayers were not offered with faith; and their oblations were made more frequently to their idols, than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative ſenſe, one of two objects oppoſed to one another: thus, 'I will have mercy and not ſacrifice,' [Hoſ. vi. 6.] 'For I ſpake *not* to your fathers, *nor* commanded 'them——concerning burnt offerings or ſacrifices; but this thing 'I commanded them, ſaying, *Obey my voice.*" [Lowth in Iſa. xliii. 22—24.] The ingenious Dr. Doddridge remarks, that according to the genius of the Hebrew language, one thing ſeems to be forbidden, and another commanded, when the meaning only is, that the latter is greatly to be preferred to the former. The text before us is a remarkable inſtance of this; as likewiſe Joel ii. 13.—Matt. vi. 19, 20.—John vi. 27.—Luke xii. 4, 5.—and Col. iii. 2. And it is evident that Gen. xlv. 8.—Ex. xvi. 8.—John v. 30—vii. 19, and many other paſſages are to be expounded in the ſame comparative ſenſe. [Paraph. on New Teſt. § xlix.] So that the whole may be reſolved into the apothegm of the wiſe man, [Prov. xxi. 3.] 'To do juſtice and judgement is more accep-'table to the Lord than ſacrifice.'——*Sacrificing appointed to be a ſtanding type of Chriſt.* This will partly appear in the two following notes on the firſt ſacrifices, and more fully when we come to conſider the Moſaic inſtitutions. [J. N.]

faith;

faith; becauſe faith has no foundation where there is no divine appointment. It cannot be offered up in faith of God's acceptance; for man hath no warrant to hope for God's acceptance in that which is not of his appointment, and to which he hath not promiſed his acceptance; and therefore it follows, that the cuſtom of offering ſacrifices to God was inſtituted ſoon after the fall; for the ſcripture teaches us, that Abel offered 'the firſtlings of 'his flock, and of the fat thereof,' [Gen. iv. 4.] and that he was accepted of God in this offering, [Heb. xi. 4.] And there is nothing in the ſtory that looks as though the inſtitution was firſt given when Abel offered up that ſacrifice to God; but it appears as though he only therein complied with a cuſtom already eſtabliſhed. (s)

It

(s) *And* ABEL OFFERED *the firſtlings of his flocks, &c.*] As this is the firſt inſtance of ſacrifice, and even of religious worſhip, recorded in ſcripture, and was attended with conſequences ſo ſingular and important, we cannot paſs it over without examination; and as a learned author above cited, [Dr. KENNICOTT] has beſtowed uncommon pains on this ſubject, we flatter ourſelves our readers will be gratified by being preſented with the ſubſtance of his excellent diſſertation.

Dr. Kennicott introduces his hypotheſis with obſerving the different characters and employments of the two brothers: 'Abel 'was a keeper of ſheep, but Cain was a tiller of the ground;' the one, as Lord BACON expreſſes it, devoted to the *active*, the other to the *contemplative*, ſcenes of life.

'And in proceſs of time;' Heb. *at the end of days*; that is, as our author endeavours at large to prove, at the end of the week, on the ſabbath day, poſſibly the firſt after they had become the heads of families, and entitled to offer ſacrifices, as was the patriarchal manner, each as the prieſt of his own family — 'It came to 'paſs that Cain brought of the fruit of the ground, an offering to 'the Lord.' It is of importance to be obſerved, that the Hebrew word rendered an offering, is *mincha* [מנחה] which Dr. K. explains from divine authority to be an offering of *fine flour mingled with oil and frankincenſe*, [Lev. ii. 1, &c.] This our tranſlators commonly call a *meat*, but might more properly be called a *bread*, offering. Here our author obſerves a very ſingular mode of expreſſion, which he apprehends elliptical, and ſupplying the neceſſary words, tranſlates the paſſage literally thus, 'Cain brought of 'the fruit of the ground a *mincha* to Jehovah; and Abel brought '[a *mincha*] he alſo [brought] of the firſtlings of his flocks, and

It is very probable that ſacrifice was inſtituted immediately after God had revealed the covenant of grace; [in Gen. iii. 15.] which covenant and promiſe was the

'of their fat,' or rather 'of the fatteſt of them.'—Then it follows—'And Jehovah had reſpect to Abel, and to his *mincha*; but 'to Cain and his *mincha* he had not reſpect.' Now if this tranſlation be juſt, or the word *mincha* be rightly explained, it neceſſarily follows that Abel offered a *mincha*, or meat offering, as well as Cain, together with a ſacrifice, which Cain did not offer.

The matter, in ſhort, ſeems to be this, Cain came, like a ſelf-righteous Phariſee, with a 'God, I thank thee,' to the Author of Nature, and the God of Providence; Abel was no leſs ſenſible of theſe obligations, and therefore brought his *mincha* as well as Cain; but being humbled under a conviction of his own frailty and unworthineſs, he alſo brings an animal ſacrifice, ſmites upon his breaſt, and cries, 'God be merciful to me a ſinner.' Not only ſo, but Abel looked by faith through the bleeding type to the great atonement it prefigured: Cain rejected this; and being ignorant of God's righteouſneſs, went about to eſtabliſh his own.

This repreſentation (which as we ſaid is Dr. KENNICOTT's) appears to us not only ingenious and juſt, but has the advantage of being beautifully conſiſtent with the New Teſtament. Here we ſee how it was that 'by faith' in the promiſed ſeed, 'Abel of-'fered to God,' not only 'a more excellent,' but as the Greek [πλειονα] imports, a *fuller*, a *more complete* ſacrifice than Cain; and it was on this account that God had reſpect, firſt to Abel, and ſecondly, to his offering. We alſo learn from this review of the ſubject, what was the error of Cain, which the apoſtle Jude alludes to, namely, an enmity againſt God's method of ſalvation.

This leads us to remark the different conduct of the two brothers ſubſequent to their offering. Moſes informs us, that 'Cain 'was very wrath, and his countenance fell,' the uſual ſign of a baſe and malicious heart. 'And the Lord ſaid unto Cain,'—condeſcended to reaſon with him, probably by means of the divine *Shekinah*—'Why art thou wrath, and why is thy countenance 'fallen? If thou doſt well, ſhalt thou not be accepted?' Or rather, if thou hadſt done well, ſhouldeſt thou not have been accepted in the ſame manner (whatever that might be) as Abel thy brother? 'And if thou doſt not well,' or haſt not done well—'ſin lieth at the door,' the fault is thine.

But KENNICOTT, PARKHURST, and many other critics, render the laſt phraſe (as the word [חטאת] muſt often be taken) 'a *ſin-offering* lieth (coucheth) at the door. In this view they point out, not only the reaſon of his non-acceptance, but alſo the remedy—namely, to take a ſacrifice, and offer it in faith, as his brother had before done. [I. N.]

foun-

foundation on which the cuſtom of ſacrificing was built. That promiſe was the firſt ſtone that was laid toward this glorious building, the work of redemption, which will be finiſhed at the end of the world. And the next ſtone which was laid upon that, was the inſtitution of ſacrifices, to be a type of the great atonement.

The next thing that we have an account of, after God had pronounced ſentence on the ſerpent, on the woman, and on the man, was, that God made them coats of ſkins, and cloathed them; which, by the generality of divines, are thought to be the ſkins of beaſts ſlain in ſacrifice; for we have no account of any thing elſe that ſhould be the occaſion of men ſlaying beaſts, but only to offer them in ſacrifices, till after the flood. Men were not till then allowed to eat the fleſh of beaſts. The food of man before the fall, was the fruit of the trees of paradiſe; and when he was turned out of paradiſe after the fall, his food was the herb of the field: [Gen. iii. 18.] 'And thou ſhalt eat of the herb of the field.' The firſt grant that he had to eat fleſh as his common food was after the flood: [Gen. xi. 3.] 'Every moving thing 'that liveth ſhall be meat for you; even as the green herb 'have I given you all things.' So that it is likely that theſe ſkins that Adam and Eve were cloathed with, were the ſkins of their ſacrifices. God's cloathing them with theſe was a lively figure of their being cloathed with the righteouſneſs of Chriſt. This cloathing was not of their own obtaining; but it was God that gave it them. It is ſaid, 'God made them coats of ſkins, and 'cloathed them,' [Gen. xiii. 21.] as the righteouſneſs our naked ſouls are cloathed with, is not our righteouſneſs but the righteouſneſs which is of God. It is he alone that cloaths the naked ſoul. (T)

Our

(T) *God made them coats of* SKINS, *and cloathed them.* "God himſelf furniſhes them with apparel. Animals are ſlain, not for food, but ſacrifice; and the naked criminals are arrayed with the ſkins of thoſe ſlaughtered beaſts. The victims figured the expia-

Our firſt parents, who were naked, were cloathed at the expence of life. Beaſts were ſlain to afford them cloathing. So Chriſt died to afford cloathing to our naked ſouls. Thus our firſt parents were covered with ſkins of ſacrifices, as the tabernacle in the wilderneſs, which ſignified the church, was, when it was covered with rams ſkins died red, as though they were dipped in blood, to ſignify that Chriſt's righteouſneſs was wrought out through the pains of death, under which he ſhed his precious blood.

We obſerved before, that the light which the church enjoyed from the fall of man till Chriſt came, was like the light which we enjoy in the night; not the light of the ſun directly, but as reflecting from the moon and planets; which light did foreſhow Chriſt, the Sun of righteouſneſs which was afterwards to ariſe. This light they had chiefly two ways: one was by predictions of Chriſt, wherein his coming was foretold and promiſed; the other by types and ſhadows, in which his coming and redemption were prefigured. The firſt thing that was done to prepare the way for Chriſt in the former of theſe ways, was in the promiſe above conſidered; and the firſt thing of the latter kind, viz. of types, was the inſtitution of ſacrifices. As that promiſe [Gen. iii. 15.] was the firſt dawn of goſpel light after the fall in prophecy; ſo this inſtitution was the firſt hint of it in types. The giving of that promiſe was the firſt thing done after the fall in this work, in Chriſt's prophetical office; the inſtitution of ſacrifices was the firſt thing that we read of after the fall, by which Chriſt exhibited himſelf in his prieſtly office.

tion of Chriſt's death; the cloathing typified the imputation of his righteouſneſs, which is *upon all them who believe.*" [Rom. iii. 22.]——[HERVEY's Theron and Aſpaſio, vol. ii. lett. 4.]

"Nor he their outward only, with the ſkins
Of beaſts, but inward nakedneſs (much more
Opprobrious!) with his robe of righteouſneſs
Arraying, cover'd from his Father's ſight."
[MILTON's Par. Loſt. Book x.]

The

The inſtitution of ſacrifices was a great thing done towards preparing the way for Chriſt's coming, and working out redemption. For the ſacrifices of the Old Teſtament were the principal of all the Old Teſtament types of Chriſt and his redemption; and it tended to eſtabliſh in the minds of God's viſible church the neceſſity of a propitiatory ſacrifice, in order to the Deity's being ſatisfied for ſin; and ſo prepared the way for the reception of the glorious goſpel that reveals the great ſacrifice, not only in the viſible church, but, through the world of mankind. For from this inſtitution of ſacrifices after the fall, all nations derived the ſame cuſtom. No nation, however barbarous, has been found without it any where. This is a great evidence of the truth of revealed religion; for no nation, but only the Jews, could tell how they came by this cuſtom, or to what purpoſe it was to offer ſacrifices to their deities. The light of nature did not teach them any ſuch thing. That did not teach them that the gods were hungry, and fed upon the fleſh which they burnt in ſacrifice; and yet they all had this cuſtom; of which no other account can be given, but that they derived it from Noah, who had it from his anceſtors, on whom God had enjoined it as a type of the great ſacrifice of Chriſt. However, by this means all nations of the world had their minds poſſeſſed with this notion, that an atonement or ſacrifice for ſin was neceſſary; and a way was made for their more readily receiving that great doctrine of the goſpel, which teaches us the atonement and ſacrifice of Chriſt.

4. God ſoon after the fall actually began to ſave the ſouls of men through Chriſt's redemption. In this, Chriſt who had lately taken upon him the work of Mediator between God and man, did firſt begin to exerciſe his kingly office. In the firſt prediction the light of Chriſt's redemption firſt began to dawn in the *prophecies* of it; in the inſtitution of ſacrifices it firſt began to dawn in the *types* of it; in his beginning actually to ſave men, it firſt began to dawn in the *fruit* of it.

It

It is probable, therefore, that Adam and Eve were the firſt fruits of Chriſt's redemption; (u) it is probable by God's manner of treating them; by his comforting them

(u) *Adam and Eve the* FIRST FRUITS *of Chriſt's redemption.* MILTON has ſo beautifully and evangelically illuſtrated this ſuppoſition, that we cannot reſiſt the temptation of again introducing our favourite commentator.

. . . "They forthwith to the place
Repairing where he judg'd them, proſtrate fell
Before him reverent, and both confeſs'd
Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their ſighs the air
Frequenting, ſent from hearts contrite, in ſign
Of ſorrow unfeign'd, and humiliation meek.
. . . . . .
"Thus they in lowlieſt plight repentant ſtood
Praying; for from the mercy-ſeat above
Prevenient grace deſcending had remov'd
The ſtony from their hearts, and made new fleſh
Regenerate grow inſtead, that ſighs now breath'd
Unutterable, which the Spirit of prayer
Inſpir'd, and wing'd for heav'n with ſpeedier flight
Than loudeſt oratory: . . . . . .
. . . . . To heav'n their pray'rs
Flew up, nor miſs'd the way, by envious winds
Blown vagabond or fruſtrate; in they paſs'd
Dimenſionleſs thro' heav'nly doors; then clad
With incenſe, where the golden altar fum'd,
By their great Interceſſor, came in ſight
Before the Father's throne: them the glad Son
Preſenting, thus to intercede began:
"See, Father, what firſt fruits on earth are ſprung
From thy implanted grace in man, theſe ſighs
And pray'rs, which in this golden cenſor, mix'd
With incenſe, I thy prieſt before thee bring;
Fruits of more pleaſing ſavour from thy ſeed
Sown with contrition in his heart, than thoſe
Which his own hand manuring all the trees
Of Paradiſe could have produc'd, ere fall'n
From innocence. Now therefore bend thine ear
To ſupplication; hear his ſighs though mute,
Unſkilful with what words to pray, let me
Interpret for him, me his advocate
And propitiation; all his works on me,
Good or not good, ingraft; my merit thoſe
Shall perfect, and for theſe my death pay."

[Par. Loſt. Book x. xi.]

as

as he did, after their awakenings and terrors. They were awakened, and aſhamed with a ſenſe of their guilt, after their fall, when their eyes were opened, and they ſaw that they were naked and ſewed fig-leaves to cover their nakedneſs; like the ſinner who under his firſt conviction endeavours to hide the nakedneſs of his ſoul by a righteouſneſs of his own. Then they were farther awakened and terrified by hearing the voice of God, as he was coming to judge them. Their coverings of fig-leaves would not anſwer their purpoſe; for notwithſtanding theſe, they ran to hide themſelves among the trees of the garden, not daring to truſt to their fig-leaves to hide their nakedneſs from God. Then they were farther awakened by God's calling them to a ſtrict account. But while their terrors were raiſed to ſuch a height, and they ſtood, as we may ſuppoſe, trembling and aſtoniſhed before their judge, without any thing to catch hold of, whence they could gather hope; then God condeſcended to hold forth ſome encouragement to them, to keep them from the dreadful effects of deſpair under their awakenings, by giving a hint of a deſign of mercy by a Saviour, even before he pronounced ſentence againſt them. And when, after this, he proceeded to pronounce ſentence, whereby we may ſuppoſe their terrors were farther raiſed, God was pleaſed to encourage them, and to let them ſee that he had not wholly caſt them off, by taking a fatherly care of them, making them coats of ſkins and cloathing them. This alſo manifeſted an acceptance of thoſe ſacrifices offered to God, (of which theſe were the ſkins) which were types of what God had promiſed, when he ſaid, 'the ſeed of the woman ſhall bruiſe 'the ſerpent's head;' which promiſe, there is reaſon to think, they believed and embraced. Eve ſeems plainly to expreſs her hopes in, and dependence on, that promiſe, in what ſhe ſays at the birth of Cain, [Gen. iv. 1.] 'I have gotten a man from the Lord;' *i. e.* as God has promiſed, that my ſeed ſhould bruiſe the ſerpent's head; ſo now has God given me this pledge and token of it, that I have a ſeed born. She plainly owns,

that

that this her child was from God, and hoped that her promiſed ſeed was to be this her eldeſt ſon; though ſhe was miſtaken, as Abraham was with reſpect to Iſhmael, as Jacob with reſpect to Eſau, and as Samuel with reſpect to the firſt-born of Jeſſe. (w) Alſo what ſhe ſaid at the birth of Seth, expreſſes her hope and dependence on

(w) *I have gotten a man* FROM *the Lord.*] The uncertain import of the Hebrew particle *eth* [את] here tranſlated *from*, has occaſioned this text to receive a great variety of interpretations, moſt of which may be ſeen in Mr. POOLE's elaborate work. [Syn. Crit. in loc.] But when we ſee twenty or thirty meanings, many of them inconſiſtent with each other, applied to one particle, as the lexicographers have done to this, [See TAYLOR's Heb. Concord.] we cannot help ſuſpecting that they are unneceſſarily and improperly multiplied.

The root whence this particle is evidently derived, [See PARKHURST in אתה] ſignifies *to approach*, *come unto*, and if the ſame idea ſhould be preſerved in all the ſenſes of the particle, as we apprehend in ſome degree it ſhould, the common tranſlation muſt be given up. And after examining a great number of paſſages in the original ſcriptures, particularly thoſe which were moſt pertinent to our purpoſe, we are ſatisfied, that, if it is not to be taken as merely an article of the accuſative caſe (which we much doubt whether the language will admit) that it may be reſolved into ſome or other of the following ſenſes:

1. According to the radical idea, *to*, *unto*, *belonging to*, *towards*, *near*, *with*, *upon*, and the like.

Or, 2. it may be rendered as an emphatic article, *the*, *the very* ſubſtance of a thing, (according to the Latin proverb, *Proximus ſum egomet mihi*;) in which caſe it may often be tranſlated *even*, or as a pronoun, *that*, *this*, &c.

If theſe remarks are juſt, the words may then berendered;

1. 'A (or The) man, *even* Jehovah.'—So Fagius, Helvicus, Forſter, Schindler, Luther, Pellican, Cocceius, Schmit, Marinus, Avenarius, Parkhurſt, Gill, &c.—ſuppoſing Eve to have taken her firſt-born to be the Meſſiah, God incarnate: but as it may admit of diſpute, whether Eve at this very early period was ſo clearly acquainted with this divine myſtery, eſpecially as ſhe appears not to have ſuſpected any thing of the immaculate conception, it might be better to render the words, as they will certainly bear, with rather more latitude.

2. 'The man *of*, *i. e.* belonging to, Jehovah.' The Targum of Jonathan favours this reading, 'the angel of the Lord;' and ſo Chriſt was afterwards called, as well as—the ſervant of the Lord—the man *of* his right hand, and the word that was *with* God.

"Some

on the promiſe of God; [ſee ver. 25.] 'For God hath 'appointed me another ſeed inſtead of Abel, whom Cain 'ſlew.'

Thus it is exceedingly probable, if not demonſtrable, that, as Chriſt took on him the work of mediator when man fell, ſo he now actually began his work of redemption, encountered his great enemy the devil, whom he had undertaken to conquer, and reſcued thoſe two firſt captives out of his hands; therein baffling him ſoon after his triumph in the victory he had obtained over our firſt parents. And though he might be ſure of them and all their poſterity, Chriſt the Redeemer ſoon convinced him of his miſtake, and that he was able to ſubdue him, and deliver fallen man. He let him ſee it, in delivering thoſe firſt captives of his; and ſo gave him an inſtance of his fulfilment of that threatening, 'The 'ſeed of the woman ſhall bruiſe the ſerpent's head;' and a preſage of the fulfilment of one great thing he had undertaken, viz. his ſubduing all his enemies under his feet.

After this we have another inſtance of redemption in one of their children, viz. 'in righteous Abel,' as the ſcripture calls him, [Mark xiii. 35.] whoſe ſoul perhaps was the firſt that went to heaven through Chriſt's redemption. In him we have at leaſt the firſt inſtance recorded

"Some interpreters, and not without reaſon, ſuppoſe that ſhe conſidered the ſon given her, as the promiſed ſeed . . . . . And how ſoothing to the maternal heart muſt have been the hope of deliverance and relief for herſelf, and triumph over her bitter enemies, by means of the ſon of her own bowels! How fondly does ſhe dream of repairing the ruin which her frailty had brought upon her huſband and family, by this firſt-born of many brethren! The name ſhe gives him ſignifies . . . . a *poſſeſſion*. She flatters herſelf ſhe has now got ſomething ſhe can call her own: and even the loſs of Paradiſe ſeems compenſated by a dearer inheritance . . . . . But, O blind to futurity! with how many ſorrows was this *poſſeſſion*, ſo exultingly triumphed in, about to pierce the fond maternal breaſt! How unlike are the forebodings and wiſhes of parental tenderneſs and partiality, to the deſtinations of Providence, and the diſcoveries which time brings to light!" —— [HUNTER's Sacred Biog. Lect. iv.]

in ſcripture of the death of a redeemed perſon. (x) If he *was* the firſt, then, as the redemption of Chriſt began to dawn before in the ſouls of men in their converſion and juſtification, in him it firſt began to dawn in glorification, and at his death the angels began firſt to act as miniſtering ſpirits to Chriſt, in conducting the ſouls of the redeemed to glory. (y) And in him others in heaven had the

(x) *In Abel we have the firſt inſtance of death.*] Many and abſurd are the traditions and conjectures reſpecting this event; but the ſcripture account of it is ſimply this, 'And Cain *talked* with 'Abel his brother,' or, as the Samaritan, LXX, and Vulgate read it, 'Cain *ſaid* unto Abel his brother, *Let us go into the field*— and 'it came to paſs when they were in the field that Cain roſe up 'againſt Abel his brother, and ſlew him.'

"Cain, it would appear. . . . decoyed his brother into ſolitude under the maſk of familiarity and friendſhip, 'he talked with him;' 'they were in the field.' What a horrid aggravation of his guilt! A deed of violence! Murder! A good man's, a brother's murder! Deliberately reſolved on, craftily conducted, remorſeleſsly executed. . . . . Now was death for the firſt time ſeen; and ſeen in its ghaſtlieſt form. Death before the time, the death of piety and goodneſs! Death inflicted by violence, and preceded by pain! Death imbittered to the ſufferer by reflecting on the hand from which it came; the hand of a brother, the hand which ſhould have ſupported and protected him. At length the feeble eyes cloſe in peace; and the pain of bleeding wounds, and the pangs of fraternal cruelty, are felt no more. 'The duſt returns to the 'earth as it was, and the ſpirit returns unto God who gave it.' The ſpirit returns to God to ſee his unclouded face, formerly ſeen through the medium of natural objects and religious ſervices— Happy Abel! thus early delivered from the ſins and ſorrows of a vain world! . . . . . The materials of which life is compoſed, are not ſo much, days, and months, and years, as works of piety, and mercy, and juſtice, or their oppoſites; he dies in full maturity, who has lived to God . . . . . at whatever period, and in whatever manner he is cut off: that life is ſhort, though extended to a thouſand years, which is diſfigured with vice, devoted to the purſuit of time merely, and at the cloſe of which the unhappy man is found unreconciled to God." [Dr. H. Hunter's Sacred Biography, Lect. vi.]

(y) *At Abel's death the* ANGELS *firſt began to act as miniſtering ſpirits.*] "The angel of death called forth the ſoul of Abel from the enſanguined duſt. It advanced with a ſmile of joy. . . . I ſalute thee, ſaid the celeſtial ſpirit, while benignity and joy beamed in his eyes: I ſalute thee, O happy ſoul! now diſengaged from thy

the firſt opportunity of ſeeing ſo wonderful a thing, as a human ſoul, that had been ſunk into an abyſs of ſin and miſery, brought to heaven and glory; which was a much greater thing, than if they had ſeen man return to the earthly Paradiſe. Thus they by this ſaw the glorious effect of Chriſt's redemption, in the great honour and happineſs that was procured for ſinful, miſerable creatures by it.

5. The next remarkable thing that God did in the farther carrying on this great affair of redemption, that I ſhall take notice of, was the firſt out-pouring of the Spirit through Chriſt, which was in the days of Enos. We read, [Gen. iv. 26.] 'Then began men to call upon 'the name of the Lord.' The meaning of theſe words has been conſiderably controverted among divines. (z) We

thy encumbering duſt. . . . . It is to me an increaſe of felicity, that I am choſen by the Moſt High to introduce thee into the realms of light and bliſs, where myriads of angels wait to hail thee. Conceive, if thou canſt, beloved ſoul! Conceive what it is to behold God face to face, to have communion with him for ever." [Death of Abel, Book iv.]

(z) *Then* BEGAN *men to* CALL UPON *the name of the Lord.*] "Not but that Adam and Abel and all good men had called upon the name of the Lord, and prayed to him, or worſhipped him before this time *perſonally* and in their families; but now the families of good men being larger, and more numerous, they joined together in *ſocial* and *public* worſhip: or ſince it may be thought there were public aſſemblies for religious worſhip before this time, it may be they had been neglected, and now were *revived* with more zeal and vigour; ſeeing the Cainites incorporating themſelves, and joining families together and building cities, and carrying on their civil and religious affairs among themſelves, they alſo formed themſelves into diſtinct bodies; and not only ſeparated from them, but called themſelves by a different name; for ſo the words may be rendered, 'Then began men to call them-'ſelves,' or, 'to be called BY [ב] the name of the Lord;' the *Sons of God* as diſtinct from the ſons of men; which diſtinction may be obſerved in Ch. vi. 2. and has been retained more or leſs ever ſince. Some chuſe to tranſlate the words, 'then began men 'to call IN the name of the Lord;' that is to call upon God in the name of the Meſſiah, the Mediator between God and Man; having now ſince the birth of Seth, and eſpecially of Enos, clearer notions of the promiſed ſeed and of the uſe of him and his name,

We cannot ſuppoſe the meaning is, that then men firſt performed the duty of prayer. Prayer is a duty of natural religion, and a duty to which a ſpirit of piety does moſt naturally lead men. Prayer is, as it were, the very breath of a pious ſpirit, and we cannot ſuppoſe therefore, that holy men had lived for above two hundred years, without prayer. Therefore ſome divines think, that the meaning is, that then men firſt began to perform public worſhip, or to call upon the name of the Lord in public aſſemblies. Whether it be ſo to be underſtood or not, yet certainly there was now ſomething new in the viſible church of God with reſpect to the duty of prayer, or calling upon the name of the Lord, which was the conſequence of the out-pouring of the ſpirit of God.

If it was now firſt that men were ſtirred up to meet together in aſſemblies, to aſſiſt one another in ſeeking God ſo as they had never done before, it argues ſomething

in their addreſſes to God; [See John xiv. 13, 14.—xvi. 23, 24.] The Jews [many of them] give a very different ſenſe of theſe words; the Targum of Onkelos is, "Then in his days the children of men ceaſed from praying in the name of the Lord;" and the Targum of Jonathan is, "This was the age, in the days of which they began to err, and they made themſelves idols, and ſurnamed their idols by the name of the word of the Lord;" with which agrees the note of Jarchi, "Then they began to call the names of men, and the names of herbs, by the name of the bleſſed God, to make idols of them;" and ſome of them ſay, particularly Maimonides, that Enos himſelf erred and fell into idolatry, and was the firſt inventor of images, by the mediation of which men prayed unto God: but all this ſeems to be without foundation and injurious to the character of this antidiluvian patriarch; nor does it appear that idolatry obtained in the poſterity of Seth, or among the people of God ſo early; nor is ſuch an account agreeable to the hiſtory which Moſes is giving of the family of Seth, in oppoſition to that of Cain; wherefore one or other of the former ſenſes is beſt." [GILL in loc.]

If our author's expoſition is preferred, which nearly correſponds with what is obſerved in the former part of this note, it may receive ſome illuſtration from comparing it with Mal. iii. 16. 'Then they that feared the Lord ſpake often one to another, the 'Lord hearkened and heard, and a book of remembrance was writ-'ten before him for them that feared the Lord, and that thought 'upon his name.' [I. N.]

extra-

extraordinary as the cauſe; and could be from nothing but the uncommon influences of God's Spirit. We may obſerve, that a remarkable out-pouring of God's Spirit always produces a great increaſe of prayer. When the Spirit of God begins a work on men's hearts, it immediately ſets them to calling on the name of the Lord. As it was with Paul after the Spirit of God had laid hold of him, then it is ſaid, [Acts ix. 11.] 'Behold he prayeth!' ſo it was in all the inſtances which we have any account of in ſcripture; and ſo it will be at the great effuſion of the Spirit in the latter days. It is foretold, that it will be poured out as a ſpirit of grace and ſupplication, [Zech. xii. 10. See alſo Zeph. iii. 9.] 'For then will I turn 'to the people a pure language, that they may all call 'upon the name of the Lord, to ſerve him with one 'conſent.'

And when it is ſaid, 'Then *began* men to call upon 'the name of the Lord,' no more can be intended by it, than that this was the firſt remarkable ſeaſon of this nature that ever was. It was the beginning, or the firſt, of ſuch a kind of work of God, ſuch an out-pouring of the Spirit of God. After this manner ſuch an expreſſion is commonly uſed in ſcripture: [1 Sam. xiv. 35.] 'And 'Saul built an altar unto the Lord; the ſame was the '*firſt* altar that he built unto the Lord.' In the Hebrew it is, as you may ſee in the margin, 'that altar he *began* 'to build unto the Lord.' [Heb. ii. 3.] 'How ſhall we 'eſcape if we neglect ſo great ſalvation, which firſt *began* 'to be ſpoken by the Lord?'

It may here be obſerved, that from the fall of man to this day, the work of redemption in its effect has been carried on by the ſame means. Though there be a more conſtant influence of God's Spirit always in ſome degree attending his ordinances; yet the way in which the greateſt things have been done towards carrying on this work, always has been by remarkable effuſions of the Spirit at ſpecial ſeaſons of mercy, as will fully appear hereafter. And this, in the days of Enos, was the firſt remarkable effuſion of the Spirit of God recorded. There had

had been a ſaving work of God on the hearts of ſome before; but now God was pleaſed to grant a larger portion of his Spirit; ſo that here we ſee that great building which God laid the foundation of immediately after the fall, carried on farther, and built higher, than ever it had been before.

6. The next thing I ſhall take notice of, is the eminently holy life of Enoch, who we have reaſon to think was a ſaint of greater eminency than any that had been before him; ſo that in this reſpect the work of redemption was carried on to a ſtill greater height. With reſpect to its effect in the viſible church in *general*, we obſerved above that it was carried higher in the days of Enos than ever before. Probably Enoch was one of the ſaints of that harveſt; for he lived all the days that he did live on earth, in the days of Enos. And with reſpect to the degree to which this work was carried in the ſoul of a *particular perſon*, it was raiſed to a greater height in Enoch that ever before. His ſoul, as it was built on Chriſt, was built up in holineſs to a greater height than any of his predeceſſors. He was a wonderful inſtance of Chriſt's redemption, and of the efficacy of his grace. (A)

7. In

(A) *Enoch* WALKED *with God.*] Infinite pains have been taken to decorate the characters of ancient philoſophers and heroes, and too frequently their own vanity, the adulation of their dependents, or the partiality of their heirs, has purchaſed eulogiums, where eternal infamy was merited. But what is the praiſe of men to the praiſe of God! How mean are the ſplendid epithets of great, wiſe, and learned—puiſſant, brave, and magnanimous—compared with the character of our holy prophet, as drawn by the inſpired hiſtorian, 'He walked with God.'

The phraſe is metaphorical, after the eaſtern manner, and is explained by an infallible expoſitor to mean—'He pleaſed God:' but the metaphorical term is, perhaps, more expreſſive than any purely literal, even in the ſublime language of the Greeks.

To *walk with God* implies, firſt, a ſtate of reconciliation with him; 'Can two walk together unleſs they are agreed?' Certainly not, with any degree of pleaſure. But Enoch (any more than Abram) was not *born* the 'friend of God;' but rather at enmity with him, a 'child of wrath, even as others;' and it was doubtleſs the ſame atoning blood, the ſame divine grace, that reconciled him

7. In Enoch's time God more expreſſly revealed the coming of Chriſt than he had before done. We have an account of the prophecy of Enoch in the 14th and 15th verſes of Jude: 'And Enoch alſo the ſeventh from Adam, 'propheſied of theſe, ſaying, Behold, the Lord cometh 'with ten thouſand of his ſaints, to execute judgement 'upon all, and to convince all that are ungodly among 'them, for their ungodly deeds which they have ungodly 'committed, and of all their hard ſpeeches which ungod-'ly ſinners have ſpoken againſt him.' (B) This prophecy does

him to God, which has in all ages brought near 'them that were 'afar off.' Then being reconciled, he enjoyed peace and communion with God.

His name [חנוך] implies *dedication*, and perhaps, like Samuel, he might be early *devoted* to the Lord, and *initiated* betimes into his ſervice. But he reſted not in this; unſatisfied with any preſent attainments, he ſtudied, as the term implies, to make a *progreſs* in religion, he '*walked* with God.'

Tradition, very ancient and extenſive, has celebrated his attainments in aſtronomy, the mathematics, and other ſciences, [See Univ. Hiſt. Vol. i. p. 162.] and it is not improbable that the ſtudy of nature might be a favourite employment to one who could contemplate the divine glory in all its objects; nor is it unlikely that ſuch exemplary piety was rewarded with conſiderable diſcoveries in natural, as well as divine things: but this was the ſmalleſt part of his character; his mind, doubtleſs, ſoared above the ſtars, and ſought an acquaintance with eternal objects—ſought the felicity of angels—the image of God. And he ſought not in vain; preſſing towards the mark, he gained the prize, he received his crown, at an age when many, in that period of longevity, had not paſſed half their mortal pilgrimage.

—— "Him the moſt High,
Wrapt in a balmy cloud with winged ſteeds,
. . . . . Receiv'd to walk with God,
High in ſalvation and the climes of bliſs,
Exempt from death."——[Par. Loſt. Book xi.] [U. U.]

(B) *The* PROPHECY *of Enoch*] — Is more correctly rendered thus; 'And Enoch alſo, the ſeventh from Adam, propheſied 'againſt them, when he ſaid, Behold the Lord comes with my-'riads of his holy ones, to execute judgement upon all, and to 'convict all the ungodly among them of their impious works 'which they have impiouſly committed; and of all the hard things 'which impious ſinners have ſpoken againſt him.'

"A precious fragment of antidiluvian hiſtory is here [in the Epiſtle of Jude] preſerved to us, as it ſeems by the ſpecial providence

does not ſeem to be confined to any particular coming of Chriſt; but it has reſpect in general to his coming in his kingdom, and is fulfilled, in a degree, in every remarkable manifeſtation Chriſt has made of himſelf in the world, for the ſalvation of his people, and the deſtruction of his enemies. It is very parallel in this reſpect with many other prophecies given under the Old Teſtament; and, in particular, with that in the 7th chapter of Daniel, whence the Jews principally took their notion of the kingdom of heaven, [ver. 10.] 'A fiery ſtream iſſued, 'and came forth from before him: thouſand thouſands 'miniſtered unto him, and ten thouſand times ten thou-'ſand ſtood before him; the judgement was ſet, and the 'books were opened.' And [ver. 13, 14.] 'I ſaw in the 'night-viſion, and behold one like the ſon of man came 'with the clouds of heaven, and came to the antient of 'days, and they brought him near before him. And 'there was given him dominion, and glory, and a king-'dom, that all people, nations, and languages, ſhould 'ſerve him: his dominion is an everlaſting dominion, 'which ſhall not paſs away, and his kingdom that which 'ſhall not be deſtroyed.' And though it is not unlikely that Enoch might have a more immediate reſpect, in this prophecy, to the approaching deſtruction of the old world by the flood, which was a remarkable reſemblance of Chriſt's deſtruction of all his enemies at his ſecond coming, yet it doubtleſs looked beyond the type to the antitype.

And as this prophecy of Chriſt's coming is more expreſſed than any preceding it; ſo it is an inſtance of the increaſe of that goſpel-light which began to dawn preſently after the fall, or of that building which is the

dence of God, who taught the apoſtle Jude to diſtinguiſh between what was genuine and ſpurious in the tradition. It can by no means be proved that this is a *quotation* from that fooliſh book called *Enoch*'s *Prophecy*, as Bp. SHERLOCK has very rightly urged; nor would it prove the inſpiration of the book from whence it was taken, but only that *particular* paſſage."—[DODDRIDGE's Fam. Expoſ. in loc.]

ſubject

ſubject of our preſent diſcourſe, being farther carried on, and built up higher than it had been before.

And here, by the way, I would obſerve, that the increaſe of goſpel light, and the progreſs of the work of redemption, as it reſpects the church in general, from its erection to the end of the world, is very ſimilar to the progreſs of the ſame work, and the ſame light, in a particular ſoul, from the time of its converſion, till it is perfected and crowned in glory. Sometimes the light ſhines brighter, and at others more obſcurely; ſometimes grace prevails, and at other times it ſeems to languiſh for a great while together. But in general, grace is growing: from its firſt erection till it is completed in glory, the kingdom of Chriſt is building up in the ſoul. So it is with reſpect to the great affair in general, as it relates to the univerſal ſubject of it, and as it is carried on from its firſt beginning to the end of the world.

8. The next remarkable thing in carrying on this work, was the tranſlation of Enoch into heaven. [Gen. v. 24.] 'And Enoch walked with God, and he was not; 'for God took him.' Moſes, in giving an account of the genealogy of thoſe that were of the line of Noah, does not ſay concerning Enoch, he lived ſo long and he died, as he does of the reſt; but, 'he was not, for God 'took him;' *i. e.* he tranſlated him; in body and ſoul carried him to heaven without dying, as it is explained [in Heb. ix. 5.] 'By faith Enoch was tranſlated, that 'he ſhould not ſee death.' (c) By this wonderful work of God, the work of redemption was carried to a greater height in ſeveral reſpects, than it had been before.

You may remember, that when I ſhewed you what were the great things that God intended in the work of redemp-

(c) *Enoch was* TRANSLATED.] For this we have divine authority, as above ſhewn, and need not much regard uncertain traditions. They will, however, in this caſe furniſh us with an inſtructive obſervation, viz. that human traditions generally either *oppoſe* divine truths, or *deprave* them. In this inſtance, many of the Jews, thoſe maſters of tradition, will not believe but that Enoch died like other men; and others, who admit his tranſla-

redemption; among other things I mentioned (p. 57) the perfect reſtoration of the ruins of the fall, with reſpect to the elect, both in ſoul and body. Now this tranſlation of Enoch, was the firſt inſtance of this reſtoration with reſpect to the body. There had been many inſtances of reſtoring the ſoul of man by Chriſt's redemption, but none of the body, until now. At the end of the world, all the bodies of the ſaints ſhall actually be redeemed; the dead in Chriſt by a reſurrection; and them that ſhall remain alive by a glorious change. A number of the bodies of the ſaints were raiſed at the reſurrection of Chriſt; and before then there was an inſtance of a body glorified in Elijah: but the firſt inſtance was this of Enoch, of which we are now ſpeaking.

Now the work of redemption in this inſtance was carried on ſtill farther; as thereby was a great increaſe of goſpel light, and the church had a clearer manifeſtation of a future ſtate, and of the glorious reward of the ſaints in heaven. We are told, [II. Tim. i. 10.] 'That life and 'immortality are brought to light by the goſpel.' And the more of this goſpel is revealed, the more clearly does the light of life and immortality appear. What was ſaid in the Old Teſtament of a future ſtate, is very obſcure, in compariſon with the more full, plain, and abundant revelation given of it in the New. But yet even in thoſe early days, the church of God, in this inſtance, was favoured with an evidence of it ſet before their eyes, in that one of their brethren was actually taken up to heaven without dying; which we have reaſon to think the church of God knew then, as they afterwards knew Elijah's tranſlation. And as this was a clearer manifeſtation of a future ſtate than the church had *had* before; ſo it was a pledge or earneſt of that future glorification of all the ſaints, which God intended through the redemption of Jeſus Chriſt.

tion, add to it, that he was taken by a whirlwind to the terreſtrial Paradiſe, where God ſhewed him the tree of life in the midſt of it. [See Univ. Hiſt. Vol. i. p. 163. and Ainſworth's Ann. in loc.] [N. U.]

9. The

9. The next thing that I ſhall obſerve, was the upholding the church of God in that family of which Chriſt was to come, in the time of the great and general defection before the flood. The church, in all probability, was ſmall, in compariſon with the reſt of the world, from the time that mankind firſt began to multiply on the face of the earth, or from the time of Cain's defection, and departing from among the people of God; [Gen. iv. 16.] 'When Cain went out from the preſence 'of the Lord, (D) and dwelt in the land of Nod;' (E) which being interpreted, is the land of *baniſhment*; I ſay, from this time of Cain's departure and ſeparation from the church of God, it is probable that the church of God was ſmall in compariſon with the reſt of the world. The

(D) *The* PRESENCE *of the Lord.*] "*Lightfoot*, *Heidegger*, and *Le Clerc* [to whom many more might be added] ſeem to be of opinion, that what we render 'the *preſence* of the Lord,' was the proper name of that particular place where Adam, after his expulſion from Paradiſe, dwelt; and accordingly we find that part of the country which lies contiguous to the ſuppoſed ſituation of Paradiſe, [*i. e.* near Tripoli, in Syria] called by Strabo [προσωπον τοῦ Θεοῦ] 'the *preſence* of God.' However this be, it is agreed by all interpreters, that there was a divine glory, called by the Jews SCHECHINAH, which appeared from the beginning, and from which Cain, being now baniſhed, never enjoyed the ſight of it again."—[PATRICK's Comment. and GILL's Expoſ.]

(E) *Cain dwelt in the land of* NOD.] "It is the ſame word [נוד] which is rendered in the twelfth and fourteenth verſe a *vagabond*. Why our tranſlators in the two former verſes give the meaning of the word, and in the ſixteenth verſe the letters of it merely, is not eaſily comprehenſible. Let it be tranſlated throughout, the ſenſe is perfectly clear, and all ground of idle inquiry taken away. In the twelfth verſe, God denounces his puniſhment, 'thou ſhalt 'not die, but be NOD, a *vagabond* in the earth.' In the fourteenth verſe, Cain recognizes the juſtice of the ſentence, and bewails it, 'I ſhall be NOD, a *vagabond* in the earth:' and in the ſixteenth, Moſes gives us the hiſtory of its being put in execution; 'he went 'from the preſence of the Lord, and dwelt in the land,' NOD, a *vagabond*, flying from place to place, ſkulking in corners, ſhunning the haunts of men, purſued inceſſantly by the remorſeleſs pangs and tormenting apprehenſions of an ill conſcience. Remove all external danger, 'and the wicked is as the troubled ſea, which 'cannot reſt, whoſe waters caſt up mire and dirt."—[HUNTER's Sac. Biog. Lect. v.]

church ſeems to have been kept up chiefly in the poſterity of Seth; for this was the ſeed that God appointed inſtead of Abel, whom Cain ſlew. But we cannot reaſonably ſuppoſe, that Seth's poſterity was one fiftieth part of the world: "for Adam was one hundred and thirty years old when Seth was born." But Cain, who ſeems to have been the leader of thoſe that were not of the church, was Adam's eldeſt child, and probably was born ſoon after the fall, which doubtleſs was ſoon after Adam's creation; ſo that there was time for Cain to have many ſons before Seth was born: beſides other children that probably Adam and Eve had before this time, (agreeable to God's bleſſing, 'Be fruitful, and multiply, and replenish the earth;') and many of theſe children might alſo have children. The hiſtory of Cain before Seth's birth ſeems to imply that there were great numbers of men (F) on

(F) *Great* NUMBERS *of men on the earth at this time.*] It is generally conjectured [from Gen. iv. 25.] that Abel was murdered a year or two before Seth was born, which was in the year 130.

"Now though we ſhould ſuppoſe that Adam and Eve had no other ſons in the year of the world one hundred and twenty-eight, but Cain and Abel, it muſt be allowed that they had daughters, who might early marry with thoſe two ſons. I require no more than the deſcendants of theſe two, to make a very conſiderable number of men upon the earth in the ſaid year one hundred and twenty-eight; for, ſuppoſing them to have been married in the nineteenth year of the world, they might eaſily have had each of them eight children in the twenty-fifth year. In twenty-five years more, the fiftieth of the world, their deſcendants in a direct line would be ſixty-four perſons. In the ſeventy-fifth year, at the ſame rate, they would amount to five hundred and twelve. In the hundredth year, to four thouſand and ninety-ſix; and in the hundred and twenty-fifth year, to thirty-two thouſand ſeven hundred and ſixty-eight."—[Differt. Chronol. Geog. Critiq. ſur la Journal de Paris, Tom. li. p. 6.]

"Now if to this calculation we add the high degree of probability that Adam had many more ſons beſides thoſe mentioned in the record; that families were generally more numerous than the ſuppoſition ſtates; that ſimple manners, rural employments, temperature of climate, and largeneſs of room, are circumſtances inconceiveably more favourable to population, than modern facts, and European cuſtoms, give us any idea of, we ſhall not think it ſtrange that Cain, under the preſſure of conſcious guilt, and harrowed

on the earth: [Gen. iv. 14, 15.] 'Behold, thou haſt 'driven me out this day from the face of the earth; and 'from thy face ſhall I be hid, and I ſhall be a fugitive and 'a vagabond in the earth; and it ſhall come to paſs, that 'every one that findeth me ſhall ſlay me. And the Lord 'ſaid unto him, Therefore whoſoever ſlayeth Cain, ven-'geance ſhall be taken on him ſeven-fold. And the 'Lord ſet a mark upon Cain, leſt any finding him ſhould 'kill him.' (G) And thoſe that were in being when Seth was born, muſt be ſuppoſed to ſtand in equal capacity of multiplying their poſterity with him; and therefore, as I ſaid, Seth's poſterity were but a ſmall part of the inhabitants of the world.

But after the days of Enos and Enoch, (for Enoch was tranſlated before Enos died; I ſay, after their days) the church of God greatly diminiſhed, in proportion as multitudes that were of the line of Seth, and had been born in the church of God, fell away, and joined with the wicked world, principally by means of intermarriages

rowed with fear, which always both multiplies and magnifies objects far beyond their real number and ſize, ſhould be alarmed and intimidated at the numbers of mankind, who he ſuppoſed were ready, and were concerned, to execute vengeance upon him." —[HUNTER's Sac. Biog. Vol. i. lect. 5.]

(G) *The Lord ſet a* MARK *upon Cain.*] "Almoſt all the verſions have committed a miſtake in tranſlating ver. 15, that God had 'put a *mark* upon Cain,' leſt any ſuddenly ſhould kill him. The original ſays no ſuch thing; and the LXX have very well rendered it thus—'God ſet a *ſign* before Cain, to perſuade him that whoever ſhould find him ſhould not kill him.' This is almoſt the ſame with what is ſaid in Exod. x. 1. that 'God did ſet '*ſigns* before the Egyptians;' and Iſa. lxvi. 19. that 'he would ſet 'a *ſign* before the heathen;' where it is evident that God did not mean any particular *mark* which ſhould be ſet on their bodies, but only thoſe ſigns and wonders which he wrought in Egypt, to oblige Pharaoh to let his people go; and the miraculous manner wherein he delivered them from the Babyloniſh captivity. This expoſition is natural and agreeable to the methods of Divine Providence, which is wont to convince the incredulous by ſigns and wonders; nor could any thing elſe convince Cain, in the fear he was under, that the firſt who met him ſhould not kill him, after what God had ſaid to him in exprobration of his crime."——— [PATRICK's Comment. and SAURIN's Diſſert.]

with

with them; [as Gen. vi. 1, 2, and 4.] 'And it came to 'paſs, when men began to multiply on the face of the 'earth, and daughters were born unto them, that the ſons 'of God ſaw the daughters of men, that they were fair; 'and they took them wives of all which they choſe.—'There were giants in the earth in thoſe days; and alſo 'after that, when the ſons of God came in unto the 'daughters of men, and they bare children to them, the 'ſame became mighty men, which were of old, men of 'renown.' (H) By the ſons of God here, are doubtleſs meant the children of the church: it is a denomination often given them in the ſcripture. They intermarried

(H) *There were* GIANTS *on the earth in thoſe days.*] Here are two inquiries which preſent themſelves; 1. What is meant by the *ſons* of *God* intermarrying with the daughters of men? And what were theſe *giants* here mentioned?

As to the former, the expoſition of our author is generally acquieſced in, and there is but little doubt that is the true one. There is another, however, eſpouſed by ſome of the beſt Jewiſh writers, as Ben Uzziel, S. Jarchi, Aben Ezra, and the Targums, and which therefore may deſerve mentioning, viz. that the ſons of God were princes, magiſtrates, and great-men; and daughters of men, thoſe of the inferior and poor people, which they took by violence, as the word ſometimes means, and debauched.——[See Univ. Hiſt. Vol. i. p. 175.]

As to the other inquiry, there is no doubt, if we credit hiſtory, either ſacred or prophane, but there were formerly men of extraordinary ſtature, as, indeed, to this day we meet with ſome accidental inſtances; not to mention the Patagonians, a nation of ſuch men, if we may credit the relations in Mr. Pennant's tract. [See the Analytical Review, No. 1.]—But however ſome critics have thought that the paſſage before us does not refer to ſuch. Some tranſlate the Hebrew word *nephilim*, [from נָפַל, to fall] *apoſtates*, thoſe who have fell from the truth; ſo Joſephus: but Symmachus and Aquila underſtand it more literally of ruffians [βιαιοῖ] *men of violence*, [ἐπιπιπτοντες] *men who attack*, who fall upon others.—[See CRUDEN's Concord. in *Giant*.]

The abſurd notion that the ſons of God were *angels*, either fallen or guardian, is too abſurd to deſerve refutation. It is ſuppoſed, however, that this notion originated from an error in ſome old copies of the LXX, which read, the *angels*, inſtead of the *ſons* of God; and it was in great meaſure propagated by the book of the pretended prophecies of Enoch.—— [See Univ. Hiſt. Vol. i. p. 172, and ſeq.]

with

with the wicked world, and ſo their hearts were led away from God; and there was a great and continual defection: and the church of God, which uſed to be a reſtraint on the wicked world, diminiſhed exceedingly, and ſo wickedneſs went on uncontrolled. Satan, that old ſerpent, the devil, that tempted our firſt parents, and ſet up himſelf as God of this world, raged exceedingly; and every imagination of the thoughts of man's heart was only evil continually, (1) and the earth was filled with violence. It ſeems to be deluged with wickedneſs now, as it was with water afterwards: and mankind in general were ſwallowed up in this deluge. And now Satan made a moſt violent and potent attempt to deſtroy the church of God; and had almoſt done it: but God reſtored it in the midſt of all this flood of wickedneſs and violence. He kept it up in the line of which Chriſt was to proceed. He would not ſuffer it to be deſtroyed, for a bleſſing was in it. There was a particular family, a root whence 'the branch 'of righteouſneſs' was afterwards to ſhoot forth. And therefore, however the branches were lopped off, and the tree ſeemed to be deſtroyed; yet God, in the midſt of all, kept alive this root, by his wonderful redeeming power and grace.

Thus I have ſhewn how God carried on the great affair of redemption; how the building went on during the firſt period of the Old Teſtament, viz. from the fall of man, till God brought the flood upon the earth. And I would here remark, that though the hiſtory which Moſes gives us of the great works of God during that ſpace be very ſhort; (K) yet it is exceedingly comprehenſive

(1) *Man's heart only* EVIL.] "The original [text] is very exact in its ſtructure, as well as very emphatical in its meaning.—The *heart*, or the grand principle, the *thoughts* of the heart, or the various actings of that principle, the *imaginations* of the thoughts, or the produce and reſult of thoſe actings; namely, deſires and affections, counſels and purpoſes: of which, not one, not a few only, or the greateſt part, but *all* theſe are evil."—— [HERVEY's Ther. and Aſp. vol. ii. dial. 11.]

(K) *The hiſtory of this period very* SHORT.] How few chapters contain the hiſtory of our world before the flood, although a period

prehenſive and inſtructive. And it may alſo be profitable to obſerve, the efficacy of that purchaſe of redemption, that had ſuch great effects, even many ages before Chriſt appeared to purchaſe redemption, by the ſhedding of his blood.

§ II. *From the* FLOOD *to the calling of* ABRAHAM.

I PROCEED now to ſhew how the ſame work was was carried on through the *ſecond* part of this period, *from the beginning of the flood till the calling of Abraham*: for though that univerſal deluge of waters overthrew the world; yet it did not overthrow this building of God, the work of redemption. This went on yet, and continued to be built up to a farther preparation for the great Saviour's coming into the world, and working out redemption for his people. And here obſerve,

1. The flood itſelf was a work of God that belonged to this great affair, and tended to promote it. All the great works of God, from the fall to the end of the world, rightly viewed, will appear as parts of this grand work; and as ſo many ſteps that God has taken in order to its being carried on; and doubtleſs ſo great a work, ſo remarkable a cataſtrophe, as the deluge was, cannot be excepted. It was wrought in order to remove out of the way, enemies that were ready to overthrow it.

Satan ſeems to have been in a dreadful rage juſt before the flood, and his rage then doubtleſs was, as it always has been, chiefly againſt the church of God. He had drawn almoſt all the world to be enliſted under his ban-

riod of near ſeventeen hundred years; and including no leſs events than the creation of the world—the fall of man—and bringing us to the eve of the world's deſtruction. What are the memoirs of the oldeſt patriarchs, but that they were born—propagated their ſpecies—and then died?—*Sic tranſit gloria mundi.* 'Thus the faſhion 'of this world paſſeth away.' [I. Cor. vii. 31.] [I.N.]

ner.

her. 'We read that the earth was filled with violence;' and doubtleſs that violence was chiefly againſt the church, in fulfilment of what was foretold, 'I will put enmity 'between thy ſeed and her ſeed.' And their enmity and violence was ſo great, and the enemies of the church ſo numerous, the whole world being againſt it, that it was come to the laſt extremity. Noah's reproofs and his preaching of righteouſneſs were utterly diſregarded. God's ſpirit had ſtriven with them an hundred and twenty years, but in vain; (L) the church was reduced to ſuch narrow limits, as to be confined to one family. Neither was there a proſpect of any thing elſe but of their totally ſwallowing it up in a very little time; and ſo wholly deſtroying that ſmall root that had the bleſſing in it, from whence the Redeemer was to proceed.

And therefore, God's deſtroying thoſe enemies of the church by the flood, belongs to this affair of redemption; for it was one thing that was done in fulfilment of the covenant of grace, as it was revealed to Adam: 'I 'will put enmity between thee and the woman, and be-'tween thy ſeed and her ſeed; it ſhall bruiſe thy head.'

(L) *God's ſpirit had* STRIVEN *with them in vain.* "The word [דין] here tranſlated to ſtrive, ſignifies to litigate a point or reaſon in a cauſe, before it is ripe for judgement . . . . . .

"It is now eaſy to diſcern in what ſenſe the Spirit of God may be oppoſed and reſiſted, and ſtrive to no purpoſe, and in what ſenſe not. The things of the Spirit of God are diſagreeable to a natural man: it is no wonder that the external miniſtry of the word and ordinances are deſpiſed, oppoſed, and reſiſted. The external cauſe may be rejected; yea, ſome inward motions and convictions may be over-ruled, ſtifled, and come to nothing; nay, it will be granted, that there may be, and is an oppoſition and reſiſtance to the work of the Spirit of God in converſion; but then the Spirit cannot be ſo reſiſted in the operations of his grace as to be obliged to ceaſe from his work, or to be overcome or hindered in it; for he acts with a deſign which cannot be fruſtrated, and with a power which is uncontroulable; were it otherwiſe, the regeneration and converſion of every one muſt be precarious; and where the grace of the Spirit is effectual, according to the doctrine of free-will, it would be more owing to the will of man than to the Spirit of God." [GILL's Cauſe of God and Truth, Part I. No. 2.]

Thus was the ſeed of the ſerpent, in the midſt of their moſt violent rage, diſappointed, and the church delivered when in the utmoſt peril.

We read of ſcarce any great deſtruction of nations in the Scripture, but one grand reaſon given for it is, their enmity and injuries againſt God's people; and doubtleſs this was one main reaſon of the deſtruction of all nations by the flood. The giants that were in thoſe days, in all likelihood, got themſelves their renown by their great exploits againſt Heaven, and the remaining ſons of God that had not corrupted themſelves.

We read that juſt before the world ſhall be deſtroyed by fire, 'the nations that are in the four quarters of the 'earth, ſhall gather together againſt the church as the ſand 'of the ſea, and ſhall go up on the breadth of the earth, 'and compaſs the camp of the ſaints about, and the belo-'ved city; and then fire ſhall come down from God out 'of heaven, and devour them,' [Rev. xx. 8, 9.] And it ſeems there was that which was very parallel to it, juſt before the world was deſtroyed by water. And therefore their deſtruction was a work of God that did as much belong to the work of redemption, as the deſtruction of the Egyptians belonged to the redemption of the children of Iſrael out of Egypt; or as the deſtruction of Sennacherib's mighty army, that had compaſſed about Jeruſalem to deſtroy it, belonged to God's redemption of that city from them.

By means of this flood, all the enemies of God's church, againſt whom that little handful had no ſtrength, were ſwept off at once. (M) God took their part, and appeared for them againſt their enemies, drowned thoſe of whom they had been afraid in this flood, as he drowned the enemies of Iſrael that purſued them in the Red Sea.

Indeed

(M) *The enemies of the church all ſwept off at once by the* FLOOD.] Well, ſaith the apoſtle, [Heb. x. 31.] 'It is a fearful thing to fall 'into the hands of the living God.' Dreadful judgements follow abuſed mercies. One hundred and twenty years had the divine patience waited—one hundred and twenty years had the holy pro-

phet

Indeed God could have taken other methods to deliver his church: he could have converted all the world, inſtead of drowning it; and ſo he could have taken another method than drowning the Egyptians in the Red Sea. But that is no argument, that the method that he did take, was not a method to ſhow his redeeming mercy to his people.

By the deluge the enemies of God's people were diſpoſſeſſed, and the whole earth given to Noah and his family to enjoy in quiet; as God made room for the Iſraelites in Canaan, by caſting out their enemies from before them. And God's thus taking the poſſeſſion of the enemies of the church, and giving it all to his church, was agreeable to that promiſe of the covenant of grace: [Pſal. xxxvii. 9, 10, 11.] 'For evil doers ſhall be cut 'off; but thoſe that wait upon the Lord, they ſhall 'inherit the earth. For yet a little while and the 'wicked ſhall not be: yea, thou ſhalt diligently con-'ſider his place, and it ſhall not be. But the meek 'ſhall inherit the earth, and ſhall delight themſelves in 'the abundance of peace.'

2. Another thing belonging to the ſame work, was God's ſo wonderfully preſerving that family of which

phet warned that perverſe generation; but in vain. Imagination is too weak to conceive, as well as language to paint, the awful event which follows—while

. . . . . " With black wings
Wide hovering, all the clouds together drove
From under heaven . . . . . .
. . . . . And now the thicken'd ſky
Like a dark ceiling ſtood; down ruſh'd the rain
Impetuous, and continued, till the earth
No more was ſeen; the floating veſſel ſwam
Uplifted, and ſecure with beaked prow
Rode tilting o'er the waves; all dwellings elſe
Flood overwhelm'd, and them, with all their pomp,
Deep under water roll'd; ſea cover'd ſea,
Sea without ſhore; and in their palaces,
Where luxury late reign'd, ſea monſters whelp'd
And ſtabled; of mankind, ſo numerous late,
All left, in one ſmall bottom ſwam embark'd."—
[Par. Loſt. Book xi.]——[U. U.]

the Redeemer was to proceed, when all the reſt of the world was drowned. God's drowning the world, and ſaving Noah and his family, were both reducible to this great work. The ſaving Noah and his family belonged to it two ways; as that was the family of which the Redeemer was to proceed, and as it was the church that he had redeemed. It was the myſtical body of Chriſt that was there ſaved. The manner of God's ſaving thoſe perſons, when all the world beſides was ſo overthrown, was very wonderful and remarkable. It was a wonderful and remarkable type of the redemption of Chriſt, of that redemption that is ſealed by the baptiſm of water, and is ſo ſpoken of in the New Teſtament, [as I. Pet. iii. 20, 21.] 'Which ſometimes were diſobedient, when 'once the long-ſuffering of God waited in the days of 'Noah, while the ark was a preparing, wherein few, 'that is, eight ſouls, were ſaved by water. The like 'figure whereunto, even baptiſm, doth alſo now ſave us, '(not the putting away the filth of the fleſh, but the 'anſwer of a good conſcience towards God,) by the 'reſurrection of Jeſus Chriſt.' (N) That water which waſhed

(N) *Which ſometime were diſobedient, &c.*] At preſent we ſhall only ſubjoin the tranſlation and paraphraſe of this text (including part of the context) from Dr. DODDRIDGE, which perfectly coincides with the ſenſe of our author, and we think with the truth. But as many have ſuppoſed it to refer to another period, viz. to Chriſt's preaching in the inviſible world, we ſhall in the proper place reconſider the text with that interpretation of it.

I. Peter iii. 18—22. "I have already obſerved, that if it be the will of God you ſhould ſuffer, it is better it ſhould be for doing well than for doing evil; and it is very evidently ſo, *becauſe* hereby we are made conformable to *Chriſt* our head and leader, whom it cannot but be our glory and happineſs to reſemble; for he *alſo once ſuffered for ſins*; he, who was ſo eminently and perfectly *the juſt*, ſuffered *for the unjuſt*, for our benefit, and in our ſtead, *that he might introduce us to God*, and fix us in a ſtate of acceptance and favourable intercourſe with him, *being indeed put to death in the fleſh*, by thoſe enemies whom God permitted for a while to triumph over him; *but quickened by the Spirit* of God, which ſoon re-animated his body, and raiſed it to an immortal life: even that Spirit *by* the inſpiration of *which* granted to his faithful ſervant

waſhed away the filth of the world, and cleared the world of wicked men, was a type of the blood of Chriſt which takes away our ſins. That water which delivered Noah and his ſons from their enemies, is a type of the blood that delivers God's church from their ſpiritual enemies. That water which was ſo plentiful, that it filled the world, and reached above the tops of the higheſt mountains, was a type of that blood, the efficacy of which is ſo abundant, that it is ſufficient for the whole world; ſufficient to bury the higheſt mountains of ſin. The ark, that was the refuge and hiding-place of the church in this time of ſtorm and flood, was a type of

ſervant Noah, *going forth* as it were, in that progreſs in which he employed him, *he preached to* thoſe notorious ſinners, who for their diſobedience, have ſince experienced the juſt ſeverity of *the* divine vengeance, and are now in the condition of ſeparate *ſpirits*, reſerved as it were *in priſon*, to the ſeverer judgement at the great day. I ſpeak of thoſe, *who were long ſince diſobedient, when once the* abuſed and inſulted *long-ſuffering of* a compaſſionate *God waited* upon them, *in the days of* the patriarch *Noah*, during the ſucceſſion of one hundred and twenty years, *while the ark was preparing: in which few, that is, eight ſouls*, of Noah and his wife, his three ſons and their wives, *were carried ſafely through the water*, in which the reſidue of mankind periſhed. *The antitype to which*, (or that which correſponds to, and was figured by it, that is, by the preſervation of Noah's family in the ark,) *does now ſave us*, or is the inſtrument of our ſafety and preſervation, as the ark was of theirs; [*I mean*] *baptiſm*, whereby we are received into the Chriſtian church, and numbered amongſt the heirs of ſalvation; but then it is to be remembered, that it is *not* merely *the putting away the pollution of the fleſh* by the uſe of material water, for that would be very inſignificant; *but the anſwer of a good conſcience*, the reply that it makes when interrogated *in the preſence of God*, and ſpoken in ſuch a language as he only is capable of hearing and underſtanding; and when this likewiſe is found, when we attain ſalvation, *by* that great event in which at baptiſm we declare ourſelves believers; I mean *the reſurrection of* our Lord *Jeſus Chriſt* from the dead; *who is* now ſet down *at the right hand of God, being gone into heaven*, there to take poſſeſſion of the glory prepared for him, where he reigns ſupreme over all worlds, all the *angels and authorities and powers*, which are there enthroned, *being made ſubject to him*, and humbly bowing before his ſuperior dignity and authority. [Fam. Expoſ.]

[I. N.]

Chriſt

Chriſt, the true hiding-place of the church from the ſtorms and floods of God's wrath.

3. The next thing obſervable is, the new grant of the earth made to Noah and his family immediately after the flood, as founded on the covenant of grace. The ſacrifice of Chriſt was repreſented by Noah's building an altar to the Lord, and offering a ſacrifice of every clean beaſt, and every clean fowl. And we have an account of God's accepting this ſacrifice, and thereupon bleſſing Noah, and eſtabliſhing his covenant with him, and with his ſeed, promiſing to deſtroy the earth in like manner no more; this ſignifying that, by the ſacrifice of Chriſt, God's people are in ſafety from his deſtroying judgements, and obtain the bleſſing of the Lord. And God now, on occaſion of this ſacrifice that Noah offered, gives him and his poſterity a new grant of the earth; a new power of dominion over the creatures, as founded on that ſacrifice, and ſo on the covenant of grace. And thus it is to be looked upon as a diſtinct grant from that which was made to Adam, [Gen. i. 28.] 'And God bleſſed them, and 'God ſaid unto them, Be fruitful, and multiply, and re-'pleniſh the earth, and ſubdue it; and have dominion 'over the fiſh of the ſea, and over the fowl of the air, 'and over every living thing that moveth upon the earth.' Which grant was not founded on the covenant of grace; for it was given to Adam while he was under the covenant of works, and therefore was rendered void when that covenant ceaſed. The firſt grant of the earth to Adam was founded on the firſt covenant; and therefore, when that firſt covenant was broken, the right conveyed to him by it was forfeited and loſt. Hence it came to paſs, that the earth was taken away from mankind by the flood; for the firſt grant was forfeited; and God had never made another after that, till after the flood. If the firſt covenant had not been broken, God never would have drowned the world, and ſo have taken it away from mankind: for then the firſt grant would have ſtood good. But that being broken, God, after a while, deſtroyed the earth, when the wickedneſs of man was great upon it.

But

But after the flood, on Noah's offering a ſacrifice that repreſented the ſacrifice of Chriſt, God, in ſmelling a ſweet ſavour, or accepting that ſacrifice (as it was a repreſentation of the true ſacrifice of Chriſt, which is a ſweet ſavour indeed to God) gives Noah a new grant of the earth, founded thereon; or on that covenant of grace which is by the ſacrifice of Chriſt, with a promiſe annexed, that now the earth ſhould no more be deſtroyed, till the conſummation of all things; as you may ſee in Gen. viii. 20, 21, 22. and chap. ix. 1, 2, 3, 7. The reaſon why ſuch a promiſe was added to this grant made to Noah, and not to that made to Adam, was becauſe this was founded on the covenant of grace, of which Chriſt was the ſurety, and therefore could not be broken. And therefore it comes to paſs now, that though the wickedneſs of man has dreadfully raged, and the earth has been filled with violence and wickedneſs a thouſand times, one age after another, and more dreadful and aggravated wickedneſs than the world was full of before the flood, being againſt ſo much greater light and mercy, eſpecially in theſe days of the goſpel; yet God's patience hold's out; he does not deſtroy the earth; his mercy and forbearance abides according to his promiſe; and his grant eſtabliſhed with Noah and his ſons remains firm and good, being founded on the covenant of grace.

4. On this God renews with Noah and his ſons the covenant of grace, Gen. ix. 9, 10. 'And I, behold, 'I eſtabliſh my covenant with you, and with your ſeed 'after you, and with every living creature that is with 'you,' &c.; which even the brute creation have this benefit of, that it ſhall never be deſtroyed again until the conſummation of all things. When we have this expreſſion in ſcripture, *my covenant*, it commonly is to be underſtood of the covenant of grace. (o) The manner of expreſſion,

(o) MY COVENANT *is generally to be underſtood of the covenant of grace.*] The learned are by no means agreed, either as to the derivation, or radical meaning of the original term *berith* [ברית]. It is well known that Mr. HUTCHINSON inſiſted on its meaning the

expreſſion, 'I will eſtabliſh my covenant with you, and 'with your ſeed after you,' (P) ſhews plainly, that it was a cove-

the *purifier*, or a *purification-ſacrifice*, and ſo conſtantly tranſlated it: and without entering into all the reveries of that ingenious man on this ſubject, we think it very probable that the word might originally have ſome ſuch import; and if it was not immediately derived from the verb [בר] in the ſenſe of *purifying*, it might at leaſt have a collateral relation to it. There is no doubt but ſacrifices were obſerved at the inſtitution of human covenants, or compacts, as an appeal to heaven for the *purity* and ſincerity of the parties who formed them. Nor can there be any doubt, but that in the ſacrifices with which the covenant of grace was ratified with Abraham and others (of which hereafter) the offerer looked forward to that great ſacrifice which was to *purify* from ſin. In this view *God's covenant* might very properly ſignify the *covenant of grace*, not only as ſealed by typical *purifications*, but as the conditions of it were fulfilled by that *pure* and ſpotleſs atonement, which *cleanſes* from all ſin.

[But ſee Dr. SHARP's, Mr. BEDFORD's, and Mr. MOODY's Diſſertations on this word; alſo Mr. CATCOTT's Sermon on the Elahim; and Mr. ROMAINE's new edition of Calaſio's Heb. Concordance.] [G. E.]

(P) *I will eſtabliſh my covenant.*] As our author has here omitted a circumſtance of ſome importance, and cloſely connected with the Hiſtory of Redemption, namely, *Noah's Prophecy*, we ſhall take the liberty to ſupply it from Bp. NEWTON's excellent diſſertation on this ſubject.

"It is an excellent character that is given of Noah, [Gen. vi. 9.] 'Noah was a juſt man, and perfect in his generations, and 'Noah walked with God.' But the beſt of men are not without their infirmities; and Noah [Gen. ix. 20, &c.] having 'planted 'a vineyard, and drank of the wine,' became inebriated, not knowing, perhaps, the nature and ſtrength of the liquor, or being through age incapable of bearing it; and Moſes is ſo faithful an hiſtorian, that he records the failings and imperfections of the moſt venerable patriarchs, as well as their merits and virtues. Noah in this condition lay 'uncovered within his tent: and Ham, 'the father of Canaan, ſaw the nakedneſs of his father;' and inſtead of concealing his weakneſs, as a good-natured man, or, at leaſt, a dutiful ſon, would have done, he cruelly expoſed it to his two brethren without: but Shem and Japheth, more compaſſionate to the infirmities of their aged father, took a garment, and went backward with ſuch decency and reſpect, that they ſaw not the nakedneſs of their father at the ſame time that they covered it. When Noah awoke from his wine, he was informed of what his younger ſon had done unto him. The word in the original ſignifies his *little* ſon: and ſome commentators, therefore, on account

a covenant already in being, that had been made, and that Noah would by that denomination underſtand what covenant it was, viz. the covenant of grace.

5. God's

count of what follows, have imagined that Canaan joined with his father Ham in this mockery and inſult upon Noah; and the Jewiſh rabbins have a tradition, that Canaan was the firſt who ſaw Noah in this poſture, and then went and called his father Ham, and concurred with him in ridiculing and expoſing the old man. But this is a very arbitrary method of interpretation; no mention was made before of Canaan and of what he had done, but only of Ham the father of Canaan; and of him therefore muſt the phraſe of *little* ſon or *youngeſt* ſon be naturally or neceſſarily underſtood.

"In conſequence of this different behaviour of the three ſons, Noah, as a patriarch, was *enlightened*, and as the father of a family, who is to reward or puniſh his children, was *impowered* to foretel the different fortunes of their families; for this prophecy relates not ſo much to themſelves, as to their poſterity, the people and nations deſcended from them. He was not prompted by wine or reſentment; for neither the one nor the other could infuſe the knowledge of futurity, or inſpire him with the preſcience of events, which happened hundreds, nay thouſands of years afterwards: but God, willing to manifeſt his ſuperintendance and government of the world, indued Noah with the ſpirit of prophecy, and enabled him in ſome meaſure to diſcloſe the purpoſes of his providence towards the future race of mankind. At the ſame time it was ſome comfort and reward to Shem and Japheth, for their reverence and tenderneſs to their father, to hear of the bleſſing and enlargement of their poſterity; and it was ſome mortification and puniſhment to Ham, for his mockery and cruelty to his father, to hear of the malediction and ſervitude of ſome of his children, and that as he was a wicked ſon himſelf, ſo a wicked race ſhould ſpring from him.

"This, then, was Noah's prophecy: and it was delivered, as moſt of the ancient prophecies were delivered, [*Lowth*'s Prelection, xviii.] in metre, for the help of the memory. [Gen. ix. 25, 26, 27.]

'Curſed be Canaan.
'A ſervant of ſervants ſhall he be unto his brethren.
'Bleſſed be Jehovah, the God of Shem;
'And Canaan ſhall be their ſervant.
'God ſhall enlarge Japheth,
'And ſhall dwell in the tents of Shem;
'And Canaan ſhall be their ſervant.'

Canaan was the fourth ſon of Ham, according to the order wherein they are mentioned in the enſuing chapter. And for what reaſon can you believe that Canaan was ſo particularly marked out

5. God's diſappointing the deſign of building the city and tower of Babel belongs alſo to the great work of redemption.

for the curſe, for his father Ham's tranſgreſſion? But where would be the juſtice or equity to paſs by Ham himſelf, with the reſt of his children, and to puniſh only Canaan for what Ham had committed? Such arbitrary proceedings are contrary to all our ideas of the divine perfections; and we may ſay in this caſe what was ſaid in another, [Gen. xviii. 25.] 'Shall not the judge of all 'the earth do right?' The curſe was ſo far from being pronounced upon Canaan for his father Ham's tranſgreſſion, that we do not read that it was pronounced for his own, nor was executed till ſeveral hundred years after his death. The truth is, the curſe is to be underſtood not ſo properly of Canaan, as of his deſcendents to the lateſt generations. It is thinking meanly of the ancient prophecies of ſcripture, and having very imperfect, very unworthy conceptions of them, to limit their intention to particular perſons . . . . . We muſt affix a larger meaning to them, and underſtand them not of ſingle perſons, but of whole nations; and thereby a nobler ſcene of things, and a more extenſive proſpect, will be opened to us of the divine diſpenſations. The curſe of ſervitude pronounced upon Canaan, and ſo likewiſe the promiſe of bleſſing and enlargement made to Shem and Japheth, are by no means to be confined to their own perſons, but extend to their whole race . . . . The curſe, therefore, upon Canaan was properly a curſe upon the Canaanites. God foreſeeing the wickedneſs of this people, (which began in their father Ham, and greatly increaſed in this branch of his family) commiſſioned Noah to pronounce a curſe upon them, and to devote them to the ſervitude and miſery which their more common vices and iniquities would deſerve. And this account was plainly written by Moſes, for the encouragement of the Iſraelites, to ſupport and animate them in their expedition againſt a people, who by their ſins had forfeited the divine protection, and were deſtined to ſlavery from the days of Noah.

"We ſee the purport and meaning of the prophecy, and now let us attend to the completion of it. 'Curſed be Canaan;' and the Canaanites appear to have been an abominably wicked people. The ſin and puniſhment of the inhabitants of Sodom and Gomorrah, and the cities of the plain, are too well known to be particularly ſpecified; and for the other inhabitants of the land, which was promiſed to Abraham and his ſeed, God bore with them 'till 'their iniquity was full.' [Gen. xv. 16.] They were not only addicted to idolatry, which was then the caſe of the greater part of the world, but were guilty of the worſt ſort of idolatry; 'for 'every abomination to the Lord, which he hateth, have they 'done unto their gods; for even their ſons and their daughters they have burnt in the fire to their Gods.' [Deut. xii. 31.] And

was

redemption. For that was undertaken in oppoſition to this great building of God which we are ſpeaking of. Men's

was it not a curſe in the nature of things, as well as in the juſt judgement of God, deſervedly entailed upon ſuch a people and nation as this? It was not 'for their own righteouſneſs that the 'Lord brought the Iſraelites in to poſſeſs the land; but for the 'wickedneſs of theſe nations did the Lord drive them out:' [Deut. ix. 4.] and he would have driven out the Iſraelites in like manner for the very ſame abominations. [See Lev. xviii. 25, &c.]

"But the curſe particularly implies ſervitude and ſubjection, 'Curſed be Canaan; a ſervant of ſervants ſhall he be unto his 'brethren.' It is very well known that the word *brethren* in Hebrew comprehends more diſtant relations. The deſcendents therefore of Canaan were to be ſubject to the deſcendents of both Shem and Japheth: and the natural conſequence of vice, in communities as well as in ſingle perſons, is ſlavery. The ſame thing is repeated again and again in the two following verſes, 'and 'Canaan ſhall be ſervant to them, or their ſervant;' ſo that this is as it were the burden of the prophecy. Some critics take the phraſe of 'ſervant of ſervants' ſtrictly and literally, and ſay that the prediction was exactly fulfilled, when the Canaanites became ſervants to the Iſraelites, who had been ſervants to the Egyptians. But this is refining too much; the phraſe of ſervant of ſervants is of the ſame turn and caſt as holy of holies, king of kings, ſong of ſongs, and the like expreſſions in ſcripture; and imports that they ſhould be the loweſt and baſeſt of ſervants.

"It was ſeveral centuries after the delivery of this prophecy, when the Iſraelites, who were deſcendents of Shem, under the command of Joſhua invaded the Canaanites, ſmote above thirty of their kings, took poſſeſſion of their land, ſlew ſeveral of the inhabitants, made the Gibeonites and others ſervants and tributaries, and Solomon afterwards ſubdued the reſt. [II. Chron. viii. 7, 8, 9.] The Greeks and Romans too, who were deſcendents of Japheth, not only ſubdued Syria and Paleſtine, but alſo purſued and conquered ſuch of the Canaanites as were any where remaining, as for inſtance, the Tyrians and Carthaginians, the former of whom were ruined by Alexander and the Grecians, and the latter by Scipio and the Romans. "This fate," ſays Mr. Mede, "was it that made Hannibal, a child of Canaan, cry out with amazement of his ſoul, *Agnoſco fortunam Carthaginis*, I acknowledge the fortune of Carthage." And ever ſince the miſerable remainder of his people have been ſlaves to a foreign yoke, firſt to the Saracens, who deſcended from Shem, and afterwards to the Turks, who deſcended from Japheth; and they groan under their dominion at this day.

"Hitherto we have explained the prophecy according to the preſent copies of our bible: but if we were to correct the text, as

Men's going about to build ſuch a city and tower was an effect of the corruption that mankind were now again fallen

we ſhould any ancient claſſic author in a like caſe, the whole perhaps might be made eaſier and plainer. Ham the father of Canaan is mentioned in the preceding part of the ſtory; and how then came the perſon of a ſudden to be changed into Canaan? The Arabic verſion in theſe three verſes hath *the father of* Canaan inſtead of Canaan. Some copies of the Septuagint likewiſe have *Ham* inſtead of Canaan, as if Canaan was a corruption of the text. Vatablus and others by Canaan underſtand the father of Canaan, which was expreſſed twice before. And if we regard the metre, this line Curſed be Canaan, is much ſhorter than the reſt, as if ſomething was deficient. May we not ſuppoſe therefore, (without taking ſuch liberties as Father Houbigant hath with the Hebrew text) that the copyiſt by miſtake wrote only Canaan, inſtead of Ham the father of Canaan, and that the whole paſſage was originally thus? 'and *Ham the father of* Canaan ſaw 'the nakedneſs of his father, and told his two brethren without. 'And Noah awoke from his wine, and knew what his younger 'ſon had done unto him. And he ſaid, curſed be *Ham the father* 'of Canaan, a ſervant of ſervants ſhall he be unto his brethren. 'And he ſaid, Bleſſed be the Lord God of Shem; and *Ham the* '*father of* Canaan ſhall be ſervant to them. God ſhall enlarge 'Japheth; and he ſhall dwell in the tents of Shem; and *Ham* '*the father of* Canaan ſhall be ſervant to them.'

"By this reading all the three ſons of Noah are included in the prophecy, whereas otherwiſe Ham, who was the offender, is excluded, or is only puniſhed in one of his children. Ham is characterized as the father of Canaan particularly, for the greater encouragement of the Iſraelites, who were going to invade the land of Canaan: and when it is ſaid, 'Curſed be Ham the father 'of Canaan; a ſervant of ſervants ſhall he be unto his brethren;' it is implied that his whole race was devoted to ſervitude, but particularly the Canaanites. Not that this was to take effect immediately, but was to be fulfilled in proceſs of time, when they ſhould forfeit their liberties by their wickedneſs. Ham at firſt ſubdued ſome of the poſterity of Shem, as Canaan ſometimes conquered Japheth; the Carthaginians, who were originally Canaanites, did particularly in Spain and Italy: but in time they were to be ſubdued, and to become ſervants to Shem and Japheth; and the change of their fortune from good to bad would render the curſe ſtill more viſible. Egypt was the land of Ham, as it is often called in ſcripture; and for many years it was a great and flouriſhing kingdom: but it was ſubdued by the Perſians, who deſcended from Shem, and afterwards by the Grecians, who deſcended from Japheth; and from that time to this it hath conſtantly been in ſubjection to ſome or other of the poſterity of Shem or Japheth. The

whole

fallen into. This city and tower was ſet up in oppoſition to the city of God, as the god that they built it to was

whole continent of Africa was peopled principally by the children of Ham; and for how many ages have the better parts of that country laid under the dominion of the Romans, and then of the Saracens, and now of the Turks? In what wickedneſs, ignorance, barbarity, ſlavery, miſery, live moſt of the inhabitants; and of the poor negroes how many hundreds every year are ſold and bought like beaſts in the market, and are conveyed from one quarter of the world to do the work of beaſts in another?"

"Nothing can be more complete than the execution of the ſentence upon Ham as well as upon Canaan: and now let us conſider the promiſes made to Shem and Japheth. And he ſaid (ver. 26.) 'Bleſſed be the Lord God of Shem; and Canaan ſhall be his ſervant:' or rather, 'and Canaan ſhall be ſervant to them, or their 'ſervant,' that is, to his brethren; for that, as we obſerved before, is the main part of the prophecy, and therefore is ſo frequently repeated. A learned critic in the Hebrew lauguage, who hath lately publiſhed ſome remarks on the printed Hebrew text, [Ken. p. 561.] ſaith, that "if it ſhould be thought preferable to refer the word *bleſſed* directly to Shem, as the word *curſed* is to Canaan; the words may be (and perhaps more pertinently) rendered, 'Bleſſed of Jehovah, my God, be Shem!' [See Gen. xxiv. 31."]

[So Mr. *Hervey* (remarks on Lord Bolingbroke, p. 58.) "I would not tranſlate the words, 'Bleſſed *be* the Lord God of Shem;' but 'bleſſed *of* the Lord God *is* Shem.' (As before he reads, not 'curſed *be* Canaan,' but 'curſed *is* Canaan.') This will put a ſtriking contraſt between the doom of the religious ſcoffer, and the reward of filial piety. . . . . This ſenſe the original language will very commodiouſly bear, and the event ſeems to require." We would juſt add to this digreſſion, that the interpretation of this ingenious writer nearly coincides with that of his Lordſhip, above cited, except in his correction of the original text.]

"Or if we chooſe (as moſt perhaps will chooſe) to follow our own as well as all the ancient verſions, we may obſerve, that the old patriarch doth not ſay, Bleſſed be *Shem*, as he ſaid, Curſed be *Canaan*; for mens' evil ſpringeth of themſelves, but their good from God: and therefore in a ſtrain of devotion breaking forth into thankſgiving to God as the author of all good to Shem: neither doth he ſay the ſame to Japheth: for God certainly may diſpenſe his particular favours according to his good pleaſure, and ſalvation was to be derived to mankind through Shem and his poſterity. God prefers Shem to his elder brother Japheth, as Jacob was afterwards preferred to Eſau, and David to his elder brothers, to ſhow that the order of grace is not always the ſame as the order of nature. The Lord being called the God of Shem particularly,

it

was their pride. Being ſunk into a diſpoſition to forſake the true God, the firſt idol they ſet up in his room, was

it is plainly intimated that the Lord would be his God in a particular manner. And accordingly the church of God was among the poſterity of Shem for ſeveral generations; and of them [Rom. ix. 5.] 'As concerning the fleſh Chriſt came.

"But ſtill Japheth was not diſmiſſed without a promiſe, (ver. 47.) 'God ſhall enlarge Japheth, and he ſhall dwell in the tents of 'Shem; and Canaan ſhall be ſervant to them, or their ſervant.' God ſhall *enlarge* Japheth. Some render the word, (it is ſo rendered in the margin of our bibles) God ſhall *perſuade* or allure Japheth, ſo that he ſhall come over to the true religion, and dwell in the tents of Shem. But the beſt critics in the language have remarked, beſides other reaſons, that they who tranſlate the word by perſuade or allure, did not conſider, that when it is ſo taken, it is uſed in a bad ſenſe, and governs an accuſative caſe, and not a dative, as in this place. God ſhall *enlarge* Japheth, or *unto* Japheth, is the beſt rendering; and in the original there is a manifeſt alluſion to Japheth's name, ſuch as is familiar to the Hebrew writers. As it was ſaid of Noah, [Gen. v. 29.] this ſame ſhall *comfort* us, the name of Noah being thought to ſignify *comfort*: So it is ſaid here God ſhall *enlarge* Japheth, and the name of Japheth ſignifies *enlargement*. Was Japheth then more enlarged than the reſt? Yes, he was, both in territory and children: the territories of Japheth's poſterity were indeed very large; for, beſides all Europe, great and extenſive as it is, they poſſeſſed the Leſſer Aſia, Media, and part of Armenia, Iberia, Albania, and thoſe vaſt regions towards the north, which anciently the Scythians inhabited, and now the Tartars inhabit; and it is not improbable, that the new world was peopled by ſome of his northern deſcendents paſſing thither by the ſtraits of Anian. The *enlargement* of Japheth may alſo denote a numerous progeny as well as ample territory: and if you conſult the genealogies of the three brothers compriſed in the following chapter, you will find that Japheth had ſeven ſons, whereas Ham had only four, and Shem only five: and the northern hive (as Sir William Temple denominates it) was always remarkable for its fecundity, and hath been continually pouring fourth ſwarms, and ſending out colonies into the more ſouthern parts, both in Europe and in Aſia, both in former and in later times.

"The following clauſe, 'and he ſhall dwell in the tents of 'Shem,' is capable of a double conſtruction; for thereby may be meant either that *God* or that '*Japheth* ſhall dwell in the tents 'of Shem:' in the *tents* of Shem, ſaith he, ſpeaking according to the ſimplicity of thoſe times, when men dwelt in tents and not in houſes. They who prefer the former conſtruction, ſeem to have the authority of the original text on their ſide; for there is no other

noun

was themſelves, their own glory and fame. And as this city and tower had its foundation laid in the pride and vanity of men; ſo it was built on a foundation exceedingly contrary to the nature of the foundation of the kingdom of Chriſt, and his redeemed city, which has its foundation laid in humility.

Therefore God ſaw that it tended to fruſtrate the deſign of that great building which was founded, not in the haughtineſs of men but in the purpoſes of God: thus the thing that they did diſpleaſed the Lord, and he confounded the deſign, not ſuffering them to bring it to perfection; as he will fruſtrate all other deſigns ſet up in oppoſition to the great building of the work of redemption.

noun to govern the verbs in the period, but God; there is no pronoun in the Hebrew, anſwering to the *he* which is inſerted in our Engliſh tranſlation: and the whole ſentence would run thus, 'God will enlarge Japheth, and will dwell in the tents of Shem:' and the Chaldee of Onkelos alſo thus paraphraſeth it, 'and will make 'his glory to dwell in the tabernacles of Shem.' Thoſe who prefer the latter conſtruction, ſeem to have done it, that they might refer this 27th verſe wholly to Japheth, as they refer the 26th wholly to Shem; but the other appears to me the more natural and eaſy conſtruction. Taken in either ſenſe, the prophecy hath been moſt punctually fulfilled. In the former ſenſe it was fulfilled literally, when the Shechinah, or divine preſence, reſted in the ark, and dwelt in the tabernacle and temple of the Jews; and when 'the Word who was with God and was God, [John i. 1. 'εσκηνωσεν,] pitched his tent, and dwelt among us.' [ver. 14.] In the latter ſenſe it was fulfilled firſt, when the Greeks and Romans, who ſprung originally from Japheth, ſubdued and poſſeſſed Judea, and other countries of Aſia, belonging to Shem; and again ſpiritually, when they were proſelyted to the true religion, and they who were not Iſraelites by birth, became Iſraelites by faith, and lived, as we and many other of Japheth's poſterity do at this day, within the pale of the church of Chriſt.

"What think you now? Is not this a moſt extraordinary prophecy? A prophecy that was delivered near four thouſand years ago, and yet hath been fulfilling through the ſeveral periods of time to this day! It is both wonderful and inſtructive. It is the hiſtory of the world as it were in epitome."——[Diſſert. on the Prophecies, Vol. i. Diſ. 1.]

[The laſt remark will, we hope, ſufficiently apologize for the length of this quotation.] [G. E.]

In

In the ſecond chapter of Iſaiah, where the prophet is deſcribing God's ſetting up the kingdom of Chriſt in the world, he foretells that he will, in order to it, bring down the haughtineſs of men, and how the day of the Lord ſhall be on every high tower, and upon every fenced wall, &c. Chriſt's kingdom is eſtabliſhed by bringing down every high thing to make way for it, [II. Cor. x. 4, 5.] 'For the weapons of our warfare are 'mighty through God to the pulling down of ſtrong 'holds, caſting down imaginations, and every high thing 'that exalteth itſelf againſt the knowledge of God.' What is done in a particular ſoul, to make way for the ſetting up of Chriſt's kingdom, is to deſtroy Babel in that ſoul.

They intended to have built Babel up to heaven. That building which is the ſubject we are now upon, is intended to be built ſo high, that its top ſhall reach to heaven indeed, as it will to the higheſt heavens at the end of the world, when it ſhall be finiſhed: and therefore God would not ſuffer the building of his enemies, that they deſigned to build up to heaven in oppoſition to it, to proſper. (Q) If they had gone on and proſpered in building that city and tower, it might have kept the world of wicked men, the enemies of the church, together, as was their deſign. They might have remained united in one vaſt, powerful city, and ſo have been too powerful for the city of God, and quite ſwallowed it up.

This city of Babel is the ſame with the city of Babylon; for Babylon in the original is Babel: but Babylon was a city that is always ſpoken of in ſcripture as chiefly oppoſite to the city of God. Babylon and Jeruſalem, or Zion, are often oppoſed to each other, both in the Old and New Teſtament. This city was a powerful and

(Q) *God fruſtrated their deſign in building* BABEL.] Their *deſign* and the method in which God *fruſtrated* it are two very important ſubjects of inquiry, and for brevity ſake we ſhall conſider them in connection; firſt ſtating the principal *hypotheſis* of the learned, and then, comparing them with the ſcripture account, attempt to throw ſome new light on this very complicated ſubject.

terrible

terrible enemy to the city of God afterwards, notwithſtanding this great check put to the building of it in the begin-

We have not only the authority of *Moſes* for the exiſtence of this tower, but, (which unhappily is of more weight with ſome) the concurrent teſtimonies of ſeveral heathen writers, particularly *Herodotus*, who deſcribes the remains of it in his time; and even ſome modern travellers, as *Rauwolf* and *Della Valle*, have ſeen immenſe heaps of ruins which they conceived to be thoſe of Babel, though they are not well agreed in its ſituation. [See Univ. Hiſt. Vol. i. p. 334—337.]

It is however not ſo evident, what induced 'the children of 'men' to erect this edifice. Moſes has indeed mentioned their motive, but then the learned are not well agreed as to the import of *his*, or rather of *their* words; [Gen. xi. 4.] 'And they ſaid, 'Go to, let us build a city and a tower whoſe top [may reach] unto 'heaven, [*i. e.* very high] and let us make us a NAME, leſt we be 'ſcattered abroad upon the face of the whole earth.' But how ſhould the *making* them *a name* prevent their being ſcattered? The anſwer to this is not, perhaps, ſo difficult as ſome have thought. The erection of a city and a tower, and forming themſelves into a compact body, a powerful corporation, as we ſhould ſay, was the moſt natural means to preſerve themſelves together, as well as to perpetuate their memory to poſterity. Nor is this all; their making themſelves a name, implies the atchievement of ſomething deſerving one; and certainly the more firm, powerful, and great they were, the leſs danger remained of their being ſcattered. Not to ſay, that in ſuch a body, men might enjoy many conveniences and advantages, which a ſtate of ſolitary wandering would not admit.

Some learned men, however, not aware of this, or not ſeeing it in the ſame point of view, have, to avoid the difficulty, rendered the words in a different manner. Dr. G. SHARP [Origin of Lang. p. 29.] takes the word [שָׁם] for a particle of place, and tranſlates it—'Let us *prepare—work*, &c. for ourſelves THERE;' and it cannot be denied that the words (without regarding the vowel points) may be ſo tranſlated, but then, as the phraſe to make oneſelf a *name* is perfectly ſcriptural [See II. Sam. viii. 13.—Iſ. lxiii. 12, 14.—Jer. xxxii. 20.—Dan. ix. 15.] and familiar, and we hope has been explained in a rational and intelligible ſenſe, there ſeems to be no neceſſity for departing from it.

Some critics, particularly Dr. TENNISON and Mr. HUTCHINSON, from the circumſtance of the tower being in after times uſed for idolatrous purpoſes, have conceived that ſuch was its original deſign; and therefore have ſuppoſed this word [שָׁם] to be the name of the idol to which it was erected: but as this is mere conjecture, little ſtreſs can be laid on it. Nor does the erection of an idol give any reaſon why they ſhould not be ſcattered. This, how-

beginning. But it might, and probably would, have been vaſtly more powerful, and able to vex and deſtroy the church of God, if it had not been thus checked.

Thus

however, is a very ancient tradition, being found in the Targums both of Jonathan and Jeruſalem, beſides a Samaritan one; and if it could be proved to be well founded, would perfectly agree with the expoſition above given, and give the cleareſt reaſon of the divine interpoſition, which is the next circumſtance to be conſidered.

'And the LORD came down to ſee the city and the tower which 'the children of men builded. And the LORD ſaid [or 'had ſaid'] 'Behold, the people is one, [united in one deſign] and they have 'all one language; and this they begin to do; and now nothing 'will be reſtrained from them, which they have imagined to do,' that is, without a divine interference. 'Go to, let us go down '[Comp. Gen. i. 26.] and there *confound their language*, that 'they may not underſtand one another's ſpeech. So the Lord 'ſcattered them abroad from thence upon the face of all the earth; 'and they left off to build the city, and [as the Samaritan adds] 'the tower.—Therefore is the name of it called *Babel*, [*i. e.* Con-'fuſion] becauſe the Lord did there *confound* the language of all 'the earth.'

The common hypotheſis ſuppoſes that, on this occaſion, God cauſed the builders to forget their former language, and each family to ſpeak a new tongue, whence originated the various languages at preſent in the world. [See GILL in loc.]

To this, however, it has been objected, that to *confound* a language, and to form new ones, are very diſtinct and different ideas. Nor is there any ſimilar phraſeology to countenance this in other parts of ſcripture.

Mr. HUTCHINSON, who ſeems to have been fond of novel and ſingular ideas, will have the univerſality of language, or rather *lip*, as the Hebrew is, to denote a univerſality of religion and religious rites, and that the variety afterward introduced was not of tongues, but of religious principles and *confeſſions*; but this, beſide that it wants ſupport, has the misfortune to intimate, that God was the author of the different religions extant, the falſe as well as the true—which be far from the moſt High!

Dr. G. SHARP, unſatisfied with either of theſe explications, conceives, that neither a diviſion of tongues or religions is intended; but only that in ſome viſible and extraordinary manner the Deity came down to earth, and confounded their purpoſes, ſcattering them over the face of the earth; and that the different languages were rather the *effect*, than the *cauſe*, of this diſperſion. [See Origin of Lang. p. 24—30.]

A full inveſtigation of this ſubject would lead us back to the origin of the firſt language, and to a variety of inquiries, which would

Thus it was in kindneſs to his church in the world, and in proſecution of the great deſign of redemption, that God

would ſwell this note to a volume; but we wiſh to be as conciſe as poſſible, and ſhall therefore only drop hints to be purſued and improved by the reflections of our readers.

And, 1. It appears that God not only created man with a capacity of ſpeech, and acquainted him with his powers; but called them into exerciſe by bringing the animals to him, that he might name them.

2. Yet, that there is no neceſſity for ſuppoſing that God furniſhed our firſt parent miraculouſly with all the words he had occaſion for, at once; a thouſand circumſtances would daily occur for giving him opportunity and occaſion, to enlarge his ſtock of words, as his ideas increaſed.

3. We conceive, that while mankind continued to reſide in one climate, and to have communication together, there would be little diverſity in their language, and this was probably the caſe before the flood, and for ſome time afterwards, till the period we are now conſidering.

4. Though we ſhould not be able exactly to aſcertain the motives on which this building was erected; yet, as we find it offenſive to God, it was certainly ſinful; if not in the *act* itſelf, at leaſt in the *motive*, which, doubtleſs, originated in vanity and ambition.

5. From the expreſſion 'the Lord came down,' it ſhould ſeem there was ſome viſible appearance of the divine Majeſty; the earlieſt heathen writers who mention this event, unanimouſly aſcribe the deſtruction of Babel to the winds, and as the Lord 'rides 'upon the whirlwind,' there ſeems no abſurdity in ſuppoſing that the tempeſt which attended his preſence, might overthrow it, and thus confound and terrify the builders.

6. But as the *language* was confounded, it does not ſeem ſufficient to confine the text to this: may we not therefore ſuppoſe, that God affected the organs of their ſpeech in ſome ſuch extraordinary manner, as to render certain ſounds extremely difficult (if not impoſſible) to certain perſons, and conſequently to occaſion a material difference in pronunciation? As we ſee to this day, how ſeldom foreigners can attain the true ſound of TH—how variouſly, even in England, (as formerly in Judea) different counties pronounce the ſame letter. And this, taken in connection with the terror occaſioned by the divine preſence, was, certainly, abundantly ſufficient to create a miſunderſtanding, and make theſe builders deſiſt from their enterprize. [See *Stackhouſe*'s Hiſt. of the Bible, Vol. i. B. 2.]

7. That after the diſperſion, this difference would naturally increaſe—that accident would invent many, neceſſity perhaps more,

God put a ſtop to the building of the city and tower of Babel.

6. The diſperſion of the nations, and dividing the earth among its inhabitants, immediately after God had cauſed the building of Babel to ceaſe. This was done ſo as moſt to ſuit that great deſign of redemption; and particularly, God therein had an eye to the future propagation of the goſpel among the nations. [Deut. xxxii. 8.] 'When the Moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.' (R) 'And hath made of one blood all

new words; and the learned and ingenious modify them to their own taſte; and we ſhould not deſpair being able to ſhew, did the occaſion ſuit, the poſſibility of all languages being in this manner derived from one original.

8. The inquiry, whether among all theſe changes any one nation preſerved the primitive dialect, is more curious than uſeful, and chiefly depends on one circumſtance, whether Shem and his family had any concern in building of Babel, a circumſtance that is not eaſily demonſtrated either way. The learned authors of the Univerſal Hiſtory think nothing can be plainer, than that he was confederated with the reſt of mankind. [Vol. i. p. 327, &c.]

But Dr. GILL, [in loc.] and the Jewiſh expoſitors in general, will by no means admit this; but ſuppoſe the phraſe *children of men*, muſt be here taken, as a ſimilar one in a preceding chapter, [vi. 4.] for the reſt of the world, excluſive of God's people. If this notion be right, (as we think it might be juſtified) in all probability the original language might be preſerved in the family of Shem, and be eſſentially the ſame which was afterward denominated Hebrew. But this controverſy we muſt wave. [G. E.]

(R) *He ſet the bounds of the people according to the number of the* CHILDREN *of* ISRAEL.] "The ſenſe is, that ſuch a country was meaſured out and bounded, as would be ſufficient to hold the twelve tribes of Iſrael, when numerous, and their time was come to inhabit it; and which, in the mean while, was put into the hands of Canaan and his eleven ſons to poſſeſs, not as their proper inheritance, but as tenants at will, until the proper heirs exiſted, and were at an age, and of ſufficient number to inherit. In which may be obſerved the wiſe diſpoſition of Divine Providence, to put it into the hands of a people curſed of God, ſo that to take it from them at any time could have no appearance of any injuſtice in it; and their enjoying it ſo long as they did was a mercy to them,

'all nations of men, for to dwell on all the face of the 'earth, and hath determined the times before appointed, 'and the bounds of their habitations; that they ſhould 'ſeek the Lord if haply they might feel after him, and 'find him.' [Acts xvii. 26, 27.] The land of Canaan was the moſt conveniently ſituated of any place in the world for the purpoſe of ſpreading the light of the goſpel

them, for ſo long they had a reprieve. Now here was an early inſtance of the goodneſs of God to Iſrael, that he ſhould make ſuch an early proviſion of the land flowing with milk and honey for them."—[GILL in loc.]

"For 'Children of Iſrael,' the Greek tranſlation reads, 'Angels 'of God;" ſo the LXX tranſlated this place purpoſely, leſt the heathens ſhould here take offence, that Iſrael ſhould be matched with the ſeventy nations, that is, with all the people of the world: and the Jews ſuppoſed, there were ſeventy angels, rulers of the ſeventy nations; and therefore they ſay, according to the number of the angels of God, whereby they mean ſeventy. Their opinion is to be ſeen in Rab. *Menachem* [on Gen. xlvi.] where he ſaith, 'It is 'generally a rule that there is one [degree of] glory above ano-'ther, and they that are beneath are a ſecret ſignification of thoſe 'that are above; and the ſeventy ſouls [Gen. xlvi. 27.] ſignify the 'ſeventy angels that are round about the throne of [God's] glory, 'which are ſet over the nations.' But we are warned to beware how we intrude ourſelves into the things which we have not ſeen." [Col. ii. 18.]——[AINSWORTH in loc.]

God 'hath made of one blood *all* nations of men, for to dwell 'upon the face of the earth, and hath determined,'——or "*hath marked out* in his eternal and unerring counſel, *the times fore-allotted* [*to each*] in their reſpective order; *and* appointed *the* ſeveral *boundaries of their* different *habitations:* all things in the diſpoſition of his providence centering in this one great end, *that they might* be excited to *ſeek* after *the Lord* their maker, *if poſſibly* amidſt all the darkneſs which their own degeneracy and prejudice have brought upon their minds, *they might feel after him and* be ſo happy as to *find him* out, in the knowledge of whom their ſupreme happineſs conſiſts; who indeed, *though* he be ſo little known, *is not far from every one of us: for in him we* perpetually *live, and are moved* [κινουμεθα] *and do exiſt.*" [DODDRIDGE Fam. Exp. in loc.]

Now if we ſhould allow the conjecture of our author, that Satan might induce ſome individuals to emigrate to the dark corners of the earth (though perhaps this were better referred *ſolely* to the divine Providence) yet muſt we admit the ſuperior wiſdom, power and goodneſs which over-ruled even this event for good; and will in the end 'cover the earth as the waters do the ſea.' [N. U.]

thence

thence among the nations in general. In the times immediately after Chriſt, the Roman empire included moſt of the known world, particularly the countries round about Jeruſalem, which was therefore properly ſituated for the purpoſe of diffuſing the light of the goſpel among them from that place. The devil ſeeing the advantage of this ſituation of the nations for promoting the great work of redemption, and the diſadvantage of it with reſpect to the intereſt of *his* kingdom, might perhaps lead away many into the remoteſt parts of the world, to get them out of the way of the goſpel. Thus ſome were led into America; and others into cold northern regions, almoſt inacceſſible.

7. Another thing I would mention in this period, was God's preſerving the true religion in the line of which Chriſt was to proceed, when the world in general apoſtatized to idolatry, and the church was in imminent danger of being ſwallowed up in the general corruption. Although God had lately wrought ſo wonderfully for the deliverance of his church, and had ſhewed ſo great mercy towards it, as for its ſake even to deſtroy all the reſt of the world; and although he had lately renewed and eſtabliſhed his covenant of grace with Noah and his ſons; yet ſo prone is the corrupt heart of man to depart from God, and to ſink into the depths of wickedneſs; and ſo prone to darkneſs, deluſion, and error, that the world ſoon after the flood fell into groſs idolatry; ſo that before Abraham, the diſtemper was become almoſt univerſal. The earth was become very corrupt at the time of the building of Babel; and even God's people themſelves, even that line of which Chriſt was to come, were corrupted in a meaſure with idolatry: [Joſh. xxiv. 2.] 'Your 'fathers dwelt on the other ſide of the flood in old time, 'even Terah the father of Abraham, and the father of 'Nahor; and they ſerved other gods.' The other ſide of the flood means beyond the river Euphrates, where the anceſtors of Abraham lived.

We are not to underſtand that they were wholly drawn off to idolatry, to forſake the true God. For God is ſaid

ſaid to be the God of Terah: [Gen xxxi. 53.] 'The 'God of Abraham, and the God of Nahor, the God of 'their father, judge betwixt us.' (s) But they only partook in ſome meaſure of the general and almoſt univerſal corruption of the times; as Solomon was in a meaſure infected with idolatrous corruption; and as the children of Iſrael in Egypt are ſaid to ſerve other gods, though yet there was the true church of God among them; and as there were images kept for a conſiderable time in the family of Jacob; the corruption being brought from Padan-Aram, whence he fetched his wives.

This was the ſecond time that the church was almoſt brought to nothing by the corruption and general defection of the world from true religion. But ſtill the true religion was kept up in the family from which Chriſt was to proceed. Which is another inſtance of God's remarkably preſerving the church in a time of a general deluge of wickedneſs; and wherein, although the god of this world raged, and had almoſt ſwallowed up God's church, yet he did not ſuffer the gates of hell to prevail againſt it.

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§ III. *From the calling of* ABRAHAM *to* MOSES.

I PROCEED now to ſhow how the work of redemption was carried on through the *third part* of this period, beginning with *the calling of Abraham*, and extending to *Moſes*. And

(s) *The God of* THEIR *father.*] Terah was their father, and he was certainly an idolater, as appears from the text above cited. So it is commonly ſuppoſed that the true God was not here intended; "but the god or gods of Terah, Nahor, and Abraham, worſhipped whilſt idolaters, and Laban ſtill continued to do, though perhaps not in ſo groſs a manner as ſome did." [GILL in loc. See alſo Ainſw. and Poli. Syn.]

1. It

1. It pleaſed God now to ſeparate that perſon of whom Chriſt was to come, from the reſt of the world, that his church might be upheld in his family and poſterity till that time. This he did in calling Abraham out of his own country, and from his kindred, to go into a diſtant one, that God ſhould ſhow him, and bringing him firſt out of Ur of the Chaldees to Haran, and then to the land of Canaan. (T)

It

(T) A learned Jew, now living, hath obliged the world with the following curious fragment of Jewiſh traditions from the book *Medraſh Bereſhith*, which we inſert as a ſpecimen of the reſt; and cannot but conſider the grave manner in which he introduces it, as an awful proof that the children of Iſrael have yet the '*vail* '*upon their hearts*;' for certainly Mr. LEVI himſelf, who appears to be uncommonly ſhrewd, would have highly ridiculed ſo abſurd a legend, had it originated from the Chriſtians.——The ſtory is this:

"Terach, the father of Abraham, was an idolator, and likewiſe a dealer and maker of idols. It chanced one time that Terach went on a journey, and left Abraham to take care of, and diſpoſe of the idols during his abſence.

"When any man came to purchaſe an idol, Abraham aſked him his age. When the man had anſwered him, Abraham replied, Can it be poſſible, that a perſon of your years can be ſo ſtupid as to worſhip *that* that was made but yeſterday! The man being quite overwhelmed with ſhame, hung down his head, and departed. In this manner he ſerved ſeveral. At length there came an old woman, with a meaſure of fine flour in her hand, which ſhe told him ſhe had brought as an offering to all the idols. Abraham at this was exceedingly wrath, and took a large ſtick, and broke all the idols except the largeſt, which he left whole, and put the ſtick in his hand.

"When Terach returned, and perceived all the idols broken, he aſked Abraham how that came to paſs? Abraham informed him, that there came an old woman and brought an offering of fine flour to the idols; upon which they immediately fell together by the ears for the prize, when the large one killed them all with the ſtick which he then held in his hand.

"Terach feeling the full force of the ſatire, was greatly exaſperated, and immediately had Abraham before Nimrod, in order to have him puniſhed for the contempt ſhewn to his gods.

"Nimrod commanded him to worſhip the fire; but Abraham anſwered him, that it would be more proper to worſhip the water, which extinguiſhes the fire. Why, then, ſays Nimrod, worſhip the water. No, ſays Abraham, it were better to worſhip the clouds

It was before obſerved, that the corruption of the world with idolatry was now become general; mankind were almoſt over-run with it: God therefore ſaw it neceſſary, in order to uphold true religion, that there ſhould be a family ſeparated from the reſt of the world; for even Abraham's own country and kindred had moſt of them fallen, and, without ſome extraordinary interpoſition of Providence, in all likelihood, in a generation or two more, the true religion would have been extinct. And therefore God ſaw it to be time to call Abraham, the perſon in whoſe family he intended to uphold religion, out of his own country, and from his kindred, to a far diſtant country, that his poſterity might there remain a people ſeparate from all the reſt of the world; ſo that the true religion might be upheld there, while all mankind beſides were ſwallowed up in heatheniſm.

clouds which ſuſtain the water. Nimrod bid him worſhip them; but he told him it would be better to worſhip the wind which diſperſes the clouds. Nimrod then bid him worſhip the wind. Abraham anſwered, it would be preferable to worſhip man, who was able to endure the wind. Well, ſays Nimrod, I ſee it is your intention to deride me; I muſt therefore tell you briefly, that I worſhip nothing but the fire, and if thou doſt not do the ſame, my intention is to throw you therein; and then, I ſhall ſee, whether the God you worſhip, will come to your relief; and immediately had him thrown into the fiery furnace.

In the interim, they queſtioned his brother [הרן] *Haran* concerning his faith, who anſwered, If Abraham ſucceeds, I will be of his, but if not, of Nimrod's. Upon which, Nimrod ordered him to be immediately thrown into the furnace likewiſe; where he was preſently conſumed, but Abraham came out of the furnace without receiving the leaſt injury.

This agrees with the 28th verſe of the eleventh chapter of Geneſis.

'And Haran died in the preſence of his father Terah, in the 'land of his nativity, in the fire of the Chaldeans;' [we read 'UR of the Chaldeans,' as a proper name] for it was by means of the accuſation which Terah exhibited againſt Abraham, that Haran ſuffered death; ſo that he may juſtly be ſaid to have died in the preſence of his father. Here is an admirable leſſon for mankind: and which clearly points out the difference between thoſe which ſerve the Lord in truth and ſincerity, and thoſe which are lukewarm, and eaſily turn to that which ſeems moſt profitable in this world. This tranſaction, the author of *Shalſheleth Hakkabala* ſays, happened in the ſeventieth year of Abraham. [Heb. Dict. in אבר].

The land of Chaldees, that Abraham was called to go out of, was the country about Babel; Babel or Babylon, was the chief city of the land of Chaldea. Learned men ſuppoſe that it was in this land that idolatry firſt began; that Babel and Chaldea were the original and chief ſeat of the worſhip of idols, whence it ſpread into other nations. (u) And therefore the land of Chaldeans, or

(u) IDOLATRY BEGAN *in Chaldea.*] "The riſe of idolatry after the flood is generally attributed by learned men to the Babylonians or Chaldeans; and what confirms this opinion is, Babylon's being called 'the mother of harlots,' [Rev. xvii. 5.] *i. e.* as Mr. Mede explains it, the firſt parent of idols. There is no doubt, but the firſt introducers of it were bred up in the worſhip of the true God, agreeably to the revelation he had made of his will to mankind, in that religion which was profeſſed by the true church from Adam to Moſes, and which led thoſe who lived up to it to everlaſting happineſs. But the 'worſhipping God in 'ſpirit and in truth,' was too refined a principle, a religion too angelical, for ſuch as ſeem to have been more delighted with the ritual and ceremonial, than with the ſpiritual and more eſſential part of it. The outward and viſible obſervances, in the then true church, ſeem to have been but very few, and thoſe orderly and decent; but, it may be, they were multiplied before idolatry was brought in, as it is certain they afterwards were by the introducers of it, to an exceſſive degree; and from being too much delighted with the externals of religion, they were inſenſibly led to join viſible and material objects of worſhip with the infinity of God's majeſty, which tranſcended the capacity of their natures; and ſo gratified their ſenſes and imaginations with a viſible object of worſhip. And then being naturally invited by the ſerenity of their climate, (the weather being generally fair, and the air clear, without either clouds or rain) to the contemplation of the heavenly bodies, which they were forced to make uſe of in their geoponics, [agriculture] having no calendar by which to know the ſeaſons, they were ſoon ſurprized with their admirable ſtructure, beauty, and regular motion; and obſerving what influence thoſe celeſtial bodies had, and what benefits were communicated to mankind by them, from being raviſhed into an admiration of their regularity and harmony of order, they concluded, that God made uſe of them as his *miniſters*, and that, as ſuch, he was as deſirous that regard ſhould be paid them, as earthly princes are, that their miniſters ſhould be reverenced and eſteemed. *Maimonides*, who . . . . . fixes this to the time of Enos, [See above, Note (z) p. 89.] tells us, [In *Halacoth*] that 'in his days the ſons of men grievouſly erred, and the wiſe 'men became brutiſh, even Enos himſelf being in their number.

'Their

or the country of Babylon, is in ſcripture called *the land of graven images:* as [Jer. l. 35, 38.] 'A ſword is upon 'the

'Their error was this, that God having created the ſtars and 'ſpheres, placed them on high to govern the world, and beſtow-'ed this honour upon them, that they ſhould be his *miniſters* and 'ſubſervient inſtruments, and that therefore men ought to praiſe, 'honour, and worſhip them: this being the pleaſure of the bleſ-'ſed God, that men ſhould magnify and honour thoſe whom 'himſelf had magnified and honoured, as a king would have his 'miniſters to be reverenced, this honour redounding to himſelf.' From worſhipping them as God's miniſters, they were ſoon led to conſider them as mediators between him and them; 'For being 'conſcious of their own meanneſs, vileneſs, and impurity, they 'could not conceive how it was poſſible for them of themſelves 'alone to have any acceſs to the All-Holy, All-Glorious, and Su-'preme Governor of all Things—and therefore concluded, that 'there muſt be a mediator, by whoſe means alone they could 'make any addreſs unto him.' [*Prideaux*, Vol. i. bk. 3.] But having no knowledge of the true Mediator; it may be, having forgot what had been revealed to Adam concerning him . . . they had recourſe to mediators of their own chuſing, by means of whom they might addreſs themſelves to the Supreme God. 'They 'thought theſe the propereſt beings to become the mediators be-'tween God and them.' This, probably, might be their opinion; though I make no doubt but that idolatry came inſenſibly and by degrees, and that they who firſt introduced it, did not carry the impiety to the height it afterwards arrived at; they had no ſyſtem of theology that was either well put together or well underſtood, but ſuch an one as was neither the work of a wiſe nor intelligent people. And therefore we find, that as they worſhipped the heavenly hoſt as God's miniſters, and as mediators between him and them, ſo they did give them the name of gods; [Wiſdom xiii. 2, 3.] 'Being delighted with their beauty, they took 'them to be the gods which govern the world:' fooliſhly concluding the kind influence of the heavenly bodies to be the infinite goodneſs of the divine nature. Thus Plato [Apud Euſeb. Præp. Ev. l. i. c. 9. & l. iii. c. 2.] aſſures us of the firſt inhabitants of Greece, that they had no other gods than the ſun, moon, &c. and *Diodorus*, [Lib. i. c. 1.] ſpeaking of 'the firſt generation of men,' who were ſuppoſed to be Egyptians, ſays, that 'contemplating 'the beauty of the ſuperior world, and admiring with aſtoniſh-'ment the frame and order of the univerſe, they judged that there 'were two chief goods that were eternal, that is to ſay, the ſun 'and the moon, the firſt of which was called *Oſiris*, and the other '*Iſis*.'

"The worſhip of the heavenly bodies was, without doubt, the firſt idolatry. 'There was neither good nor evil dæmons wor-

'the Chaldeans, ſaith the Lord, and upon the inhabitants 'of Babylon, and upon her princes, and upon her wiſe 'men.

'ſhipped by them,' ſays Euſebius, ſpeaking of the moſt ancient heathens. [Præp. Ev. l. i. c. 9.] . . . Thus we find Job, who is the ancienteſt author we have, [unleſs it may be the lxxxviiith and lxxxixth Pſalms] vindicating himſelf from it; [Job xxxi. 26, 27.] 'If I beheld,' ſays he, 'the ſun when it ſhined, or the moon 'walking in brightneſs, and my heart has been ſecretly enticed, 'or my mouth has kiſſed my hand,' (which was, as St. Jerom and Pliny tell us, the ancient way of paying worſhip and reſpect) . . . 'I ſhould have denied the God that is above.' And hence it is that the Egyptians, when they came to corrupt their hiſtory with the falſe antiquity they affected, having deified the heavenly bodies, repreſented them as having reigned in their country before they were governed by heroes and kings. . . . There are a great many places in ſcripture where this idolatry is mentioned; I ſhall take notice but of one of them, [II. Kings xxiii. 5.] where the objects of this worſhip are particularly diſtinguiſhed, 'They that 'burnt incenſe to the *ſun*, and to the *moon*, and to the *planets*, [or 'conſtellations, as in the margin] and to all the *hoſt* of *heaven*.'—[A. YOUNG, on Idolatrous Corruptions, Vol. i. p. 22—30.]

It is highly probable, however, that in different countries, and at various periods, idolatry originated from other cauſes. So in after times, mankind "having a falſe notion of gratitude for ſuch as had founded commonwealths, led out colonies, rendered themſelves famous by their actions, or by their uſeful inventions, gained a general love and eſteem; they proceeded to rank them likewiſe in the number of their gods. The reſpect which was paid them while alive, followed them to their graves; and they were no ſooner interred, than an extravagant eſteem of their high qualities, conſpiring with the people's gratitude, and a groſs ignorance of the divine nature, effected their deification. The Arabian writers [See Dr. *Pocock*'s notes on his ſpecimen Hiſt. Arab. p. 94.] are generally agreed that this was the original of their idolatry. And *Diodorus* tells us of the Egyptians, [L. i. c. 1.] that beſides the heavenly gods, they ſay there 'are others 'that are terreſtrial, who were begotten by them, and were 'originally mortal men, but by reaſon of their wiſdom, and bene-'ficence to all mankind, have obtained immortality: of which 'ſome have been kings of Egypt.' *Tully* [De Nat. Deor.] and *Pliny* [L. ii. c. 7.] both of them aſſure us, that this was the ancient manner of rewarding ſuch as had deſerved well. And it . . . . ſuited the ambition and vanity of princes, as well as the intereſt of ſubjects. . . . . And when they loſt their children, it was ſome comfort to them to ſee them ranked in the number of their gods . . . . Thus, [ſays the book of Wiſdom, ch. xiv. 15.] 'A father afflicted with untimely mourning, when he has made

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'men.—A drought is upon her waters, and they ſhall be 'dried up; for it is *the land of graven images*, and they 'are mad upon their idols.' God calls Abraham out of this idolatrous country, to a great diſtance from it. And when he came there, he gave him no inheritance in it, no not ſo much as to ſet his foot on; but he remained a ſtranger and a ſojourner, that he and his family might be kept ſeparate from all the world. (v)

This

'an image of his child ſoon taken away, now honoured him as 'a god, who was then a dead man, and delivered to thoſe who 'were under him, ceremonies and ſacrifices.—[Idol. Cor. Vol. i. p. 73—75.]

"Theſe two different objects of idolatrous worſhip, the hoſt of heaven, and their dead princes and heroes, were generally confounded together. This proceeded from their giving the ſouls of the great perſonages they had conſecrated and made their ſovereign and celeſtial gods, the ſun, moon, and ſtars for their habitation, in which they ſuppoſed them to dwell, as in ſo many ſtately palaces or temples. The believing the heavenly bodies to have intelligent and rational beings preſiding in them, diſſipated, as they thought, ſome abſurdities attending their theology, and made it more reaſonable than it would otherwiſe have been. Thus *Jamblicus*, [Sect. 1. c. 17.] in anſwer to thoſe who objected to the divinity of the ſun, moon, &c. becauſe they were corporeal, ſays from the old books of the Egyptians, that they worſhipped them indeed as viſible gods, but that they were compounded of ſoul and body, and to be eſteemed the ſeats of ſuch celeſtial ſpirits as take care of human affairs. And the philoſophers, Pythagoras, Plato, &c. who travelled into the eaſt in ſearch of knowledge, were not ſo abſurd as to believe that the hoſt of heaven were really and abſolutely gods." [Idol. Cor. p. 107, 108.]

We might here add the origin of images and image worſhip, but leſt we ſhould be tedious, will reſerve it for a future Note.

(v) *Abraham remained a* STRANGER *and a* SOJOURNER.] So the apoſtle, Heb. xi. 13, 14. And on this paſſage, our author has elſewhere raiſed the following propoſition; "*This life ought to be ſo ſpent by us*, as to be only a *journey towards heaven.*" Here our author obſerves among other things, "*That we ought not to reſt in the world and its enjoyments, but ſhould deſire heaven.* This our hearts ſhould be chiefly upon and engaged about. We ſhould 'ſeek firſt the kingdom of God.' He that is on a journey, ſeeks the place that he is journeying to. We ought above all things to deſire a heavenly happineſs: to go to heaven and there be with God; and dwell with Jeſus Chriſt. If we are ſurrounded with many

This was a new thing: God had never taken ſuch a method before. His church had not in this manner been

many outward enjoyments, and things that are very comfortable to us; if we are ſettled in families, and have thoſe good friends and relations that are very deſirable: if we have companions whoſe ſociety is delightful to us: if we have children that are pleaſant and hopeful, and in whom we ſee many promiſing qualifications: if we live by good neighbours; have much of the reſpect of others; have a good name; are generally beloved where we are known: and have comfortable and pleaſant accommodations: yet we ought not to take our reſt in theſe things. We ſhould not be willing to have theſe things for our portion, but ſhould ſeek a higher happineſs in another world. We ſhould not merely ſeek ſomething elſe in addition to theſe things; but ſhould be ſo far from reſting in them, that we ſhould chuſe and deſire to *leave* theſe things for heaven; to go to God and Chriſt there. We ſhould not be willing to live here always, if we could, in the ſame ſtrength and vigour of body and mind as when in youth, or in the midſt of our days; and always enjoy the ſame pleaſure, and dear friends, and other earthly comforts. We ſhould chuſe and deſire to leave them all in God's due time, that we might go to heaven, and there have the enjoyment of God. We ought to poſſeſs them, enjoy and make uſe of them, with no other view or aim, but readily to quit them, whenever we are called to it, and to change them for heaven. And when we are called away from them, we ſhould go cheerfully and willingly.

"He that is going a journey, is not wont to reſt in what he meets with that is comfortable and pleaſing on the road. If he paſſes along through pleaſant places, flowery meadows or ſhady groves, he does not take up his content in theſe things. He is content only to take a tranſient view of theſe pleaſant objects as he goes along. He is not enticed by theſe fine appearances to put an end to his journey, and leave off the thought of proceeding. No, but his journey's end is in his mind; that is the great thing that he aims at. So if he meets with comfortable and pleaſant accommodations on the road, at an inn; yet he does not reſt there; he entertains no thoughts of ſettling there. He conſiders that theſe things are not his own, and that he is but a ſtranger; that *that* is not allotted for his home. And when he has refreſhed himſelf, or tarried but for a night, he is for leaving theſe accommodations, and going forward, and getting onward towards his journey's end. And the thoughts of coming to his journey's end are not at all grievous to him. He does not deſire to be travelling always and never come to his journey's end: the thoughts of that would be diſcouraging to him. But it is pleaſant to him to think that ſo much of the way is gone, that he is now nearer home; and that he

been ſeparated from the reſt of the world till now; but were wont to dwell with them, without any bar or fence to keep them ſeparate; the miſchievous conſequences of which had been found repeatedly. The effect *before the flood* of God's people living intermingled with the wicked world, without any remarkable wall of ſeparation, was, that the ſons of God joined in marriage with others, and thereby ſoon became infected, and the church was almoſt brought to nothing. The method that God then took was to drown the wicked world, and ſave the church in the ark. And now the world, *before Abraham* was called, was become corrupt again. But here God took another method. He did not deſtroy the world, and ſave Abraham, and his wife, and Lot in an ark; but he calls theſe perſons to go and live ſeparate from the reſt.

This was a new and a great thing, that God did toward the work of redemption. It was about the middle of the ſpace of time between the fall of man and the coming of Chriſt; about two thouſand years before his incarnation. But by this calling of Abraham, the anceſtor of

he ſhall preſently be there; and the toil and fatigue of his journey will be over.

"So ſhould we thus deſire heaven ſo much more than the comforts and enjoyments of this life, that we ſhould long to change theſe things for heaven. We ſhould wait with an earneſt deſire for the time, when we ſhall arrive at our journey's end. The apoſtle mentions it as an encouraging, comfortable conſideration to Chriſtians, when they draw nigh their happineſs. 'Now is our ſalva-'tion nearer than when we believed.' [Rom. xiii. 11.]

"Our hearts ought to be looſe to theſe things, as it is with a man that is on a journey. However comfortable enjoyments are, yet we ought to keep our hearts ſo looſe from them, as cheerfully to part with them whenever God calls. 'But this I ſay, brethren, the 'time is ſhort, it remaineth, that both they that have wives, be as 'though they had none; and they that weep, as though they wept 'not; and they that rejoice, as though they rejoiced not; and 'they that buy, as though they poſſeſſed not; and they that uſe 'this world, as not abuſing it; for the faſhion of this world paſſeth 'away.' [I. Cor. vii. 29, 30.]

"We ought to look upon theſe things, as only lent to us for a little while, to ſerve a preſent turn; but we ſhould ſet our hearts on heaven as our inheritance for ever." [Pref. EDWARDS' Poſth. Serm. p. 371.]

Chriſt,

Chriſt, a foundation was laid for the upholding the church in the world, till Chriſt ſhould come. For the world having become idolatrous, there was a neceſſity that the ſeed of the woman ſhould be thus ſeparated from the idolatrous world in order thereunto.

It was alſo needful that there ſhould be a particular nation ſeparated from the reſt of the world, to receive the types and prophecies that were to be given of Chriſt, to prepare the way for his coming: that *to* them might be committed the oracles of God; that *by* them the hiſtory of God's great works of creation and providence might be preſerved; that ſo Chriſt might be born of this nation; and from hence the light of the goſpel ſhine forth to the reſt of the world. Theſe ends could not well be obtained, if God's people, through all theſe two thouſand years, had lived intermixed with the heathen world. So that this calling of Abraham may be looked upon as a kind of a new foundation laid for the viſible church of God, in a more diſtinct and regular ſtate, to be built on this foundation from henceforward, till Chriſt ſhould actually come, and then through him to be propagated to all nations. So that Abraham being the perſon in whom this foundation is laid, is repreſented in ſcripture as though he were the father of all the church, the father of all them that believe; as it were a root whence the viſible church roſe as a tree diſtinct from all others; of which tree Chriſt was the branch of righteouſneſs; and from which, after Chriſt came, the natural branches were broken off, and the Gentiles were grafted in. So that Abraham ſtill remains (through Chriſt) the father of the church. It is the ſame tree which from that ſmall beginning in Abraham's time, has in theſe days of the goſpel ſpread its branches over a great part of the earth, and will fill the whole in due time, and at the end of the world be tranſplanted from an earthly ſoil into the Paradiſe of God.

2. There accompanied this a more particular and full revelation and confirmation of the covenant of grace than ever before had been. There were before this two particular

ticular and ſolemn editions or confirmations of this covenant; one whereby it was revealed to our firſt parents, ſoon after the fall; the other whereby God ſolemnly renewed the ſame covenant with Noah and his family ſoon after the flood; and now a third, at the calling of Abraham, which being much nearer the time of the coming of Chriſt than either of the former, it was much more full and particular. It was now revealed, not only that Chriſt ſhould come, but that he ſhould be Abraham's ſeed; and that all the families of the earth ſhould be bleſſed in him. God repeatedly promiſed this to Abraham. Firſt, when he firſt called him, [Gen. xii. 2.] 'And I will 'make of thee a great nation, and I will bleſs thee, and 'make thy name great: and thou ſhalt be a bleſſing.' The ſame promiſe was renewed after he came into the land of Canaan, [chap. xiii. 14, &c.] Again after Abraham returned from the ſlaughter of the kings, [chap. xv. 5, 6.] And a fourth time, after his offering up Iſaac, [ch. xxii. 16, 17, 18.]

In this renewal of the covenant of grace with Abraham, ſeveral particulars concerning it were revealed more fully than before; not only that Chriſt was to be of Abraham's ſeed, but alſo, the calling of the Gentiles, and the bringing all nations into the church, that all the families of the earth might be bleſſed, was now made known. And the great condition of the covenant of grace, which is faith, was now more fully revealed. [Gen. xv. 5, 6.] 'And he ſaid unto him, So ſhall thy ſeed be. And Abra-'ham believed God, and it was counted unto him for 'righteouſneſs.' Which is much taken notice of in the New Teſtament, and from thence Abraham was called 'the father of them that believe.' [Rom. iv. 2—11.]

And as there was now a farther revelation of the covenant of grace, ſo there was a farther confirmation of it by ſeals and pledges, than ever had been before; as, particularly, God did now inſtitute a certain ſacrament, to be a ſtanding ſeal of this covenant in the viſible church, till Chriſt ſhould come, viz. circumciſion. Circumciſion was a ſeal of this covenant of grace, as appears by

its first institution, in the xviith chapter of Genesis. (w) It there appears to be a seal of that covenant by which God

(w) God now *instituted circumcision.*] "This was the first institution of circumcision, and it was an institution of God, and not of man. Indeed *Herodotus* says, that 'the Colchi, Egyptians 'and Ethiopians only of all men circumcised from the beginning; 'and the Phœnicians and Syrians, which are in Palestine, learnt it 'of the Egyptians, as they themselves confess.' So *Diodorus Siculus* speaks of circumcision as an Egyptian rite, and says there are some who make the nation of the Colchi, and of the Jews, to come from the Egyptians: hence he observes, that with these nations there is an ancient tradition to circumcise their newborn infants, which rite was derived from the Egyptians: but as the original of the Jewish nation is mistaken, so likewise the original of this rite. And they may as well be thought to be mistaken in the one as in the other. Those in Palestine that were circumcised were the Jews only, as *Josephus* observes; but they did not learn this rite from the Egyptians, nor do they ever confess it, but on the contrary suggest, that the Egyptians learnt it from them in the times of Joseph; for their principal lexicographer says, the Egyptians were circumcised in the times of Joseph, and when Joseph died they drew over the foreskin of the flesh. The Colchi indeed, who were a colony of the Egyptians, might learn it from them; and so the Ethiopians, who were their neighbours likewise, and agreed with them in many things. *Artapanus*, an heathen writer, says indeed, that the Ethiopians, though enemies, had such a regard for Moses, that they learned from him the rite of circumcision; and not only they, but all the priests, that is, in Egypt; and indeed the Egyptian priests only, and not the people, were circumcised. It is not very difficult to account for it, how other nations besides the Jews should receive circumcision, which was first enjoined Abraham and his seed; the Ishmaelites had it from Ishmael the Son of Abraham; from them the old Arabs; from the Arabs, the Saracens; and from the Saracens, the Turks to this day: other Arabian nations, as the Midianites, and others, had it from the sons of Abraham by Keturah; and perhaps the Egyptians and Ethiopians from them, if the former had it not from the Israelites: and the Edomites had it from Edom or Esau, the son of Isaac, the son of Abraham; so that all originally had it from Abraham, and he by a divine command. It is not so much to be wondered at, that Herodotus and Diodorus Siculus, men either imposed upon by the Egyptian priests, as the former, or wrote in favour of that nation, as the latter, and wholly ignorant of divine revelation, should assert what they have done; but that Christian writers, who have the advantage of divine revelation, and have read the history of the Bible, such as *Marsham*, *Spencer*, *and Le Clerc*, should incline to the same sentiment, is amazing; and especially

God promiſed to make Abraham a father of many nations, compare the 5th with the 9th and 10th verſes. And we are expreſsly taught, that it was a ſeal of the righteouſneſs of faith, [Rom. iv. 11.] Speaking of Abraham, the apoſtle ſays, 'He received the ſign of circumciſion, a ſeal of the righteouſneſs of faith.' And this ſacrament chiefly diſtinguiſhed Abraham's ſeed from the world, and kept up a ſeparation between them more than any other particular obſervance whatever.

And beſides this, there were other occaſional ſeals, and confirmations, that Abraham had of this covenant; as, particularly, (1.) God gave Abraham a remarkable pledge of the fulfilment of the promiſe he had made him, in his victory over Chedorlaomer and the kings that were with him. Chedorlaomer ſeems to have reigned over a great part of the world at that day; and though he had his ſeat at Elam, which was not much if any thing ſhort of a thouſand miles from the land of Canaan, yet he extended his empire ſo as to reign over many parts of that land, as appears by chap. xiv. 4—7. It is ſuppoſed by learned men, that he was a king of the Aſſyrian empire, which had been begun by Nimrod at Babel.* And as it was the honour of kings in thoſe days to build new cities to be made the ſeats of empire, [Gen. x. 10—12.] ſo it is conjectured, that he had built him a city in Elam, and made that his ſeat; and that the other kings, who came with him, were his deputies in the ſeveral cities and countries where they reigned. But yet as mighty an empire as

cially when our bleſſed Lord has expreſsly ſaid, that circumciſion is of the fathers, [John vii. 22.] Abraham, Iſaac and Jacob; firſt given to them, and practiſed by them. Even *Theodotus*, an heathen writer, agrees with this ſacred teſtimony of Moſes, when ſpeaking of the circumciſion of Shechem, in the times of Jacob, he traces this rite to its original, and obſerves, that when Abraham was brought out of his own country, he was ordered *from heaven* to circumciſe every man in his houſe. It may indeed ſeem ſtrange how it ſhould obtain in the iſlands of the Weſt Indies, as in Jucatana, Sancta Crux, and others, where the Spaniards found in the beginning of the ſixteenth century thoſe iſles inhabited by idolaters, who were circumciſed." [GILL on Gen. xvii. 10.]

* See *Shuckford*'s Connex. Vol. ii. bk. 6.

he had, and as great an army as he now came with, Abraham, only with his trained ſervants that were born in his own houſe, conquered and ſubdued them all. This victory he received of God as a pledge of the victory that Chriſt, his ſeed, ſhould obtain over the nations of the earth, whereby he ſhould poſſeſs the gates of his enemies. It is plainly ſpoken of as ſuch in the xliſt Iſaiah. In that chapter is foretold the future glorious victory the church ſhall obtain over the nations of the world; as you may ſee in verſes 1, 10, 15, &c. But in verſes 2, and 3, this victory of Abraham is ſpoken of as a pledge and earneſt of the victory of the church. 'Who raiſed 'up the righteous man from the eaſt, called him to his 'foot, gave the nations before him, and made him rule 'over kings? He gave them as the duſt to the ſword, and 'as driven ſtubble to his bow. He purſued them, and 'paſſed ſafely; even by the way that he had not gone 'with his feet.' (x)

(2.) Another remarkable confirmation Abraham received of the covenant of grace, was when he returned from the ſlaughter of the kings; when Melchiſedec the king of Salem, the prieſt of the moſt high God, that great type of Chriſt, met him, and bleſſed him, and brought forth bread and wine. (y) The bread and wine ſigni-

(x) *The righteous man from the* EAST.] Some explain this of *Abraham*, others of *Cyrus*; "I rather think (ſays an eminent prelate) that the *former* is meant, becauſe the character of the righteous man .... agrees better with Abraham than with Cyrus. Beſides, immediately after the deſcription of the ſucceſs given by God to Abraham and his poſterity, (who, I preſume, are to be taken into the account) the idolaters are introduced, as greatly alarmed at this event. Abraham was called out of the eaſt; and his poſterity were introduced into the land of Canaan, in order to deſtroy the idolaters of that country; and they were eſtabliſhed there on purpoſe to ſtand as a barrier againſt idolatry then prevailing, and threatening to over-run the whole face of the earth. Cyrus, though not properly an idolater, or worſhipper of images, yet had nothing in his character to cauſe ſuch an alarm among the idolaters," ver. 5—7.——[Bp. LOWTH on ver. 2.]

(y) MELCHISEDEC, *prieſt of the moſt high God.*] Many and oppoſite have been the opinions, both of Jewiſh and Chriſtian writers,

ſignifieth the ſame bleſſings of the covenant of grace, that the bread and wine does in the ſacrament of the Lord's

writers, on this extraordinary character; but we ſhall only recite the three principal:

1. Moſt of the Jews, and many very learned Chriſtians, underſtand it of SHEM, who, it ſhould ſeem by the ſacred chronology, was ſtill living.—But to this it has been replied, that Melchiſedec was not of that family, 'His deſcent is not counted from 'them;' [Heb. vii. 6.]—nor could Shem be ſaid to be 'without 'father and mother,' [Heb. vii. 3.] when we have his genealogy from Adam—nor could Levi be ſaid with any more propriety to *pay* tithes in Abraham, than to *receive* them in Shem, ſince he was as truly in the loins of Shem, as in thoſe of Abraham—not to ſay, that Abraham could hardly be ſaid to ſojourn there, 'as in a ſtrange 'country,' if his anceſtor Shem were king of it.

2. Many expoſitors, to avoid theſe difficulties, have ſuppoſed that Melchiſedec and Chriſt were the ſame perſon, and that this appearance muſt be accounted for in the ſame manner as ſeveral others under the Old Teſtament.——But the apoſtle ſeems evidently to diſtinguiſh the perſons, in making the former a type of the latter, [Heb. vii. throughout] and in aſſerting [ver. 6.] that Chriſt was a prieſt 'after the order of Melchiſedec.'

3. We therefore think it ſafeſt, with our author, and many other very reſpectable divines, to underſtand the paſſage literally, of a great prince, perhaps a deſcendant of Canaan, who reigned in Salem, [not Jeruſalem, as ſome think, but rather a town in the neighbourhood of Sodom, perhaps the ſame called Shalem, in Gen. xxxiii. 18.—See GILL on Gen. xiv. 18.] and who was both a king and prieſt, as was not unuſual under the patriarchal diſpenſation; and yet more diſtinguiſhed by his piety than his rank.

'Now' ſaith the apoſtle, [Heb. vii. 1—5.] 'conſider how great 'this man was,'—'for this Melchiſedec [was] king of Salem, '[and] prieſt of the moſt high God . . . Without father, without 'mother, without deſcent, having neither beginning of days nor 'end of life, but made like unto the Son of God, [who] abideth 'a prieſt for ever;' *i. e.* "Of whoſe father, mother, or pedigree, there is no mention . . . . (which notes him to be no prieſt by deſcent, as the Levitical prieſts were, and accordingly their genealogies were preſerved exactly) as neither of his birth nor death . . . and ſo ſtands in the ſtory as a kind of immortal prieſt without any ſucceſſor . . . (perhaps the laſt prieſt of the true God in Phœnicia) this Melchiſedec, I ſay, was in all this an emblem of Chriſt . . . . the King of Righteouſneſs, and Prince of Peace." [HAMMOND in loc. See alſo *Doddridge*.]

The fact ſeems to be, that Melchiſedec is in the hiſtory introduced in ſo abrupt and auguſt a manner, that he might be the more ſuitable type, and in many reſpects prefigure our Lord Jeſus

Lord's ſupper. So that as Abraham had a ſeal of the covenant in circumciſion that was equivalent to baptiſm, ſo now he had a ſeal of it equivalent to the Lord's ſupper. And Melchiſedec's coming to meet him with ſuch a ſeal of the covenant of grace, on the occaſion of this victory, evinces that it was a pledge of God's fulfilment of the ſame covenant; for that is the mercy which Melchiſedec takes notice of. [Gen. xiv. 19, 20.]

(3.) Another was, the viſion that he had in the deep ſleep that fell upon Abraham of the ſmoaking furnace, and burning lamp, that paſſed between the parts of the ſacrifice, [Gen. xv.] (z) That ſacrifice, as all ſacrifices do, ſigni-

Jeſus Chriſt, of whom theſe things were true, in a ſenſe far more grand and important. — Infinite Redeemer! How numberleſs are the rays of glory that form thy mediatorial crown! How are all the excellencies of the moſt illuſtrious characters blended to ſhadow thy ſuperior dignity! [U. S.]

(z) *The* VISION *of the ſmoaking furnace.*] "The order and form of Abram's ſacrifice deſcribed in the ninth and tenth verſes is a full illuſtration of the meaning of the words; 'And he ſaid 'unto him, Take me a heifer of three years old, and a ſhe goat 'of three years old, and a ram of three years old, and a turtle 'dove and a young pigeon. And he took unto him all theſe, and 'divided them in the midſt, and laid each piece one againſt ano-'ther: but the birds divided he not.' And 'the Lord made a co-'venant,' *i. e.* he cut aſunder or divided a purifying victim. [See Note (o) p. 109.] Abram according to God's command took an heifer, a ſhe goat, and a ram, each of three years old, ſlew them; divided each into equal parts; placed the ſeparated limbs oppoſite to each other, leaving a paſſage between; paſſed between the parts himſelf, according to the cuſtom of the ſacrifice; and when the ſun was down, that the appearance might be more viſible and ſtriking, the *ſhechinah*, or viſible token of God's preſence, paſſed alſo between the divided limbs of the victims, as a ſmoaking furnace, and a burning lamp; the final ratification of this new treaty between God and Abram; whereby God graciouſly became bound to give Abram a ſon of his own bowels, who ſhould become the father of a great nation, and the progenitor, after the fleſh, of the great Saviour and deliverer of the human race; and Abram on his part bound himſelf to a firm reliance upon all God's promiſes, and cheerful obedience to all his commands. Such were the awful ſolemnities of this important tranſaction. . . . . They were evidently of divine inſtitution, for God honoured them with his preſence,

ſignified the ſacrifice of Chriſt. The ſmoking furnace that paſſed through the midſt of that ſacrifice ſignified the

ſence, approbation, and acceptance: they apparently had been long in uſe before this period, for Abram, without any particular inſtruction, prepares and performs the ſacrifice; and they certainly continued long in the church of God after this: for we find the the practice as far down as the times of Jeremiah, that is, about the period of the diſſolution of the Jewiſh monarchy. The paſſage ſtrikingly illuſtrates and ſupports the hiſtory of Abram's covenant and ſacrifice. . . . . [Jer. xxxiv, 18—20.] 'And 'I will give the men that have tranſgreſſed my covenant, which 'have not performed the words of the covenant which they had 'made before me, when they cut the calf in twain, and paſſed be-'tween the parts thereof, the princes of Judah, and the princes of 'Jeruſalem, the eunuchs, and the prieſts, and all the people of 'the land, which paſſeth between the parts of the calf; I will even 'give them into the hand of their enemies, and into the hand of 'them that ſeek their life; and their dead bodies ſhall be for meat 'unto the fowls of the heaven, and the beaſts of the earth.' Now the expreſſions here employed, of 'polluting God's name, tranſ-'greſſing his covenant, and not performing it,' [See the preceding context.] and the threatened puniſhment of this violation, 'their 'dead bodies ſhall be for meat unto the fowls of the heaven, and 'to the beaſts of the earth,' explain to us in ſome meaſure, the meaning of thoſe ſolemn ceremonies with which covenants were executed. And here ſurely it is not unlawful to employ the lights which are thrown on this ſubject, by the practice of the Gentile nations, and the writings of profane authors. From them we learn, that on ſuch occaſions the cuſtom was, that the contracting party or parties, having paſſed between the divided limbs of the ſacrifice, and expreſſed their full aſſent to the ſtipulated terms of the agreement or covenant, in ſolemn words, pronounced with an audible voice, imprecated upon themſelves a bitter curſe, if they ever ſhould break it. 'As I ſtrike down this heifer, or ram, ſo 'may God ſtrike me with death, if I tranſgreſs my word and oath.' 'As the limbs of this animal are divided aſunder, ſo may my body 'be torn in pieces, if I prove perfidious.' To give one inſtance of many, from the two nations alluded to. The Greeks and the Trojans, according to Homer, having agreed to determine the great quarrel between them, by the iſſue of a ſingle combat between the two rivals, Menelaus and Paris, the terms being ſolemnly adjuſted and conſented to on both ſides, the ratification of the covenant is thus deſcribed, [Iliad, lib. iii. 268.] 'The Grecian 'prince drew the ſacred knife, cut off a lock of wool from each of 'the heads of the devoted lambs, which being diſtributed among 'the princes of the contending parties, he thus, with hands lifted 'and in a loud voice prayed,

'O firſt

the ſufferings of Chriſt; but the burning lamp that followed, which ſhone with a clear bright light, ſignifies the

'O firſt and greateſt Pow'r! whom all obey,
'Who high on Ida's holy mountain ſway,
'Eternal Jove! and you bright orb that roll
'From eaſt to weſt, and view from pole to pole;
'Thou mother earth! and all ye living floods!
'Infernal furies, and Tartarean gods,
'Who rule the dead, and horrid woes prepare
'For perjur'd kings, and all who falſely ſwear!
'Hear and be witneſs. If, ... [POPE.]

"Then, having repeated the words of it [the covenant] in the audience of all, he cleft aſunder the heads of the conſecrated lambs, placed their palpitating limbs oppoſite to each other on the ground, poured ſacred wine upon them, and again prayed, or rather imprecated:

'Hear, mighty Jove! and hear, ye gods on high!
'And may their blood, who firſt the league confound
'Shed like this wine, diſtain the thirſty ground:
'May all their conſorts ſerve promiſcuous luſt,
'And all their race be ſcattered as the duſt!' [POPE.]

"Thus when it was agreed to ſettle the conteſt for empire between Rome and Alba by the combat of three youths, brothers, on either ſide; after the interpoſition of ceremonies ſimilar to thoſe which have been deſcribed, the Roman prieſt who preſided, addreſſed a prayer to heaven to this effect; 'Hear, Father Jupiter, 'hear, Prince of Alba, and ye whole Alban nation. Whatever has 'been read from that waxen tablet, from firſt to laſt, according to 'the plain meaning of the words, without any reſervation whatever, the Roman people engage to ſtand to, and will not be the 'firſt to violate. If with a fraudulent intention, and by an act of 'the ſtate, they ſhall firſt tranſgreſs, that very day, O Jupiter, 'ſtrike the Roman people, as I to-day ſhall ſtrike this hog, and ſo 'much the more heavily, as you are more mighty and more powerful than me.' And having thus ſpoken, with a ſharp flint, he daſhed out the brains of the animal.

"Thus in the three moſt illuſtrious nations that ever exiſted, we find the origin of their greatneſs, in ſimilar ceremonies; empire founded in religion, and good faith ſecured by the ſanction of ſolemn ſacred rites. And is it not pleaſing to find the living and true God, as in reſpect of majeſty and dignity, ſo in priority of time, taking the lead in all that is great and venerable among men? We find Moſes, the prince of ſacred writers, deſcribing a religious ſacrifice, performed by Abram one thouſand nine hundred and thirteen years before Chriſt, which the prince of heathen poets ſo exactly deſcribes as the practice of his own country upwards of one

the glory that followed Chriſt's ſufferings, and was procured by them.

(4.) Another pledge that God gave Abraham of the fulfilment of the covenant of grace, was his gift of that child of whom Chriſt was to come, in his old age. This is ſpoken of as ſuch in ſcripture; Heb. xi. 11, 12. and alſo Rom. iv. 18, &c.

(5.) Again, in his delivering Iſaac, after he was laid upon the wood of the ſacrifice to be ſlain, (A) God gave Abraham

one thouſand years later: and which the great Roman hiſtorian relates as in uſe among his countrymen, in the time of Tullus Hoſtilius, the third king of Rome, before Chriſt about ſix hundred and ſixty-eight years." [HUNTER's Sac. Biogr. Vol. I. Lec. xiii.]

(A) *Iſaac laid upon the wood . . . . to be* SLAIN.] "Abraham (ſays Mr. HERVEY) was an eminent and diſtinguiſhed ſervant of the Moſt High God. Favoured with peculiar manifeſtations of the divine will, and dignified with the honourable title of his Maker's friend. Yet even this man is harraſſed with a long ſucceſſion of troubles; and, which was reckoned in thoſe ages the moſt deplorable calamity, goes childleſs. Long he waits, worſhipping God with the moſt patient reſignation. At length, an oracle from the Lord gives him . . . aſſurance of a ſon. Joyfully he receives the promiſe, and reſts in humble expectation of its accompliſhment. . . . . At laſt the *handmaid* becomes pregnant. But . . . this is the ſon of the bondwoman, not of the free.

"How afflicting the caſe of this excellent perſon! His kinsfolk and acquaintance ſee their olive branches flouriſhing round about their tables. Even his ungodly neighbours have children at their deſire, and leave the reſidue of their ſubſtance for their babes. But *Abraham*, the worſhipper of Jehovah, the favourite of heaven—this Abraham is deſtitute of an heir, to ſupport his name, to propagate his family, or to inherit the bleſſing. . . God is pleaſed to renew the grant, and aſſure him more explicitly, that *Sarah* ſhall have a ſon. But this notice comes at a very late period in life; when Sarah is advanced in years, and too old, according to the courſe of nature, to conceive. However, the pious patriarch 'ſtaggers not through unbelief; but hopes even againſt hope.' [Rom. iv. 18—20.]

"At laſt, the gift, ſo earneſtly deſired, is vouchſafed. Sarah has a *child*—a *ſon*—an *Iſaac*. One who ſhould be a ſource of conſolation and delight to his parents; 'ſhould fill their mouth with 'laughter, and their tongue with joy.' With tender care, doubtleſs, this pleaſant plant is reared. Many prayers are put up, for his long life and great happineſs. The fond parents watch over

Abraham another confirmation of his faith in the promiſe

him, as over the apple of their own eye. Their life is bound up in the life of the lad. He grows in grace, as he grows in ſtature. . . . . Now, methinks, we are ready to congratulate the happy Sire; and flatter ourſelves, that his tribulations have an end . . . . But 'let not him that girdeth on his harneſs, boaſt himſelf, as he 'that putteth it off.' Our warfare on earth is never accompliſhed, till we bow our head, and give up the ghoſt. The ſharpeſt, the ſevereſt trial is ſtill behind.

"*Abraham*; ſays God—Abraham knows the voice. It is the voice of condeſcending goodneſs. He had often heard it with a rapture of delight. Inſtantly he replies, 'Here I am. Speak, 'Lord; for thy ſervant is all attention.' Hoping, no doubt, to receive ſome freſh manifeſtation of the divine good-will to himſelf and his family; or ſome new diſcovery of the method, in which the divine Wiſdom would accompliſh the promiſes—'I will mul-'tiply thy ſeed—I will make thy ſeed as the duſt of the earth.—'In thy ſeed ſhall all the families of the earth be bleſſed.'

"Take thy ſon; adds God. And might not Abraham reaſonably expect, that, ſince his ſon was arrived to years of maturity, he ſhould be directed now to ſettle him in the world with honour and advantage? . . . He is commanded, not barely to take his *ſon*, but his *only* ſon; his ſon *Iſaac*, whom he *loved* . . . Muſt not ſuch an introduction, ſo remarkably endearing, heighten his expectation of ſome ſignal mercy to be conferred on the beloved youth? And would it not render the bleſſing . . . more than doubly welcome?

"Was he not then ſtartled? Was he not horribly amazed? When, inſtead of ſome renewed expreſſion of the Divine favour, he received the following orders: 'Take now thy ſon, thy only 'ſon, Iſaac, whom thou loveſt, and get thee into the land of Mo-'riah, and offer him there for a burnt offering, upon one of the 'mountains which I will tell thee of.' Was ever deſcription ſo affecting, or meſſage ſo alarming! . . . Every word in this injunction ſoftens and entenders the parent's heart, and at the ſame time ſharpens the arrow, that muſt pierce it through and through.

"Abraham, take thy ſon.'—Who, but Abraham, could have forborn remonſtrating and pleading on ſuch an occaſion?—Ananias, being charged with a commiſſion to Saul the perſecutor, takes upon him to argue the caſe with his Almighty SOVEREIGN.—'Lord, I have heard by many concerning this man, how much 'evil he hath done to thy ſaints at Jeruſalem; and here he hath 'authority from the chief prieſts to bind all that call upon thy 'name.' [Acts ix. 13, 14.] Thus Ananias. With how much greater appearance of reaſon might Abraham have replied?

'Lord, have I not already left my country; left my kindred; 'and, at thy command, left my father's houſe? And wilt thou

'now

miſe that God had made of Chriſt, that he ſhould be of Iſaac's

'now bereave me of my child? Muſt I part, not with ſome admired folly or darling vanity, but with the moſt worthy object of a rational affection; indeed with my only remaining conſolation?—Shall I be deprived of my child, almoſt as ſoon as I have received him? Didſt thou give him only to tantalize thy ſervant? Remember, gracious God! the name he bears. How ſhall he anſwer its cheering import? How ſhall he be a ſource of ſatisfaction to his parents, or the father of many nations, if thou takeſt him away in his unmarried ſtate, and the very prime of his years?

'If ſin lies at the door, let me expiate the guilt. Let thouſands of rams, let every bullock in my ſtalls bleed at thy altar. My wealth, moſt mighty Lord, and all my goods, are nothing in compariſon of my Iſaac. Command me to be ſtripped of my poſſeſſions; command me to roam as a fugitive and a vagabond in the earth, and I will bleſs thy holy name. Only let my child, my dear child, be ſpared.

'Or, if nothing will appeaſe thy indignation but human blood, let *my death* be the ſacrifice; upon me be the vengeance. I am old and grey-headed. The beſt of my days are paſt, and the beſt of my ſervices done. If this tottering wall tumbles, there will be little, or no cauſe for regret. But, if the pillar of my houſe, and the ſupport of my family—if *he* be ſnatched from from me, what good will my life do me? '*O my Son! my Son! would God I might die for thee.*' [II. Sam. xviii. 33.]

'If it muſt be a blooming youth, in the flower of his days, be pleaſed, moſt merciful God, to ſelect the victim from ſome fruitful family. There are thoſe, who abound in children. Children are multiplied unto them; and though many were removed, yet would their table be full. There are thoſe, who have flocks and herds; whereas, I have only this one little lamb; the very ſolace of my ſoul, and the ſtay of my declining years. And ſhall this be taken away, while all *thoſe* are left? [II. Sam. xii. 3.]

'Yet, if he *muſt* die, and there is no remedy; may he not at leaſt expire by a natural diſſolution? May not ſome common diſtemper unlooſe the cords of life, and lay him down gently in the tomb? May not his fond mother and myſelf ſeal his cloſing eyes, and ſoften his dying pangs by our tender offices;'

No, Abraham. Thy ſon muſt be ſlaughtered on the altar... The ſacrificing knife, and not any common diſeaſe, ſhall bring him to his end..... It is the Lord's will, that he be cut in pieces; conſumed to aſhes; and made a burnt offering..... 'But if 'all muſt be executed; God forbid, that I ſhould behold the diſmal tragedy!.... O! let it be far, far from the ſight of theſe 'eyes!'

Iſaac's poſterity; and was a repreſentation of the reſur-
rection

"Even this mitigation cannot be granted. Thou, Abraham, muſt ſee him ſlain.—Nay; *thou* muſt be the executioner of thy Iſaac. Is not the wretched father ſtunned and thunderſtruck? . . . .

"Nature recoils at the very thought! How then can the beſt of fathers perform the deed?—How ſhall he anſwer it to the wife of his boſom, the mother of the lovely youth? . . . Will ſhe not have reaſon to reproach Abraham, and ſay in the anguiſh of her ſpirit, 'A bloody huſband haſt thou been to me,.—[Exod. iv. 25.] How can he juſtify it to the *world?* They will never be perſuaded, that the God of goodneſs can delight in cruelty, or authorize ſo horrid an action. . . . . Might not thouſands of ſuch conſiderations crowd into his thoughts, and rack his very ſoul?

"But God is unchangeable. Poſitive is his word, and muſt be obeyed. Obeyed immediately too. Take *now* thy ſon. The Lord's command requireth ſpeed. . . . This the patriarch knew. Therefore he waits not for a ſecond injunction. He conſults not with fleſh and blood. . . . . But, without a murmuring word, without a moment's delay, ſets forward on his journey.

"And canſt thou, Abraham, canſt thou perſiſt in thy purpoſe? . . . . . Is not this child the heir of the promiſes, both temporal, and ſpiritual, and eternal?—Is not the great Meſſiah, whoſe day thou haſt ſo paſſionately deſired to ſee; whoſe perſon is the hope of all the ends of the earth; is not that great Meſſiah to ſpring from his loins? From *his* loins, whom thou art about to kill;—The bleſſing, thou knoweſt, is appropriated to him. The grand entail is ſettled upon him—upon *Iſaac* by name—upon Iſaac *alone*, if he periſh, all is loſt.—Canſt thou, then, at one blow, deſtroy the life of thy ſon; ſacrifice all thy earthly joys; and cut off the hopes of the whole world?—Will none of theſe conſiderations diſcourage, diſſuade, deter thee?

"Moſt triumphant faith indeed! deſervedly art thou ſtyled, The Father of the Faithful. Thy faith is ſtronger than all the ties of affection; ſtronger than all the pleas of nature; ſtronger than all the terrors of death—of a death, in its circumſtances and in its conſequences, incomparably more dreadful than thy own.

"Now muſt he travel during three tedious, and, one would think, moſt melancholy days . . . . 'On the third day, Abraham 'lift up his eyes, and ſaw the place afar off!'—Doleful ſight! . . . Does not the proſpect alarm all his tender paſſions? No, it only awakens his circumſpection. The ſervants are commanded to advance no farther . . . . He himſelf, with the fire and the knife in his hands; and his ſon, with the burden of wood on his ſhoulders, went both of them together.—Who does not pity the dear devoted youth, toiling under that load which muſt ſoon reek with his blood, and ſoon reduce him to aſhes?—Mean while the intended victim, wondering to ſee all theſe preparations made, and no proper ani-
mal

rection of Chriſt; [See Heb. xi. 17—19.] And becauſe this was given as a confirmation of the covenant of grace,

mal near, aſks this pertinent queſtion; 'My father, behold the 'fire and the wood! but where is the lamb for a burnt offering?' Nothing could be more tender and moving than this ſpeech; which diſcovered ſuch a knowledge of religion, and ſuch a concern for its duties. Will not this rouſe the father's anguiſh, and ſhake his determination? How can he be the death of ſo much innocence, and ſo much piety?

"Faith overcomes all difficulties. Unmoved and inflexible, the Patriarch replies, 'God will provide himſelf a lamb for a burnt-'offering, my ſon.' He hides the awful tidings from the inquiſitive youth, leſt they ſhould be too heavy and afflictive for him to bear....

'And they came to the place which God had told him of.'—'Tis a mountain. Far from the reſort of men. A doleful ſolitude indeed!....'Abraham builds an altar there'.... and... that every thing may be tranſacted with the utmoſt decorum, he lays the wood in order....

"Every thing is now ready for the moſt aſtoniſhing and dreadful act of obedience that men or angels ever beheld. And now Abraham diſcloſes the ſtartling ſecret—'Didſt thou inquire con-'cerning the lamb? Thou thyſelf, my dear child, art the lamb 'provided for the burnt offering. Be not amazed. Let not thy 'heart fail. The God who beſtowed thee on my longing de-'ſires, is pleaſed to require thee again at my hand—the Lord 'gave, and the Lord taketh away, let us both adore the name of 'the Lord. Let us confide in his promiſed goodneſs, and una-'nimouſly profeſs, "Though he ſlay me, yet will I truſt in 'him."

"It does not appear that the amiable youth reſiſted or gainſayed. He had ſtrength enough to oppoſe, and ſpeed enough to eſcape, the attempts of an aged father. [According to Joſephus, Iſaac was, when he ſubmitted himſelf to the ſlaughter, about twenty-five years old.] Either, or both of which, the law of ſelf-preſervation might ſeem to dictate, and the light of reaſon to juſtify. But Iſaac knew that his father was a prophet. In this prophetical character, he ſees and acknowledges the warrant of heaven; and ſince his Creator calls, he is content to go....

"Nevertheleſs, that the work of deſtiny may be ſure, and no one particular relating to a ſacrifice omitted, Abraham binds Iſaac his ſon.... Having bound him—ſurpriſing reſolution!—bound him for the ſword and for the flame, he lays him upon the altar on the wood.—There, now, lies Iſaac; the dear, the dutiful, the religious Iſaac! Abraham's joy; Sarah's delight; the heir of the promiſes! There he lies, all meek and reſigned, expecting, every moment, the ſtroke of death to fall.... See! the father

grace, therefore God renewed that covenant with Abraham on this occaſion. Gen. xxiv. 15, &c. (B)

Thus

father . . . 'ſtretches forth his hand;' he lifts the ſharpened ſteel; and determined to finiſh at a blow, is even now aiming—when—rejoice, O ye worſhippers of a gracious God! . . . . the Angel of the covenant ſpeaks from heaven, and withholds the Patriarch's hand, in the very act to ſtrike. God, who only intended to manifeſt his faith, and make it honourable, bids him do no harm to the lad. Yea, God applauds his obedience, and ſubſtitutes another ſacrifice in Iſaac's ſtead; renews his covenant with the father, and not only reprieves the life of the ſon, but promiſes him a numerous and illuſtrious iſſue. Promiſes to make him the progenitor of the Meſſiah, and thereby a bleſſing to all the nations of the earth. [Ther. and Aſp. Vol. iii. lett. 2.]

(B) *Iſaac was a* TYPE *of Chriſt, raiſed from the dead.*] "So ſaith the apoſtle, [Heb. xi. 19.] Abraham received his ſon Iſaac from the dead 'in a figure,' [και εν παραβολη] 'even in a *parable*,' type, or myſtical repreſentation. [See WOLFIUS, Curæ Philolog. Vol. iv. p. 762. & Com. Heb. ix. 5.] A farther illuſtration of this may be taken from the hiſtory of this event in Geneſis [xxii. 14.] where Abraham calls the name of the place where he attempted to offer his ſon, *Jehovah Jireh*. One thing muſt be premiſed, that the Hebrew word [יראה] there uſed, if we wave the authority of the points, may be taken either actively or paſſively. Abraham, when his ſon had inquired for the burnt offering, replied, 'God will 'provide himſelf,' or rather [יראה] will *ſee, look out*, for himſelf a burnt offering—now in ver. 14, Abraham uſes the ſame word, and God having wonderfully provided a burnt offering, inſtead of Iſaac, he names the place as it ſhould ſeem with a reference both to this event, and a future one repreſented by it, 'The Lord 'will ſee,' as our tranſlators render it in the margin; *i. e.* will provide for his people, in whatever ſtraight they may be, as he had done for Abraham in this ſore trial. So it is ſaid to this day, is become a proverb, 'In the mount the Lord will ſee;' [יראה] the ſame word as before. But the words may be taken paſſively; 'The Lord will appear,' *i. e.* viſibly, he will be ſeen. Thus Iſaac inquiring for the ſacrifice, Abraham replies, 'God will ap-'pear for it,' [ſo לו may be rendered] *i. e.* to point it out in ſuch a manner as ſhall leave us in no doubt or difficulty to ſeek it—Then he calls the name of the place 'The Lord will appear,' or be ſeen; and from this a tradition aroſe, that in *that* mount the Lord would appear, (or be ſeen) which had the moſt literal and exact accompliſhment in Solomon's temple being erected, and afterwards the Son of God crucified thereon. Taken either way the words are beautifully ſignificant; and as they run uniformly ambiguous, we conceive ourſelves warranted to include both ſenſes, though we may not be able to prove that Abraham ſo intended

Thus you ſee how much more fully the covenant of grace was revealed and confirmed in Abraham's time than it had been before; by means of which Abraham ſeems to have had a clearer underſtanding and ſight of Chriſt, the great Redeemer, and the future things that were to be accompliſhed by him, than any of the ſaints preceding him; and therefore Chriſt informs us, that 'Abraham 'rejoiced to ſee his day, and he ſaw it, and was glad,' [John viii. 56.] So great an advance did it pleaſe God now to make in this building, which he had been carrying on from the beginning of the world.

3. The next thing that I would take notice of here, is God's preſerving the patriarchs ſo long in the midſt of the wicked inhabitants of Canaan, and from all other enemies. The patriarchs Abraham, Iſaac, and Jacob, were thoſe of whom Chriſt was to proceed; and they were now ſeparated from the world, that in them the church might be upheld: therefore, in preſerving them, the great deſign of redemption was carried on. He pre-

tended them; ſince often things were ſpoken by a prophetic ſpirit, which even the ſpeaker did not at the time fully underſtand. [See John xi. 51.] Thus explained, the words will afford the following remarks:

1. That the ſame truths which are now taught us in plain literal terms, were formerly revealed to the Old Teſtament believers in figures and types. Thus were they enabled to look forward to a promiſed Redeemer by the ſame faith with which we view him already come and crucified.

2. There is a cloſe connection between the works of Providence and Redemption. The one often (as our author has in many inſtances ſhewn) prefiguring the other. Iſaac muſt have been in Abraham's view as dead, and he probably entertained no hope of his being ſaved by a reſurrection; and this event was carried to the laſt extremity, not *merely* for the trial of Abraham's faith, but *alſo* to be the fitter type of Chriſt raiſed from the dead. Let us learn to view every providence in this connection, as ſubordinate to the great ends of redemption: and reſt aſſured, that ſince God has provided a ſacrifice in the perſon of 'his own ſon;' he will 'with 'him alſo freely give us all things.' [Rom. viii. 32.]

3. What ſtrong conſolation may a believer derive from this hiſtory to confirm and animate his faith? Though the Lord ſhould ſuffer us to be tried to the utmoſt, yet in the point of extremity he will *appear* and ſave." [G. E.]

ſerved

ſerved them, and kept the inhabitants of the land where they ſojourned from deſtroying them; which was a remarkable diſpenſation of Providence: for the inhabitants of the land were at that day exceedingly wicked, though they grew more wicked afterwards. This appears by Gen. xv. 16. 'In the fourth generation they ſhall come 'hither again; for the iniquity of the Canaanites is not 'yet full:' as much as to ſay, Though it be very great, it is not yet full. And their great wickedneſs alſo appears by Abraham and Iſaac's averſion to their children marrying any of the daughters of the land. Abraham, when he was old, could not be content till he had made his ſervant ſwear that he would not take a wife for his ſon of the daughters of the land. And Iſaac and Rebecca were content to ſend away Jacob to ſo great a diſtance as Padan-Aram, to take him a wife thence. And when Eſau married ſome of the daughters of the land, we are told, that they were a grief of mind to Iſaac and Rebecca. [Gen. xxvi. 35.]

Another argument of their great wickedneſs, was the inſtances we have in Sodom and Gomorrah, Admah and Zeboim, which were ſome of the cities of Canaan, though *they* were probably more eminently wicked.

And they being thus wicked, were likely to have the moſt bitter enmity againſt theſe holy men; agreeable to what was declared at firſt, 'I will put enmity between 'thee and the woman, and between thy ſeed and her ſeed.' Their holy lives were a continual condemnation of their wickedneſs. And beſides, it could not be otherwiſe, but that they muſt be much in reproving their wickedneſs, as we find Lot was in Sodom; who, we are told, vexed his righteous ſoul with their unlawful deeds, and was a preacher of righteouſneſs to them.

And they were the more expoſed to them, being ſtrangers and ſojourners in the land, and having no inheritance there as yet. Men are more apt to find fault with ſtrangers, and to be irritated by any thing in them, as they were with Lot in Sodom. He very gently reproved their wickedneſs; and they ſay upon it, 'This fellow came in

'to

' to ſojourn, and he will needs be a ruler and a judge ;' and threatened what they would do to him.

But God wonderfully preſerved Abraham and Lot, and Iſaac and Jacob, and their families, amongſt them, though they were few in number, and they might quickly have deſtroyed them ; which is taken notice of as a wonderful inſtance of God's preſerving mercy toward his church, [Pſ. cv. 12, &c.] ' When they were but a few men in ' number ; yea, very few, and ſtrangers in it. When ' they went from one nation to another, from one king- ' dom to another people ; he ſuffered no man to do them ' wrong ; yea, he reproved kings for their ſakes, ſaying, ' Touch not mine anointed, and do my prophets no ' harm.'

This preſervation was in ſome inſtances very remarkable ; thoſe inſtances that we have an account of, wherein the people of the land were greatly irritated and provoked ; as they were by Simeon and Levi's treatment of the Shechemites, [Gen. xxxiv. 30, &c.] God then ſtrangely preſerved Jacob and his family, reſtraining the provoked people by an unuſual terror on their minds, [Gen. xxxv. 5.] ' And the terror of God was upon the ' cities that were round about them, and they did not ' purſue after the ſons of Jacob.'

And God's preſerving them, not only from the Canaanites, is here to be taken notice of, but his preſerving them from all others that intended miſchief to them : thus his preſerving Jacob and his company, when purſued by Laban, full of rage, and a diſpoſition to overtake him as an enemy ; God met him, and rebuked him, and ſaid to him, ' Take heed that thou ſpeak not to Jacob either good ' or bad,' (Gen. xxxi. 24.) How wonderfully did he alſo preſerve him from Eſau his brother, when he came forth with an army, with a full deſign to cut him off ! How did God, in anſwer to his prayer, when he wreſtled with Chriſt at Penuel, wonderfully turn Eſau's heart, and make him, inſtead of meeting him as an enemy, with ſlaughter and deſtruction, to meet him as a friend and brother, doing him no harm !

And thus were this handful, this little root that had the bleſſing of the Redeemer in it, preſerved in the midſt of enemies and dangers; which was not unlike to the preſerving the ark in the midſt of the tempeſtuous deluge.

4. The next thing I would mention is, the awful deſtruction of Sodom and Gomorrah, and the neighbouring cities. This tended to promote the great deſign and work that is the ſubject of my preſent undertaking, two ways. It did ſo, as it tended powerfully to reſtrain the inhabitants of the land from injuring thoſe holy ſtrangers that God had brought to ſojourn amongſt them. Lot was one of thoſe ſtrangers; he came into the land with Abraham; and Sodom was deſtroyed through their diſregard of Lot, the preacher of righteouſneſs, that God had ſent among them. And their deſtruction came juſt upon their committing a moſt injurious and abominable inſult on Lot, and the ſtrangers that were come into his houſe, even thoſe angels, whom they probably took to be ſome of Lot's former acquaintance, come from his own country to viſit him. They in a moſt outrageous manner beſet Lot's houſe, intending a monſtrous abuſe of thoſe ſtrangers that were come thither, and threatening to ſerve Lot worſe than them.

But in the midſt of this God ſmote them with blindneſs, and the next morning the city and the country about it was overthrown in a moſt terrible ſtorm of fire and brimſtone; which dreadful deſtruction, as it was in the ſight of the reſt of the inhabitants of the land, and therefore greatly tended to reſtrain them from hurting thoſe holy ſtrangers any more; it doubtleſs ſtruck a dread and terror on their minds, and made them afraid to hurt them, and probably was one principal means to reſtrain them, and preſerve the patriarchs. And when that reaſon is given why the inhabitants of the land did not purſue after Jacob, when they were ſo provoked by the deſtruction of the Shechemites, viz. 'that the terror of the 'Lord was upon them,' it is very probable that this was the terror referred to. They remembered the amazing deſtruction of Sodom, and the cities of the plain, that

came

came upon them, upon their abuſive treatment of Lot, and ſo durſt not hurt Jacob and his family, though they were ſo much provoked to it.

Another way that this awful deſtruction tended to promote this great affair of redemption, was, that hereby God did remarkably exhibit the terrors of his law, to make men ſenſible of their need of redeeming mercy. The work of redemption never was carried on without this. The law, from the beginning, is made uſe of as a ſchoolmaſter to bring men to Chriſt. [Gal. iii. 24.]

But under the Old Teſtament there was much more need of ſome extraordinary, viſible, and ſenſible manifeſtation of God's wrath againſt ſin, than in the days of the goſpel; ſince a future ſtate, and the eternal miſery of hell, is more clearly revealed, and ſince the awful juſtice of God againſt the ſins of men has been ſo wonderfully diſplayed in the ſufferings of Chriſt. And therefore the revelation that God gave of himſelf in thoſe days, uſed to be accompanied with much more terror than it is in theſe of the goſpel. So when God appeared at Mount Sinai to give the law, it was with thunders and lightnings, and a thick cloud, and the voice of the trumpet exceeding loud. But ſome external, awful manifeſtations of God's wrath againſt ſin were on ſome accounts eſpecially neceſſary before the giving of the law: and therefore, before the flood, the terrors of the law handed down by tradition from Adam ſerved. Adam lived nine hundred and thirty years himſelf, to tell the church of God's awful threatenings denounced in the covenant made with him, and how dreadful the conſequences of the fall were, of which he was an eye-witneſs and ſubject; and others that converſed with Adam, lived till the flood. And the deſtruction of the world by the flood ſerved to exhibit the terrors of the law, and manifeſt the wrath of God againſt ſin; and ſo to make men ſenſible of the abſolute neceſſity of redeeming mercy. And ſome that ſaw the flood were alive in Abraham's time.

But this was now in a great meaſure forgotten; now therefore God was pleaſed again, in a moſt amazing

manner, to ſhow his wrath againſt ſin, in the deſtruction of theſe cities: which was after ſuch a manner as to be the livelieſt image of hell of any thing that ever had been; and therefore the apoſtle Jude ſays, 'They ſuffer the 'vengeance of eternal fire,' [Jude 7.] God rained (c) ſtorms

(c) *Sodom deſtroyed by* LIGHTNING.] "This perfectly agrees with ſcripture account, which commonly denominates *lightning*, 'the fire of God.' [See Lev. ix. 24. II. Kings i. 10—12.] And lightning is always attended with a ſulphurous ſmell; and from this circumſtance, its coming from God, the Greeks call brimſtone [Θειον, *i. e.*] *divine.* [See *Le Clerc's* Diſſert.] But there are two circumſtances of more importance to be obſerved; God's ſeverity to his enemies, and his mercy and kindneſs to his people: of each of theſe we have two remarkable inſtances.

"To begin with God's judgements againſt Sodom, which, as our author has obſerved, affords the moſt ſtriking figure of hell that ever was exhibited. In vain ſhould we ſtretch our imaginations to conceive the horror of a deluge of fire poured down from heaven. Human nature ſhrinks from it, as too terrific a ſubject for contemplation.—But let us turn to the cauſe of this *ſin*, which

'Brought death into the world and all our woe!

This winged the dreadful lightning, and pointed the fatal thunderbolt—and we may obſerve that God often ſends a puniſhment correſpondent to the nature of our ſins; as in the inſtance before us, they who burned with unnatural luſt periſhed in the flames of divine diſpleaſure. 'For our God is a conſuming fire.' [Heb. xii. 29.]

"But, if not more dreadful, there is ſomething peculiarly ſtriking, in the death of Lot's wife—ſhe had eſcaped the pollution and deſtruction of the city;—ſhe had obeyed the angel's voice and fled for ſafety;—but, alas! Her heart was wedded to the world. She fled, indeed, but with lingering ſteps, and a heavy heart. She would gladly return, it ſhould ſeem, to live in eaſe and luxury in Sodom, notwithſtanding ſhe could not be affected with its characteriſtic ſin, rather than enjoy a ſtate of holy, but obſcure, retirement. Alas, how many that have bidden fair (as we ſay) for the kingdom of heaven, have fallen ſhort, from the ſame principles of covetouſneſs and pride. Let us 'Remember Lot's wife.' [Luke xvii. 32.]

"But this Providence has two voices; a voice of mercy as well as of terror; to impenitent ſinners it ſpeaks in rattling thunder, like that at Sinai: to believing penitents, with a *ſmall, ſtill*, but articulate accent.

'Shall I hide from Abraham, ſaith God, that thing which I do?' [Gen. xviii. 17, &c.] Bleſſed Abraham, the friend of God; the advocate of men!—'The ſecret of the Lord is with them that fear 'him,

ſtorms of fire and brimſtone upon them. The way that they were deſtroyed probably was by thick flaſhes of lightning. The ſtreams of brimſtone were ſo thick as to burn up all theſe cities; ſo that they periſhed in the flames. By this might be ſeen the dreadful wrath of God againſt the ungodlineſs and unrighteouſneſs of men; which tended to ſhow men the neceſſity of redemption, and ſo to promote that great work.

5. God again renewed and confirmed the covenant of grace to Iſaac and to Jacob. He did ſo to Iſaac, [Gen. xxvi. 3. 4.] 'And I will perform the oath which 'I ſware unto Abraham thy father; and I will make 'thy ſeed to multiply as the ſtars of heaven, and will 'give unto thy ſeed all theſe countries; and in thy

'him, and he will ſhew them his covenant,' [Pſ. xxv. 14.] The Lord comes to Abraham, and acquaints him with his deſign of inflicting exemplary juſtice; but, ſays Abraham, 'Will God deſtroy 'the righteous with the wicked?' No, 'that be far from the 'Lord!' The whole converſation between Abraham and God, is left on record, and diſplays the fineſt ſentiments of reverence, piety and humanity in the patriarch; and on the part of Deity an harmonious combination of juſtice, mercy, and other attributes worthy the divine nature.

"But before the judgement can be executed, Lot muſt be delivered; 'I can do nothing' ſays the commiſſioned angel, [Gen. xix. 22.] 'till thou art gone hence. Thus, 'In the midſt of 'judgement, he remembers mercy;' and five righteous perſons would have ſaved the deſtruction of five cities. Little do the world conceive the bleſſings they enjoy through God's people being mingled with them; but experience will ſhew them. When God has 'gathered his wheat into his garner, then ſhall the chaff 'be burnt with unquenchable fire.' [Matt. iii. 12.] When all his elect people are ſaved; the reprobate ſhall periſh with a diſſolving world;

. . . . . O power ſupreme
O everlaſting King! To thee I kneel;
To thee I lift my voice. With fervent heat
Melt, all ye elements! And thou, high heav'n,
Shrink like a ſhrivell'd ſcroll. But think, O Lord!
Think on the beſt and nobleſt of thy works;
Think on thine own bright image; think on *him*
Who dy'd to ſave us from thy righteous wrath,
And, midſt the wreck of worlds, remember man!" [GLYNN.]
[U. U.]

'ſeed ſhall all the nations of the earth be bleſſed.' And afterwards it was renewed and confirmed to Jacob; firſt, in Iſaac's bleſſing of him, wherein he acted and ſpoke by extraordinary and divine direction. In that bleſſing the bleſſings of the covenant of grace were eſtabliſhed with Jacob and his ſeed; [as Gen. xxvii. 29.] 'Let people 'ſerve thee; and nations bow down to thee; be lord over 'thy brethren, and let thy mother's ſons bow down to 'thee: Curſed be every one that curſeth thee, and bleſ-'ſed be he that bleſſeth thee.' And therefore Eſau, in miſſing of this bleſſing, miſſed of being bleſſed as an heir of the benefits of the covenant of grace.

This covenant was again renewed and confirmed to Jacob at Bethel, by his viſion of the ladder that reached to heaven; which ladder was a ſymbol of the way of ſalvation by Chriſt. (D) For the ſtone that Jacob reſted on was a type of Chriſt, the ſtone of Iſrael, which the ſpiritual Iſrael or Jacob reſts upon; as is evident, becauſe this ſtone was, on this occaſion, anointed, and was made uſe of as an altar. But we know that Chriſt is the anointed of God, and is the only true altar. While Jacob was reſting on this ſtone, and ſaw this ladder, God appears to him as his covenant God, and renews the covenant of grace with him; [Gen. xxviii. 14.] 'And thy ſeed ſhall be as the duſt of the earth; and thou 'ſhalt ſpread abroad to the weſt, and to the eaſt, and to 'the north and to the ſouth; and in thee and in thy ſeed 'ſhall all the families of the earth be bleſſed.'

(D) *Jacob's ladder* TYPICAL.] This viſion, in whatever particular point of view we conſider it, was a moſt beautiful diſplay of the communication opened between heaven and earth, through the medium of a Redeemer. Its extending from earth to heaven, points out a way of acceſs to God for fallen man. The various ſteps mark the progreſs of the divine life, and the walk of a believer, every ſtep of which approaches nearer heaven and glory. The angel's aſcending and deſcending ſhews the office of thoſe miniſtering ſpirits, in performing embaſſies of kindneſs for us. And the Lord ſtanding above, and renewing his covenant, may teach us, that all its bleſſings are beſtowed in that means of communication, namely, through the mediation of the Son of God. [U. S.]

And

And Jacob had another remarkable confirmation of this covenant at Penuel, where he wreſtled with God, and prevailed; (E) where Chriſt appeared to him in a human form; in the form of that nature which he was afterwards to receive into a perſonal union with his divine nature.

And God renewed his covenant with him again, after he was come out of Padan-aram, and was come up to Bethel, and the ſtone that he had reſted on; and where he had the viſion of the ladder; [Gen. xxxv. 10. &c.]

Thus the covenant of grace was now often renewed, much oftener than it had been before. The light of the goſpel now began to ſhine much brighter, as the time drew nearer that Chriſt ſhould come.

6. The next thing I would obſerve, is God's remarkably preſerving the family of which Chriſt was to proceed from periſhing by famine, by the inſtrumentality of Joſeph. (F) When there was a ſeven-years famine approaching, God was pleaſed, by a wonderful providence, to ſend Joſeph into Egypt, there to provide for, and feed Jacob and his family, and to keep the holy ſeed alive, which otherwiſe would have periſhed. Joſeph was ſent into

(E) *Jacob* WRESTLED *with the angel.*] "Jacob was now paſſing with his whole family into the land of Canaan, to take ſeizure of it, by virtue of the promiſe on the behalf of his poſterity. At the very entrance of it, he is met by his greateſt adverſary, with whom he had a ſevere conteſt about the promiſe and the inheritance itſelf. This was his brother Eſau, who, coming againſt him with a power which he was no way able to withſtand, he feared that he would utterly deſtroy both his perſon and poſterity. . . . . Wherefore to ſettle Jacob's right, to preſerve him with his title and intereſt, *he* who was principally concerned in the whole matter, doth here appear unto him." [Dr. OWEN's Exercitations on the Hebrews, Vol. i. p. 118.] But this and the other extraordinary appearances of a divine perſon under the Old Teſtament, will be collectively conſidered under a future ſection.

(F) *Joſeph's hiſtory remarkable.*] Few lives in the Old Teſtament hiſtory are ſo intereſting as that of Joſeph; in which the moſt obſervable feature is its frequent, ſudden, and important viciſſitudes. And we may truly ſay, his life was of as many colours as his coat. In youth the darling of his parents;—but the envy of

into Egypt for that end, as he obſerves, [Gen. l. 20.] 'But as for you, ye thought evil againſt me; but God 'meant it unto good to ſave much people alive.' How often had this holy root, that had the future branch of righteouſneſs, the glorious Redeemer, in it, been in danger of being deſtroyed! But God wonderfully preſerved it.

This ſalvation of the houſe of Iſrael by the hand of Joſeph, was upon ſome accounts very much a reſemblance

of his brethren. Sold into Egypt for a ſlave; made ſteward of his maſter's houſe; thrown into priſon on a falſe but criminal accuſation; raiſed from a priſon to a throne; honoured as the father even of Pharaoh, the ſaviour of Egypt, and the favourite of heaven; he ſaves the lives and raiſes the fortunes of his father, and of thoſe very brethren who hated and ſold him; and cloſes his life with honour, happineſs, and tranquillity.

But among the many incidents of his life, no one is more remarkable or inſtructive than that of his temptation to inchaſtity, and the manner in which he reſiſted it. On this our author has elſewhere the following obſervations:

"We may obſerve, how great the temptation was, that he was under. It is to be conſidered, Joſeph was now in his youth: a ſeaſon of life, when perſons are moſt liable to be overcome by temptations of this nature. And he was in a ſtate of unexpected proſperity in Potiphar's houſe; which has a tendency to lift perſons up, eſpecially young ones, whereby commonly they more eaſily fall before temptations.

"And then, the ſuperiority of the perſon that laid the temptation before him, rendered it much the greater. She was his miſtreſs, and he a ſervant under her. And the manner of her tempting him. She did not only carry herſelf ſo to Joſeph, as to give him cauſe to ſuſpect that he might be admitted to ſuch criminal converſe with her, that yet might be accompanied with ſome apprehenſion, that poſſibly he might be miſtaken, and ſo deter him from adventuring on ſuch a propoſal; but ſhe directly propoſed it to him; plainly manifeſting her diſpoſition to it. . . . . Yea, ſhe appeared greatly engaged in the matter. And there was not only her deſire manifeſted to entice him, but her authority over him to enforce the temptation. She was his miſtreſs, and he might well imagine, that if he utterly refuſed a compliance, he ſhould incur her diſpleaſure; and ſhe, being his maſter's wife, had power to do much to his diſadvantage, and to render his circumſtances more uncomfortable in the family. And the temptation was the greater, in that ſhe did not only tempt him once, but frequently, day by day, [Gen. xxxix. 10.] And at laſt became more violent

with

blance of the ſalvation of Chriſt. The children of Iſrael were ſaved by Joſeph their kinſman and brother, from

with him. She caught him by his garment, ſaying, 'Lie with 'me:' as in the verſe of the text. [Gen. xxxix. 12.]

"His behaviour was very remarkable under theſe temptations. He complied in no degree, either to the groſs act ſhe propoſed, or any thing tending towards it, or that ſhould in a leſſer degree be gratifying to her wicked inclination. And he perſiſted reſolute and unſhaken under her continual ſolicitations, 'And it came to 'paſs as ſhe ſpake to Joſeph day by day, that he hearkened not 'unto her, to lie by her, or to be with her.' He, to his utmoſt, avoided ſo much as being where ſhe was. And the motives and principles from which he acted, manifeſted by his reply to her ſolicitations, are remarkable.

"He firſts ſets before her, how injuriouſly he ſhould act againſt his maſter, if he ſhould comply with her propoſal: 'Behold my 'maſter—hath committed all that he hath in my hand; there is 'none greater in this houſe than I; neither hath he kept back 'any thing from me, but thee, becauſe thou art his wife.' But he then proceeded to inform her of that, which above all things, deterred him from a compliance, viz. that it would be great wickedneſs, and ſin againſt God.—'How ſhall I do this, and ſin 'againſt God!' He would not do any ſuch thing, as he would not injure his maſter; but that which influenced more than all on this occaſion, was the fear of ſinning againſt God.

"In the text we have an account of his behaviour under the laſt and greateſt temptation that he had from her. This temptation was great, as we are told it was at a time when there was no body in the houſe, but he and his miſtreſs, [ver. 11.] there was an opportunity to commit the fact with the greateſt ſecrecy. And at this time it ſeems that ſhe was more violent than ever before. She 'caught him by the garment'—ſhe laid hold on him, as though ſhe were reſolute to attain her purpoſe of him.

"Under theſe circumſtances he not only refuſed her, but fled from her, as he would have done from one that was going to aſſaſſinate, or murder him; he eſcaped, as for his life. He not only would not be guilty of ſuch a fact, but neither would he by any means be in the houſe with her, where he ſhould be in the way of her temptation.

"This behaviour of Joſeph is doubtleſs recorded for the inſtruction of all. Therefore from the words I ſhall obſerve this doctrine—'It is our duty, not only to avoid theſe things that are 'themſelves ſinful, but alſo, as far as may be, thoſe things that 'lead and expoſe to ſin.'

"Thus did Joſeph; he not only refuſed actually to commit uncleanneſs with his miſtreſs, who enticed him; but refuſed .... to lie by her, or be with her. And in the text we are told, 'he

from periſhing by famine; as he that ſaves the ſouls of the ſpiritual Iſrael from ſpiritual famine is their near kinſman, and one that is not aſhamed to call them brethren. Joſeph was a brother, that they had hated, and ſold, and as it were killed; for they had deſigned to kill him: So Chriſt is one that we naturally hate, and by our wicked lives, have ſold for the vain things of the world, and that we have ſlain by our ſins. Joſeph was firſt in a ſtate of humiliation; he was a ſervant, as Chriſt appeared in the form of a ſervant; and then was caſt into a dungeon, as Chriſt deſcended into the grave; and then when he roſe out of the dungeon, he was in a ſtate of great exaltation, at the king's right hand as his deputy, to reign over all his kingdom, to provide food, to preſerve life; as Chriſt was exalted at God's right hand to be a prince and ſaviour to his brethren, and received gifts for men, even for the rebellious, and them that hated and had ſold him.

7. After this there was a prophecy given forth of Chriſt, on ſome accounts, more particular than ever any had been before, even that which was in Jacob's bleſſing his ſon Judah, this was more particular in ſhewing of whoſe poſterity he was to be. When God called Abraham, it was revealed that he was to be of Abraham's poſterity. Before we have no account of any revelation concerning Chriſt's pedigree confined to narrower limits than the poſterity of Noah: after this it was confined to

'fled and got him out;' would by no means be in her company. Though it was no ſin in itſelf, for Joſeph to be in the houſe where his miſtreſs was; but under theſe circumſtances it would expoſe him to ſin. Joſeph was ſenſible he had naturally a corrupt heart, that tended to betray him to ſin; and therefore he would by no means be in the way of temptation; but with haſte he fled, he ran from the dangerous place. Inaſmuch as he was expoſed to ſin in that houſe where he was, he fled out of it with as much haſte as if the houſe had been all a light of fire; or full of enemies, who ſtood ready with drawn ſwords to ſtab him to the very heart. When ſhe took him by the garment, he left his garment in her hands: he had rather loſe his garment than ſtay a moment, where he was in ſuch danger of loſing his chaſtity." [Preſ. EDWARDS's Poſth. Ser. p. 150, &c.]

limits

limits ſtill more narrow; for though Abraham had many ſons, yet it was to be revealed that Chriſt was to be of Iſaac's poſterity. And then it was limited more ſtill: for when Iſaac had two ſons, it was revealed that Chriſt was to be of Iſrael's poſterity. And now, though Iſrael had twelve ſons, yet it is revealed that Chriſt was to be of Judah's poſterity: Chriſt is 'the lion of the tribe of Judah.' Reſpect is chiefly had to his great acts, when it is ſaid, [Gen. xlix. 8, 9.] 'Judah, thou art he whom thy brethren 'ſhall praiſe; thine hand ſhall be in the neck of thine 'enemies; thy father's children ſhall bow down before 'thee. Judah is a lion's whelp; from the prey, my 'ſon, thou art gone up: he ſtooped down, he couched 'as a lion, and as an old lion; who ſhall rouſe him 'up?' and then this prediction is more particularly concerning the time of Chriſt's coming, [verſe 10.] 'The 'ſceptre ſhall not depart from Judah, nor a lawgiver 'from between his feet, until Shiloh come; and unto him 'ſhall the gathering of the people be.' The prophecy here, of the calling of the Gentiles conſequent on Chriſt's coming, ſeems to be more plain than had yet been, in the expreſſion, 'to him ſhall the gathering of the people 'be.' (G)

Thus

(G) *Jacob's prophecy of* SHILOH.] "This remarkable paſſage (ſays Mr. TOPLADY) is a link of that grand chain of prophecy, which was delivered, by the patriarch Jacob, on his dying bed. Such are the faithfulneſs and the condeſcending grace of God, that he frequently brightens the laſt hours of his people, with the richeſt diſplays of his power and preſence: nor does any thing, ſhort of heaven itſelf, afford a nobler ſight, than that of a believer ſtanding on the verge of eternity, filled with the faith which caſts out fear, happy in the aſſured poſſeſſion of grace, and longing for the completion of that grace in glory.

"For we find him [chap. xlviii. 21.] ſpeaking of his own approaching death, with as much eaſe and complacency, as if he was only ſetting out on a journey of pleaſure: 'Iſrael ſaid unto 'Joſeph, Behold, I die.' He perceived the ſymptoms of advancing diſſolution: and the proſpect conduced, not to alarm his fears, not to rivet him cloſer to the world; but operated like the ſhining of the ſun, or the breathings of zephyr, on a flower. It expanded his hope; enlarged his deſire for heaven; and diffuſed

Thus you ſee how that goſpel-light which dawned immediately after the fall of man, gradually increaſed.

8. The

fuſed the fragrance of his faith, on all within the ſphere of his converſation.

" As greatly as this eminent ſaint longed to be diſſolved, and to be with Chriſt; he would not die, until he had taken a ſolemn leave of his family, by bleſſing them in the name of the Lord, and by predicting the fate of their poſterities. At preſent, I ſhall only conſider his laſt addreſs to Judah, his fourth ſon. 'Judah 'thou art he, whom thy brethren ſhall praiſe:' *i. e.* thy tribe ſhall be the moſt conſpicuous and diſtinguiſhed, on various accounts. In that portion of Canaan, which ſhall fall to thy deſcendents and to thoſe of Benjamin, the city of Jeruſalem ſhall be built, and the temple of God ſhall ſtand. But chiefly ſhalt thou be celebrated, as the progenitor of that ſpotleſs mother, from whom the Son of God ſhall derive his inferior nature: and, within the near neighbourhood of thy territory, ſhall he ſuffer and expire, for the ſalvation of his people.

" But the moſt valuable part of the prophecy is that which relates to the incarnation of Jeſus Chriſt: 'The ſceptre ſhall not 'depart from Judah, nor a lawgiver from between his feet, until 'Shiloh came; and to him ſhall the gathering of the people be.'

" Of all regal ornaments, the ſceptre is ſaid to be the moſt ancient. And, probably, its origin was extremely ſimple. It ſeems to have taken its riſe from the crook, wielded, in earlieſt times, by the harmleſs hand of a ſhepherd. The Greek word [Σκηπτρον] (from whence the Latin ſceptrum, and the Engliſh ſceptre,) properly denotes a ſtaff, or wand, of ſufficient length for a perſon to lean upon: and the Hebrew [שבט] is in ſtrictneſs, a ſtaff made of a ſhoot or ſtrait bough of a tree. Such as were the ſtaves of the primitive ſhepherds and herdſmen.

" By that ſceptre, which, for a given time, was not to depart from Judah, is undoubtedly meant, the adminiſtration of temporal power. Hence the Septuagint render the paſſage, A ſupreme governor ſhall not fail out of Judah; .... till the Meſſiah's advent. The words, ſceptre, and lawgiver, are, here, explicatory of each other: and mutually denote, a ſeries of native governors, who ſhould rule the Jewiſh nation according to its own law. And the ſenſe of the whole is, that Judah ſhould continue a diſtinct tribe by itſelf; and that its civil juriſdiction ſhould, under ſome form or other, and with a greater or leſs degree of authority, remain in Jewiſh hands, till the incarnation of God the Son: ....

" On this illuſtrious prophecy, uttered almoſt eighteen hundred years before the birth of Chriſt, prophane hiſtory may be conſidered as the beſt commentary. We there find, that the ſceptre did (not actually depart, but) begin to depart from Judah, or verge towards a departure, within little more than half a century

prior

8. The work of redemption was carried on in this period, in God's wonderfully preſerving the children of Iſrael

prior to our Lord's nativity, when Jeruſalem was beſieged and taken by Pompey; and Ariſtobulus II. then king of Judea, was ſent priſoner to Rome.

" As the manifeſtation of God in human fleſh drew nearer, the ſymptoms of the departing ſceptre grew ſtill more viſible. The ſucceſſive expeditions of Gabinius, of Craſſus, and of Caſſius, againſt this devoted people, contributed to prepare the way for the fulfilment of Jacob's prediction; and, in fact, proclaimed, that Shiloh would ſoon appear.

" The ſceptre, however, was not, hitherto, departed from Judah: their civil power and independency, though checked, were not extinguiſhed. They were ſtill governed by magiſtrates of their own; and were even treated, on various occaſions, not as dependents, but as friends and allies of the Roman ſtate.

" A few years lower, when Herod (flatteringly ſurnamed, the great,) a native of Edom, was appointed Tetrarch, aud (ſoon after King) of Judea, chiefly by his intereſt with Mark Antony; the prophecy drew nearer to its accompliſhment. But though the throne was now, for the firſt time, filled by a foreigner; ſtill, that foreigner was a profeſſor of Judaiſm. Herod revered, or at leaſt affected to revere, the Moſaic inſtitutions; and even rebuilt [or rather repaired] the temple, at a vaſt expence. The ſubordinate magiſtracy, alſo, conſiſted of Jews: as did the ſanhedrim, which was their higheſt court of judicature. The ſceptre, therefore, though departing faſt, was not entirely gone from Judah, ere Shiloh came. Chriſt was born, towards the cloſe of this Herod's reign; *i. e.* while the political and eccleſiaſtical conſtitution of Judea were ſubſiſting. Herod, indeed, was in ſome ſenſe tributary to the Roman empire: but the Jews themſelves were, for the moſt part, in full poſſeſſion of their civil and religious rights.

" When our bleſſed Saviour was about twelve years of age, the ſceptre totally departed from Judah. For, Herod (who died while our Lord was yet an infant) was ſucceeded by his ſon Archelaüs; which Archelaüs, after reigning about ten years, was depoſed and baniſhed by the emperor Auguſtus. From thenceforward, the tribe of Judah, which had ſo long been diſtinguiſhed by its dignity and pre-eminence, was reduced to a Roman province, and became an appendage to the empire. Quirinius, prefect of Syria, was commiſſioned to take poſſeſſion of the country in the emperor's name; and Coponius, a Roman knight, was ſent to preſide over it, as lieutenant governor.

" Thus did the ſceptre, at length, depart from Judah, and a lawgiver from between his feet. Auguſtus drove the nail to the head; and Titus clenched it, within forty years after our Lord's crucifixion; when the city and temple were utterly deſtroyed, and thoſe

Iſrael in Egypt, when the power of Egypt was engaged utterly to deſtroy them. They ſeemed to be wholly in the

thoſe of the Jews, who eſcaped immediate death, were ſold for ſlaves into every part of the known world.

" It is certain, therefore, that the promiſed Shiloh is come: and Jeſus Chriſt the righteous, in whoſe childhood the ſceptre departed, is both the Son of the moſt high God, and likewiſe the true Meſſiah, of whom Moſes in the law, and the prophets, did write.

" Shiloh [שילה,] may be rendered the Son; alſo the Saviour; likewiſe, the peaceable, and the proſperous one. The Septuagint tranſlates, or rather paraphraſes it, by, ' He for whom [all] things ' are laid up, or kept in ſtore.' In his adorable perſon, and moſt wonderful offices and tranſactions, Jeſus exhauſts every one of thoſe ſignifications. He is, the Son of God; the only Saviour, the peace-maker between God and men. He proſpered and prevailed, to the uttermoſt, in the whole and in every branch of his mediatorial undertaking. And, for him, all things are reſerved.

" To him ſhall the gathering of the people be. It is plain, from this clauſe of the text before us, that redemption by Chriſt is not a random and precarious thing. . . . He was born, and ſhed his blood, ' for a peculiar people, whom his own ſanctifying grace ' was to make zealous of good works; [Tit. ii. 14.] and that he might ' gather together into one glorified company, all the chil- ' dren of God that were ſcattered abroad.' [John xi. 52.]—— [Goſpel Mag. Dec. 1776.]

The latter might be rendered, with a ſlight variation, ' until ' Shiloh come, and the people be gathered unto him,' which ſtill more *exactly* correſponded with the event; for great multitudes, both of Jews and Gentiles, were actually gathered to Chriſt, before the ſceptre *totally* departed, by the deſtruction of the Jewiſh ſtate; and this indeed our Lord himſelf predicted. [Matt. xxiv. 14.]

But it ſhould not be concealed, that a learned Jew of the preſent age (Mr. LEVI) has offered another tranſlation of part of this verſe, which, if admitted, would overturn the whole of this expoſition, and turn the tables on us completely: ' The ſceptre ' ſhall not depart from Judah, nor the lawgiver from between his ' feet *for ever*, [עד־כי] *becauſe* Shiloh [*i. e.* Meſſiah] ſhall come,' &c. And in ſupport of this tranſlation he adds, " I ſhall juſt mention, that according to the common tranſlation, which all the Chriſtian writers ſeem to have adopted, the adverb (כי) *becauſe*, ſtands for a cypher in the text, as no word is given for it; and which, I think, is a demonſtration of the truth of my expoſition, and the falſity of the common tranſlation; whether deſignedly or not, is not now before me."[2] But ſuppoſe for a moment that his interpretation were the Chriſtian one, and favourable to our cauſe,

the hands of the Egyptians; they were their ſervants, and were ſubject to the power of Pharaoh, who ſet himſelf to weaken them by hard bondage. And when he ſaw that did not do, he ſet himſelf to extirpate the race of them, by commanding that every male child ſhould be drowned. But after all that Pharaoh could do, God wonderfully preſerved them; and not only ſo, but increaſed them exceedingly; ſo that inſtead of being extirpated, they greatly multiplied.

9. Here is to be obſerved, not only the preſervation of the nation, but God's wonderfully preſerving and upholding his inviſible church *in* that nation, when in danger of being overwhelmed in the idolatry of Egypt. The children of Iſrael being long among the Egyptians,

cauſe, would he not have ſaid, 'What a groſs combination is here 'of ignorance, prevarication, and falſehood?' At leaſt he might have ſaid ſo with more appearance of reaſon than the cenſure he has above inſinuated; for in printing the Hebrew text he has artfully divided the words, or rather *word*, in diſpute, not only by omitting the *makkaph* [a kind of hyphen] but by inſerting ſeveral lines of Engliſh between. But to this evaſion we reply,

1. Though the adverb [עַד] ſometimes ſignifies *for ever*, yet it doth not, when joined with the particle [בְּ] as in the text. Compare Gen. xxvi. 13.—xli. 49.—II. Sam. xxiii. 10.—II. Chron. xxvi. 15. All which are omitted in *Levi*'s dictionary. [See *Taylor*'s Concordance in עד p. 65.] Some, indeed, (as R. Bechari) pretend that the accent *jethib* ſeparates the words, and makes a pauſe upon the former; "But this they can give no inſtance of, eſpecially when it hath *athnac* immediately preceding it as in this place." [OWEN's Exercit. on the Heb. Vol. i. p. 149. and *Poli* Syn. in loc. To which may be added, that the adverb [עַד] does not ſignify for ever, abſolutely put without ſome antecedent noun or particle. [GILL in loc.]

2. We have on our ſide the three Targums and the moſt ancient and learned rabbies. So the Chaldee paraphraſe ſaith, 'He 'that hath dominion ſhall not be taken away .... UNTIL Meſ-'ſiah come.' The Jeruſalem Targum, 'Kings ſhall not ceaſe 'UNTIL Meſſiah come.' The other Targum, D. Kimchi, Aben Ezra, and R. Sol. Jarchi to the ſame effect. [See the authorities referred to in the authors above cited; alſo *Ainſw.* in loc.]

3. If we muſt give two words inſtead of one in the Engliſh tranſlation, (which is a childiſh notion) the moſt exact will be UNTIL WHEN [ſo the LXX ἕως; ἕως] Shiloh ſhall come. [See Parkhurſt in עד].

and

and being ſervants under them, and ſo not having the advantage of keeping God's ordinances among themſelves, or maintaining any public worſhip or inſtruction, whereby the true religion might be upheld; and there being now no written word of God, they, by degrees, in a great meaſure loſt the true religion, and borrowed the idolatry of Egypt; and the greater part of the people fell away to the worſhip of their gods. [See Ezek. xx. 6, 8.—xxiii. 8.]

This now was the third time that God's church was almoſt ſwallowed up and carried away with the wickedneſs of the world; once before the flood; a ſecond time before the calling of Abraham; and now, in Egypt. But yet God did not ſuffer his church to be quite overwhelmed; he ſtill ſaved it, like the ark in the flood, and as he ſaved Moſes in the midſt of the waters, in an ark of bulruſhes, where he was in the utmoſt danger of being ſwallowed up. The true religion was ſtill kept up with ſome; and God had ſtill a people among them, even in this miſerable, corrupt, and dark time. The parents of Moſes were true ſervants of God, [Heb. xi. 23.] 'By 'faith Moſes, when he was born, was hid three months 'of his parents, becauſe they ſaw that he was a proper 'child, and they were not afraid of the king's command-'ment.

I have now gone through the third part of the Old Teſtament period; and have ſhown how the work of redemption was carried on from the calling of Abraham to Moſes; in which we have ſeen many great things done towards this work, and a great advancement of this building, beyond what had been before.

§ IV. *From* MOSES *to* DAVID.

I PROCEED to the *fourth period*, which reaches from Moſes to David.—To ſhow how the work of redemption was carried on through this alſo.

The firſt thing that offers itſelf to be conſidered is the redemption of the church of God out of Egypt; the moſt remar-

remarkable of all the Old Teſtament deliverances, and that which was the greateſt pledge and type of the future redemption of Chriſt; and is much more inſiſted on in ſcripture than any other. This was by Jeſus Chriſt, who appeared to Moſes in the buſh; ſent him to redeem that people; as is evident, becauſe he is called *the angel* of the Lord; [Exod. iii. 2, 3.] The buſh repreſented the human nature of Chriſt, who is called the branch. This buſh grew on mount Sinai or Horeb, (H) which laſt name ſignifies a *dry* place, as the human nature of Chriſt was a 'root out of dry ground.' The buſh burning with fire repreſented the ſufferings of Chriſt, in the fire of God's wrath. (I) It burned, and was not conſumed; ſo Chriſt, though he ſuffered extremely, yet periſhed not; but overcame at laſt, and roſe from his ſufferings. Becauſe this great myſtery of the incarnation and ſufferings of Chriſt was here repreſented, therefore Moſes ſays, 'I 'will turn aſide, and behold this great ſight.' A great ſight he might well call it, when there was repreſented, God manifeſt in the fleſh, ſuffering a dreadful death, and riſing from the dead.

It was this glorious perſon that redeemed Iſrael out of Egypt from under the hand of Pharaoh; as afterward, by his death and ſufferings, he redeemed his elect from Satan,

(H) *Horeb* or *Sinai.*] "Horeb is a mountain in Arabia Petræa, at ſo ſmall a diſtance from mount Sinai, that they ſeem to be no more than two tops belonging to the ſame mountain. Sinai lies to the eaſt, and Horeb to the weſt; but we find them frequently in ſcripture uſed promiſcuouſly." [STACKHOUSE's Hiſt. of the Bible, Vol. I. bk. iii. ch. 5. note.]

(I) *The burning buſh typified Chriſt's* SUFFERINGS.] That ſomething typical was intended by this viſion, we have no doubt; but rather apprehend that the *then* ſtate of the Jewiſh church was the object intended; ſo the Heb. doctors, "God dwelt" (ſays R. ELIEZER) "in the bramble buſh, and the bramble buſh was [*i. e.* ſignified] affliction and anguiſh, and all thorns and briars. And why dwelt he in the midſt of affliction and anguiſh? but becauſe he ſaw Iſrael in great affliction, he alſo dwelt with them in the midſt of affliction, to confirm that which is ſaid in Iſa. lxiii. 9. 'In all their afflictions he was afflicted." [See *Ainſworth* in loc.]

the ſpiritual Pharaoh.—Thoſe, he delivered them from hard ſervice and cruel drudgery; theſe, from the cruel ſlavery of ſin and Satan.—Thoſe he redeemed from the iron furnace; theſe from everlaſting burnings.—Thoſe he redeemed with a ſtrong hand and out-ſtretched arm, and great and terrible judgements on their enemies; theſe with mighty grace triumphing over principalities, and powers, and executing terrible judgements on *their* enemies.—Thoſe he ſaved when others were deſtroyed, by the ſprinkling of the blood of the paſchal lamb; theſe from death and hell by the ſprinkling of his own blood. Thoſe he brought forth ſorely againſt the will of the Egyptians, when they could not bear to let them go; theſe he reſcues out of the hands of the devil, when his proud heart cannot bear to be overcome.

In that redemption, Chriſt did not only deliver the people from the Egyptians, but he redeemed them from the devils, their gods; for before, they had been in a ſtate of ſervitude to the gods of Egypt, as well as to the Egyptians. And Chriſt, the ſeed of the woman, did now, in a very remarkable manner, fulfil the curſe on the ſerpent, in bruiſing his head: [Exod. xii. 12.] 'For 'I will paſs through the land of Egypt this night, and 'will ſmite all the firſt-born in the land of Egypt, 'both man and beaſt, and againſt all the gods of Egypt 'will I execute judgement.' Hell was as much, and more, engaged in that affair, than Egypt was. The pride and cruelty of Satan, that old ſerpent, was more concerned in it than Pharaoh's. He did his worſt againſt the people, and to his utmoſt oppoſed their redemption. But it is ſaid that when God redeemed his people out of Egypt, he broke the heads of the dragons in the waters, and broke the head of leviathan in pieces, and gave him to be meat for the people inhabiting the wilderneſs, [Pſal. lxxiv. 12.—14.] God forced their enemies to let them go, that they might ſerve him; as alſo Zacharias obſerves with reſpect to the church under the goſpel. [Luke i. 74, 75.]

The

The people of Iſrael went out with an high hand, and Chriſt went before them in a pillar of cloud and fire. (K) There was a glorious triumph over earth and hell in that deliverance. And when Pharaoh and his hoſt, and Satan by them, purſued the people, Chriſt overthrew them in the Red ſea; 'the Lord triumphed glorioufly; the horſe 'and his rider he caſt into the ſea,' and there they ſlept their laſt ſleep, and never followed the children of Iſrael any more; as all Chriſt's enemies are overthrown in his blood,

(K) *The pillar of cloud and fire.*] There is no doubt but the grand deſign of this phænomenon was to be a guide to the camp of Iſrael in their journies both by night and day; it was alſo a ſhade from the burning ſun beams in the deſart they were to paſs: and the vehicle of the divine preſence the *Shechinah* from which oracles were delivered. A fancy, but moderately lively, will recollect a multitude of objects of which, if this might be typical, Chriſt himſelf, the holy ſcriptures, but above all the myſteries of divine *Providence*, are therein beautifully repreſented. Was it alternately luminous and opaque? ſo are the providences of God, at one time bright and promiſing; at another dark and inſcrutable. Was it dark to the purſuing Egyptians while it illumined the fleeing Iſraelites? So often has the ſame event that has brought ſalvation and glory to God's people, been confuſion and deſtruction to their enemies. Was this cloud the guide of Iſrael through all their pilgrimage in the deſert? Thus doth God lead his people through all the viciſſitudes of this mortal life, and every providence, whether light or dark, whether proſperous or adverſe, will infallibly forward his people to the heavenly Canaan. But above all be it remembered that God was in the cloud; yes, believer, and in thy every trial, as well as comfort, may God be found. He inhabits and directs all the clouds that attend this way; and though, like Iſrael, ye may be baptiſed in the cloud or in the ſea, ye ſhall not be overwhelmed.

"Ye fearful ſaints freſh courage take;
The clouds ye ſo much dread,
Are big with mercy, and ſhall break
In bleſſings on your heads." [COOPER.]

Some learned men have conjectured that this appearance was not altogether new; but that the ſame Shechinah had guided Abraham [and doubtleſs then, others,] in his travels to the promiſed land, and had directed him to Mount Moriah; that this appearance ſatisfied Iſaac, as well as Abraham, of the divine will; and that therefrom, the angel of the covenant who inhabited it, called to Abraham. This is certainly no more than a conjecture, but it is a conjecture that will account for many difficulties, and ſeems no way inconſiſtent with revelation. [See Biblioth. Biblica, Vol. i.]

which by its abundant ſufficiency, and the greatneſs of the ſufferings with which it was ſhed, may well be repreſented by a ſea. The Red Sea might repreſent Chriſt's blood, as is evident, becauſe the apoſtle compares the children of Iſrael's paſſage through it, to baptiſm, [I. Cor. x. 1, 2.] and we know that the water of baptiſm repreſents the blood of Chriſt.

Thus Chriſt, the angel of God's preſence, in his love and in his pity, redeemed his people, and carried them in the days of old as an eagle's wings, ſo that none of their proud and malicious enemies could touch them.

This was another new thing that God did towards this great work of redemption. God never had done any thing like it before, [Deut. iv. 32—34.] This was the greateſt advancement of the work of redemption, that had been begun and carried on from the fall of man; a great ſtep taken in divine providence towards a preparation for Chriſt's coming into the world, and working out his great and eternal redemption: for this was the people of whom Chriſt was to come. And now we may ſee how that plant flouriſhed that God had planted in Abraham. Though the family of which Chriſt was to come, had been in a degree ſeparated from the reſt of the world before, in the calling of Abraham, yet that ſeparation appeared not to be ſufficient. For though by that they were kept as ſtrangers and ſojourners, and from being united with other people in the ſame political ſocieties; yet they remained mixed among them, by which means, as it had proved, they were in danger of wholly loſing the true religion, and of being over-run with the idolatry of their neighbours. God now, therefore, by his redemption, ſeparated them as a nation from all other nations, to ſubſiſt by themſelves in their own political and eccleſiaſtical ſtate, without having any concern with the heathen nations, that they might ſo be kept ſeparate till Chriſt ſhould come; and ſo that the church of Chriſt might be upheld, and might keep the oracles of God, till that time; that in them might be exhibited thoſe types and prophecies of Chriſt, and thoſe hiſtories, and other divine in-

inſtructions, that were neceſſary to prepare the way for Chriſt's coming.

2. As this people were ſeparated to be God's peculiar people, ſo all other people upon the face of the whole earth were wholly rejected and given over to heatheniſm. This, ſo far as the providence of God was concerned in it, belongs to the great affair we are now upon, and was one thing that God ordered in his providence to prepare the way for Chriſt's coming, and the great ſalvation he was to accompliſh: it was to prepare the way for the more glorious and ſignal victory and triumph of Chriſt's power and grace over the wicked and miſerable world, and that Chriſt's ſalvation of the world of mankind might become the more ſenſible. This is the account the ſcripture itſelf gives us of the matter, Rom. xi. 30—32. The apoſtle there ſpeaking to the Gentiles that had formerly been heathens, ſays, 'As ye in times paſt have 'not believed God, yet have now obtained mercy through 'their unbelief; even ſo have theſe alſo now not believed, 'that through your mercy they may alſo obtain mercy. 'For God hath concluded them all in unbelief that he 'might have mercy upon all.' *i. e.* It was the will of God, that the whole world, Jews and Gentiles, ſhould be concluded in viſible and profeſſed unbelief, that ſo God's mercy and Chriſt's ſalvation towards them all might be viſible and ſenſible. For the apoſtle is not ſpeaking only of that unbelief which is natural to all God's profeſſing people as well as others, but of that which is apparent and viſible; ſuch as the Jews fell into, when they openly rejected Chriſt. The apoſtle obſerves, how that firſt the Gentile nations were included in a profeſſed unbelief and open oppoſition to the true religion, before Chriſt came, to prepare the way for the calling of the Gentiles, which was ſoon after, that God's mercy might be the more conſpicuous to them; and that the Jews were rejected from the viſible church, to prepare the way for the calling of the Jews, which ſhall be in the latter days: ſo that it may be ſeen of all nations, Jews and Gentiles, that they are evidently redeemed by Chriſt, from their being viſibly

viſibly aliens from the commonwealth of Iſrael, without hope, and without God in the world.

We cannot with certainty preciſely determine at what time the apoſtaſy of the Gentile nations became univerſal. It was a gradual thing, as we have already obſerved. It was general in Abraham's time, but not univerſal: for then we find Melchizedec, one of the kings of Canaan, was prieſt of the moſt high God. [See note (Y) p. 138.] And after this the true religion was kept up for a while among ſome of the reſt of Abraham's poſterity, beſides the family of Jacob and alſo in ſome of the poſterity of Nahor, of which we have inſtances in Job, his three friends, and Elihu. The land of Uz, where Job lived, was a land poſſeſſed by the poſterity of Uz, or Huz the ſon of Nahor, Abraham's brother, of whom we read, [Gen. xxii. 21.] Bildad the Shuhite was of the offspring of Shuah, Abraham's ſon by Keturah, [Gen. xxv. 1, 2.] and Elihu the Buzite, was of Buz, the ſon of Nahor, the brother of Abraham. So the true religion laſted among ſome other people, beſides the Iſraelites, ſome time after Abraham, but not long: and it is probable that the time of their rejection, and being given up to idolatry, was about the time when God ſeparated the children of Iſrael from Egypt to ſerve him; for they are often put in mind on that occaſion, that God had now ſeparated them to be his peculiar people; or to be diſtinguiſhed from all other people upon earth, to be his people alone; to be his portion, when others were rejected. This ſeems to imply that God now choſe them in ſuch a manner, that his viſible choice of them was accompanied with a viſible rejection of all other nations in the world; that God came, and took up his reſidence with them, as it were, forſaking all other nations.

And as the firſt calling of the Gentiles after Chriſt came, was accompanied with a rejection of the Jews; ſo the firſt calling of the Jews to be God's people, when they were called out of Egypt, was accompanied with a rejection of the Gentiles.

Thus all the nations throughout the whole world, except the Iſraelites, and thoſe that embodied themſelves with

with them, were left to idolatry; and ſo continued a great many ages, even from this time till Chriſt came, which was about fifteen hundred years. They were concluded ſo long a time in unbelief, that they might be a thorough proof of the neceſſity of a ſaviour; that it might evidently appear by ſo long a trial, that mankind were utterly inſufficient to deliver themſelves from that groſs darkneſs and miſery, and ſubjection to the devil, that they had fallen under; that it might appear that all the wiſdom of the philoſophers, and the ſages that the heathen had among them, could not deliver them from their darkneſs, for the greater glory to Jeſus Chriſt, who when he came, enlightened and delivered them by his glorious goſpel. Herein the wonderful wiſdom of God appeared, in thus preparing the way for Chriſt's redemption. This the ſcripture teaches us, [as in I. Cor. i. 21.] 'For after that, in the wiſdom of God, the world 'by wiſdom knew not God, it pleaſed God by the fool-'iſhneſs of preaching to ſave them that believe.'

3. The next thing done towards the work of redemption is God's giving the moral law in ſo awful a manner at mount Sinai. This was another new thing that God did, a new ſtep taken in this great affair, [Deut. iv. 33.] 'Did ever a people hear the voice of God ſpeaking out 'of the midſt of fire, as thou haſt heard, and live?' And it was a great thing, whether we conſider it as a new exhibition of the covenant of works, or given as a rule of life.

The covenant of works was here exhibited to be as a ſchoolmaſter to lead to Chriſt, not only for the uſe of that nation in the ages of the Old Teſtament, but for the uſe of God's church throughout all ages of the world, as an inſtrument that the great Redeemer makes uſe of to convince men of their ſin and miſery, and helpleſs ſtate, and of God's awful and tremendous majeſty and juſtice as a lawgiver, and to make men ſenſible of the neceſſity of Chriſt as a ſaviour. The work of redemption, in its ſaving effect on men's ſouls, in all the progreſs of it, is not carried on without the uſe of this law.

It

It was given in an awful manner, with a terrible voice, ſo exceedingly loud, that all the people which were in the camp trembled; and Moſes himſelf, though ſo intimate a friend of God, yet ſaid, 'I exceedingly fear and quake;' [Heb. xii. 21.] the voice being accompanied with thunders and lightnings, the mountain burning with fire and the earth itſelf ſhaking and trembling; (L) to make all ſenſible how great that authority, power, and juſtice was, that ſtood engaged to exact the fulfilment of this law, and how terrible his wrath will be againſt every breaker of it; that men, being ſenſible of theſe things, might have a through trial of themſelves; prove their own hearts; know how impoſſible it is for them to have ſalva-

(L) *The law accompanied with* THUNDERS.]

"Thus while the labouring angel ſwell'd the ſound,
And rent the ſkies, and ſhook the ground,
Up roſe th' Almighty; round his ſapphire ſeat
Adoring thrones in order fell;
The leſſer powers at diſtance dwell,
And caſt their glories down ſucceſſive at his feet:
Gabriel the great prepares his way,
'Lift up your heads, eternal doors,' he cries;
Th' eternal doors his word obey,
Open and ſhoot celeſtial day
Upon the lower ſkies.
Heav'n's mighty pillars bow'd their head,
As their Creator bid,
And down Jehovah rode from the ſuperior ſphere,
A thouſand guards before, and myriads in the rear.

His chariot was a pitchy cloud,
The wheels beſet with burning gems;
The winds in harneſs with the flames
Flew o'er th' ethereal road:
Down thro' his magazines he paſt
Of hail, and ice, and fleecy ſnow,
Swift roll'd the triumph, and as faſt
Did hail, and ice, in melted rivers flow.
The day was mingled with the night,
His feet on ſolid darkneſs trod,
His radiant eyes proclaim'd the God,
And ſcatter'd dreadful light;
He breath'd, and ſulphur ran, a fiery ſtream:
He ſpoke, and (tho' with unknown ſpeed he came)
Chid the ſlow tempeſt, and the lagging flame."

[WATTS' Horæ Lyr. p. 35.]

tion

tion by the works of the law, and ſee the abſolute neceſſity they ſtood in of a mediator.

If we regard this law not as the covenant of works, but as a rule of life; ſo it is made uſe of by the Redeemer, from that time to the end of the world, as a directory to his people, to ſhew them the way in which they muſt walk, if they would go to heaven; for a way of ſincere and univerſal obedience to this law is the narrow way that leads to life. (M)

4. The next thing obſerveable in this period, was God's giving the *typical* law, in which I ſuppoſe to be included moſt of thoſe precepts which were given by Moſes, that did not properly belong to the moral: not only thoſe laws that are commonly called ceremonial, which are the laws preſcribing the ceremonies and circumſtances of the Jewiſh worſhip, and their eccleſiaſtical ſtate; but alſo many, if not all thoſe divine laws that were political, and for regulating the Jewiſh commonwealth, commonly called judicial; theſe were many of them typical. The giving this typical law was another great thing that God did in this period, tending to build up this glorious ſtructure of redemption that he had been carrying on from the beginning of the world. There

(M) *The law not a* COVENANT *of* WORKS.] "The decalogue or ten commandments uttered by the voice of God himſelf, is an abſtract of that original law under which man was created, but publiſhed in a prohibitory form, the Iſraelites, like the reſt of mankind, being depraved by ſin, and ſtrongly inclined to the commiſſion of every evil. This law could not be deſigned as a *covenant*, by obedience to which man ſhould be juſtified, for long before this the goſpel had been preached to Abraham, [Gal. iii. 8.] 'but the law entered that ſin might abound,' [Rom. v. 20.] that the extent, evil, and the deſert of ſin might be known; for it reaches to the moſt hidden thoughts of the heart, requires abſolute and perpetual obedience, and denounces a curſe upon all who continue not therein .... Believers of old were relieved from the moral law by the ſacrifices which pointed to Chriſt; believers under the goſpel are relieved by a direct application of 'the blood of 'the covenant.' Both renounce any dependance on the moral law for juſtification, and both accept it as a *rule* of life, in the hands of a Mediator, and are enabled to yield a ſincere, though not a perfect obedience." [VIGIL.]

had been many typical events of providence before, that repreſented Chriſt and his redemption; and ſome typical ordinances, as particularly thoſe two of ſacrifices and circumciſion: but now, inſtead of repreſenting the great Redeemer in a few inſtitutions, God gives forth a law full of nothing elſe but various and innumerable typical repreſentations of good things to come, by which that nation were directed how, every year, month, and day, in their religious actions, and in their conduct of themſelves, in all that appertained to their eccleſiaſtical and civil ſtate, to ſhow forth ſomething of Chriſt; one obſervance ſhowing one thing, exhibiting one doctrine, or one benefit; another, another: ſo that the whole nation by this law was, as it were, conſtituted in a typical ſtate. Thus the goſpel was abundantly held forth to that nation; ſo that there is ſcarce any doctrine of it, but is particularly taught and exhibited by ſome obſervance of this law; though it was in ſhadows, and under a vail, as Moſes put a vail on his face when it ſhone. (N)

To

(N) *The goſpel revealed in the* TYPES.] We have already conſidered ſeveral of the types, and ſhall conſider others as they occur. This note is intended to prove that the ancient Jews themſelves conſidered them in the ſame point of view.

1. It muſt occur to every thinking perſon, that *mere* ceremonies could not of themſelves ever form any very acceptable ſervices to that 'God, who is a ſpirit, and who loves to be worſhipped in 'ſpirit and in truth;' and that, unleſs ſomething farther was deſigned, many parts of the Jewiſh ritual muſt appear very childiſh, others very ridiculous, and ſome very cruel. There ſeems nothing in the wearing of fringes or ringing of bells; in waters of purification or perfumes of incenſe; much leſs in the ſlaughtering of hundreds or thouſands of harmleſs animals; I ſay, there ſeems nothing in theſe, in *themſelves* conſidered, that appears worthy the appointment of a wiſe and holy God, or the obſervation of great and good men. Theſe reflections would naturally lead them to ſuſpect ſomething typical muſt be intended.

2. This idea would be confirmed by conſidering the particular exactneſs required in theſe ſervices; with the penalties inflicted on tranſgreſſion. Upon any other hypotheſis it would be difficult, if not impoſſible to account for ſo many being ſlain for looking into the ark, aſpiring to the prieſthood, &c. or for Moſes being ſo

ſtrictly

To this typical law belong all the precepts that relate to building the tabernacle, which was ſet up in the wilderneſs, and all the form, circumſtances, and utenſils of it.

5. About this time was given to the church the firſt written word of God for the regulation of the faith, worſhip, and practice of his church in all ages, which was increaſed from time to time till it was finiſhed, and the canon of ſcripture completed, by the apoſtle John. It is

ſtrictly charged to make 'all things according to the pattern exhi-'bited in the mount.' [Heb. viii. 5.]

3. We have already ſeen in ſome inſtances, as in Abraham's offering up his ſon Iſaac, and long before, in the ſacrifice of Abel, that the Old Teſtament ſaints really had ſuch views; and other inſtances will occur in the proſecution of our ſubject.

4. Agreeable to this idea we find the prophets commonly ſpoke in figurative language, and accompanied it by typical and ſymbolical actions; as we ſee in Iſaiah [xx.] Jeremiah [xiii. 1—11.] Ezekiel [iii. 1—4.] and others. This muſt encourage and confirm ſuch a method of interpretation.

5. We Chriſtians have the moſt unequivocal aſſertions of this in the New Teſtament. The law is called a 'ſhadow of good things 'to come,' [Heb. x. 1.] And the whole Epiſtle to the Hebrews, and great part of that to the Galatians, is written to prove and illuſtrate this very point.

6. We are particularly told that the law was 'a ſchoolmaſter to 'lead unto,' to point out the neceſſity, excellency, and ſuitableneſs of 'Chriſt,' [Gal. iii. 24.] And that the Jewiſh church under this diſpenſation, is to be conſidered as a minor under tutors and governors, [Gal. iv. 2.] We have a method of teaching our children their letters by the uſe of certain pictures affixed to them, the more ſtrongly to impreſs them on their minds; [as A, an Apple, B, a Book, &c. So probably the old Hebrew א an Ox, ב a Houſe &c. See *Sharp*'s Origin of Languages.] A method ſomewhat ſimilar to this the Lord ſeems to have taken with his ancient people. Now as he would not be thought a wiſe inſtructor who taught his little pupils the pictures without the letters, how ſhall we juſtify the wiſdom of God in teaching the Jews theſe ceremonies, without their meaning and deſign?

7. Some even of the modern Jews have dropt hints of ſuch a deſign, particularly Rab. *Menachem* on the paſchal lamb, though they acknowledge their ignorance of the myſtery, "until the ſpirit from above ſhall be poured out upon them." [Ainſw. in Lev. i. 2.]

The typical import of the tabernacle and its furniture, and how far believers might ſee the ſufferings of Chriſt in the ancient ſacrifices, will be conſidered in a ſubſequent note. [I. N.]

not very material whether the firſt written word, was the ten commandments written on the tables of ſtone with the finger of God, or the book of Job; nor whether the book of Job was written by Moſes, as ſome ſuppoſe, or by Elihu, as others. (o) If it was written by Elihu, it was written before this period; but yet could not be far from it, as appears by conſidering whoſe poſterity the perſons were that are ſpoken of in it, [See above, p. 172.] together with Job's great age, which was paſt before this was written.

The written word of God is the main inſtrument Chriſt has made uſe of to carry on this work of redemption in all ages ſince it was given. There was a neceſſity now for the word of God being committed to writing as a ſtanding rule to his church. Before this, the church had the word of God by tradition, either immediately from eminent men that were inſpired, who were then living, or elſe by tradition from former generations, which might be had with tolerable certainty in ages preceding this, by reaſon of the long lives of men. Noah might converſe with Adam, and receive traditions from him; and Noah lived till about Abraham's time: and the ſons of Jacob lived a conſiderable time to deliver the revelations made to Abraham, Iſaac, and Jacob, to their poſterity in Egypt. (p) But the diſtance from the beginning

(o) *Whether the book of* JOB *was written by* MOSES.] The learned ſeem now pretty well ſatisfied that the book of *Job* is an Hebrew poem, written in a dramatic or colloquial form, (as is Solomon's Song) and generally give it to *Moſes*, as the moſt probable author: but whether he wrote it from a fact within his obſervation during his exile from Egypt, whether from traditional records, or had the facts, as well as aſſiſtance to record them, immediately from God, is not ſo generally agreed. [See Bp. *Lowth*'s Prælect. de Sacra Poeſi Heb. prælect. xix. *Poli Syn.* Crit. in ch. i.—*Theolog. Repoſ.* Vol. i. page 70.] [U. S.]

(p) *The* LONGEVITY *of the patriarchs.*] Our author's general remark of the few hands that might convey traditions through a great number of years is certainly juſt: but here is a ſmall miſtake in the chronology, which in all probabily would never have been printed, had our author lived to have been his own editor. He

ning was now become ſo great, and the lives of men ſo ſhortened, (being brought down to the preſent ſtandard about

He aſſerts that 'Noah might converſe with Adam; but it appears from the following table, and the authorities there referred to, that Adam died above an hundred years before Noah was born.

Years of the world.			
1,	Adam created.		
130,	Gen. v. 3.	at 130 years old	Adam begat Seth.
235,	—— 6.	at 105 ——	Seth begat Enos.
325,	—— 9.	at 90 ——	Enos begat Cainan.
395,	—— 12.	at 70 ——	Cainan begat Mahalaleel.
460,	—— 15.	at 65 ——	Mahalaleel begat Jared.
622,	—— 18.	at 162 ——	Jared begat Enoch.
687,	—— 21.	at 65 ——	Enoch begat Methuſelah.
874,	—— 25.	at 187 ——	Methuſelah begat Lamech.
930,	—— 5.	Adam died.	
1056,	—— 28.	at 182 years old	Lamech begat Noah.

The above calculation is according to the Hebrew text: if, indeed, we admit the Samaritan readings, the fact may be granted, [See Univ. Hiſt. Vol. i. page 146.] but as our author has every where elſe followed the Hebrew copies, it is very unlikely he meant here to deviate from them, without giving any intimation of it.

Let us now indulge a reflection or two on the fact thus ſtated. Though not with Noah, yet Adam might converſe with Lamech, Noah's father,—Lamech, with Shem, his own grandſon,—and Shem, (though not Noah) with his deſcendant Abram, and even Iſaac. Thus four perſons might by tradition convey the ſubſtance of divine revelation through more than two thouſand years, which would, at the preſent ſtandard of human life, on a moderate computation, require forty. Now as the lives of men decreaſed, tradition would naturally become more corrupted and uncertain, the more hands it paſſed through; therefore to prevent the conſequences of this, God was pleaſed by Moſes to give a written revelation. In this we may admire the wiſdom and goodneſs of God, who ſuits his favours to our circumſtances and neceſſities.

There is ſomething venerable in age, and the grey hairs of fourſcore or an hundred years command reſpect and attention. And in the few inſtances in which mankind exceed that age, with the preſervation of their memory and other faculties, how inſtructive is their converſation! With what pleaſure, then, might Lamech hear from Adam the ſtory of his early life, the hiſtory of his firſt ſons, and the various revolutions of almoſt a thouſand years; and with no leſs ſatisfaction, poſſibly, might Abraham receive from from Shem the wonderful hiſtory of the flood and re-peopling

of

about Moſes's time,) that God having now ſeparated a nation to be a peculiar people, partly for that end to be the keepers of his oracles, ſaw it to be a needful and convenient time now to commit his word to writing, to remain throughout all ages. (Q) And therefore, beſides the book of Job, God wrote the ten commandments on tables of ſtone, with his own finger; and after this the whole law, as containing the ſubſtance of the five books of Moſes, was by his ſpecial command committed to writing, which was called the book of the law, and was laid up in the tabernacle, to be kept there for the uſe of the church. [Deut. xxxi. 24—26.]

6. God was pleaſed now wonderfully to repreſent the progreſs of his redeemed church through the world to their eternal inheritance, by the journey of the children of Iſrael through the wilderneſs, from Egypt to Canaan.

of the earth: but the grand ſubject of their inquiry would doubtleſs be, the gradual and increaſing diſcoveries of the divine will: the ſacred viſions, predictions, and types; the inveſtigation of which muſt afford, to ſanctified minds, peculiar delight and comfort.

One of the moſt barren parts of ſacred writ, (if we may ſo ſpeak) ſeems to be the liſt of lives and deaths in ſome of the firſt chapters of Geneſis; but this is owing to our own inattention and ſupineneſs; as appears from the following anecdote, mentioned by Mr. HERVEY:

"A certain libertine, of a moſt abandoned character, happened accidentally to ſtroll into a church, where he heard the 5th chapter of Geneſis, importing that ſo long lived ſuch and ſuch perſons, and yet the concluſion was they died—'Enos lived 905 years, and 'he died—Seth, 912, and he died—Methuſelah, 969, and he died.' The frequent repetition of the words, *he died*, notwithſtanding the great length of years they had lived, ſtruck him ſo deeply with the thought of death and eternity, that (through divine grace) he became of an infamous libertine, a moſt exemplary Chriſtian."—[*Hervey*'s Letters, No. 147.] [N. U.]

(Q) *God's word committed to writing.*] Our author alludes here to the pentateuch, or five firſt books of the Old Teſtament, which are now univerſally aſcribed to Moſes on the moſt ſatisfactory evidence. The enemies of revelation have indeed objected ſome paſſages which ſpeak of the death and character of Moſes, but theſe may eaſily be ſuppoſed the ſupplement of a later prophet (perhaps Ezra) without affecting the general queſtion. [U. S.]

Here

Here all the various ſteps of the redemption of the church by Chriſt were repreſented, from the beginning to its conſummation in glory.—The ſtate they are redeemed from, is repreſented by Egypt, and their bondage there, which they left.—The purchaſe of their redemption, was repreſented by the ſacrifice of the paſchal lamb, which was offered up the night that God ſlew all the firſt-born of Egypt.—The beginning of the application of the redemption of Chriſt's church in their converſion, was repreſented by Iſrael's going out of Egypt, and paſſing through the Red Sea in ſo extraordinary and miraculous a manner.—The travel of the church through this evil world, and the various changes through which the church paſſes, in the different ſtages of it, was repreſented by the journey of the Iſraelites through the wilderneſs.—The manner of their being conducted by Chriſt, was repreſented by the Iſraelites being led by the pillar of cloud by day, and the pillar of fire by night.—The manner of the church's being ſupported in their progreſs, and ſupplied from the beginning to the end of it, with ſpiritual food, and continual daily communications from God, was repreſented by God's ſupplying the children of Iſrael with bread, or manna, from heaven, and water out of the rock.—The dangers that the ſaints muſt meet with in their courſe through the world, were repreſented by the fiery flying ſerpents which the children of Iſrael met with in the wilderneſs.—The conflicts the church has with her enemies, were repreſented by their battle with the Amalekites, and others they met with there.—And ſo innumerable other things might be mentioned, wherein the things they met with were lively images of things which the church and ſaints meet with in all ages of the world. That theſe were typical of things that pertain to the Chriſtian church, is manifeſt from [1. Cor. x. 11.] 'Now all theſe things happened unto them 'for *enſamples*, and they were written for our admonition, 'upon whom the ends of the world are come.' Here the apoſtle is ſpeaking of thoſe very things which we have

now

now conſidered, and he ſays expreſſly, that they happened unto them for *types*; ſo it is in the original.

7. Another thing muſt not be omitted, which was a great and remarkable diſpenſation of Providence, viz. the ſhortening the days of man's life, whereby it was brought down from being between nine hundred and a thouſand years, to but about ſeventy or eighty. The life of man began to be ſhortened immediately after the flood: it was brought down the firſt generation to ſix hundred years, and the next to between four and five hundred years; and ſo the life of man gradually grew ſhorter and ſhorter, till about the time of the great mortality that was in the congregation of Iſrael, after they had murmured at the report of the ſpies, and their carcaſes fell in the wilderneſs, whereby all the men of war died: and then the life of man was reduced to its preſent ſtandard, as Moſes obſerves in that pſalm that he wrote on occaſion of that mortality: [Pſal. xc. 10.] 'The days of our years are threeſcore 'years and ten; and if by reaſon of ſtrength they be 'fourſcore years, yet is their ſtrength labour and ſorrow: 'for it is ſoon cut off, and we fly away.'

This great diſpenſation of God tended to promote the grand deſign of the redemption of Chriſt. Man's life being cut ſo very ſhort in this world, prepared the way for poor, mortal, ſhort-lived men, the more joyfully to entertain the glad tidings of everlaſting life in another world, and more readily to embrace a Saviour, who purchaſes and offers ſuch a bleſſing. If mens lives were ſtill commonly about nine hundred years, how much leſs would they have to move them to regard the proffers of a future life; how much greater temptations would they have to reſt in the things of this world, they being of ſuch long continuance, and to neglect any other life but this? This probably contributed greatly to the wickedneſs of the antediluvians. But now how much greater motives have men to ſeek redemption, and a better life than this, by the great Redeemer, ſince the life of man is not one twelfth part of what it uſed to be, and men

now

now univerſally die at the age when men formerly uſed to be but, as it were, ſetting out in the world?

8. The ſame work was carried on in preſerving that people, of whom Chriſt was to come, from totally periſhing in the wilderneſs, by a conſtant miracle of forty years continuance. I obſerved before many times, how God preſerved thoſe of whom the Redeemer was to proceed in a very wonderful manner; but this preſervation of the children of Iſrael for ſo long a time in the wilderneſs was, on ſome accounts, more remarkable than any of them. There was, as may be fairly computed, at firſt two millions of ſouls in that congregation, which muſt have periſhed in leſs than one month's time, had they not been miraculouſly ſupplied. But yet this vaſt multitude ſubſiſted for forty years together, in a dry barren wilderneſs, without ſowing or reaping, or tilling any land, having their bread daily rained down to them out of heaven, and being furniſhed with water to ſatisfy them all, out of a rock; and the ſame cloaths with which they came out of Egypt, laſting, without wearing out all that time. [Deut. viii. 4.] Never was an inſtance like this of a nation being thus ſupported and ſupplied. (R)

(R) *Never was any inſtance like this.*] Wonderful providence indeed! But not leſs wonderful is the gracious proviſion that the Lord has made for all his people. Had they *manna* rained from the ſkies? We have the *true bread* which came down from heaven. Were they alſo miraculouſly ſupplied with *fleſh*? The Son of God feeds us with his *own*, infinitely more precious, fleſh and blood. Did the rock ſupply their drink? So doth the rock of ages ours. Did not their raiment wear old? Behold, the beſt, the everlaſting robe of righteouſneſs with which the Lord cloaths his elect people! Finally, did not their feet ſwell, ſo as to impede their journey? The Lord has provided us with *ſandals* which the thorns of the wilderneſs cannot penetrate; and prepared with the goſpel of peace, we need not fear our journey being impeded. But, to deſcend to temporal concerns; doth not the Lord ſtill feed and cloath his people, and afford them every neceſſary ſupply? And is not the promiſe ſtill faithful and true, 'They that ſeek the Lord ſhall 'not want any good thing;' [Pſ. xxxiv. 10.] Let the timorous believer be then encouraged and joyfully ſing on his way:

"Guide me, O thou great Jehovah,
"Pilgrim, through this barren land;" &c. [U. U.]

9. God was pleaſed during this time, to give a farther revelation of Chriſt the Redeemer in the predictions of him, than had been before. Here are three prophecies given at this time that I would take notice of. The firſt is that of Balaam, [Numb. xxiv. 17—19.] 'I ſhall ſee 'him, but not now; I ſhall behold him, but not nigh; 'there ſhall come a ſtar out of Jacob, and a ſceptre ſhall 'riſe out of Iſrael, and ſhall ſmite the corners of Moab, 'and deſtroy all the children of Sheth. And Edom ſhall 'be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his 'enemies, and Iſrael ſhall do valiantly. Out of Jacob 'ſhall come he that ſhall have dominion, and ſhall de-'ſtroy him that remaineth of the city.' (s) This is a plainer

(s) *The prophecy of* BALAAM.] "Wonderful as the gift of prophecy is, it was not always, (as Bp. NEWTON obſerves) confined to the choſen ſeed, nor yet always imparted to the beſt of men." Balaam is a proof of this, who was neither an Iſraelite nor a good man; however he acknowledged the God of Iſrael, and profeſſed to be his ſervant; [Numb. xxii. 8—18.] his worſhip was debaſed with ſuperſtition and enchantments; [Numb. xxiv. 1.—xxxii. 12.] and his heart loved 'the wages of unrighte-'ouſneſs.' [II. Pet. ii. 15.] And when the Lord would not ſuffer him to curſe his people, he contrived to pervert them to idolatry and uncleanneſs. [Rev. ii. 14.]

It is obſervable, that it was a cuſtom among the heathens to devote their enemies to deſtruction at the commencement of their wars; and Balaam being a prophet of great note, Balak ſuppoſed him to have peculiar intereſt with heaven.—'I wot that he whom 'thou bleſſeſt is bleſſed, and he whom thou curſeſt is curſed.' [Numb. xxii. 6.]

But the ſtrangeſt part of the hiſtory is that of Balaam's aſs ſpeaking with a man's voice. Stories of this kind have been current among the heathen, and might probably originate from a tradition of this event. But however extraordinary the fact, the ſcripture attributes it to a ſufficient cauſe; 'The Lord opened the mouth 'of the aſs.' [Numb. xxii. 28.] There is no neceſſity, however, to give the animal a human underſtanding, without *that* he might utter the ſound of words (as parrots may be taught to do) and this is all the ſacred hiſtorian aſſerts.

But we are to contemplate a greater miracle than this; the animal ſpake unconſciouſly, but Balaam was over-ruled to bleſs where he gladly would have curſed. And the preceding miracle was probably deſigned to teach how much the mouth and tongue were under God's direction, and the folly of oppoſing the divine will.

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plainer prophecy of Chriſt, eſpecially with regard to his kingly office, than any that had been before. But we

But to advert to the prophecy itſelf; of which we ſhall only conſider the paſſage quoted by our author: 'I ſhall ſee him, but not 'now; I ſhall behold him, but not nigh.' This Bp. NEWTON tranſlates in the preſent tenſe, and refers to Moab; but with deference to ſo great an authority, we ſhould rather adhere to the preſent tranſlation, which is more literal, and refer it, with the following clauſes, to the Meſſiah, (as *Ainſworth* and Dr. *Gill* do) whom at his ſecond coming 'every eye ſhall ſee.' [Rev. i. 7. Compare Job xix. 26.]

'There ſhall come a ſtar out of Jacob, and a ſceptre ſhall ariſe 'out of Iſrael.' The ſtar and ſceptre were probably hieroglyphics of a prince and of a god, as we ſhall ſee preſently. 'And 'ſhall ſmite the corners (or princes) of Moab.' This was fulfilled by David, who 'ſmote Moab .... and the Moabites became 'David's ſervants.' [II. Sam. viii. 2.]

'And deſtroy all the children of Sheth;' if by Sheth is here intended the ſon of Adam, it includes all mankind, this being the only line preſerved at the flood; and thoſe who ſo underſtand it tranſlate the words 'he ſhall *unwall*, *ſubdue*, or *rule over* all the 'children of Sheth.' But the conſtruction of the paſſage, and the rules of Hebrew poetry, which abounds in parallel ſentences, [See Bp. LOWTH's Prelim. Diſ. to his Tranſ. of Iſaiah] ſtrongly incline us to believe, that Sheth might be the name of ſome town or prince of Moab, whoſe memory is now loſt. This was the opinion of Mr. *Poole*, and is defended by Bp. *Newton*.

'And Edom ſhall be a poſſeſſion.' 'David put garriſons .... 'throughout all Edom.' [II. Sam. viii. 14.] 'Seir [the mountains of Edom] alſo ſhall be a poſſeſſion for his enemies;' that is, for the Iſraelites. 'And Iſrael ſhall do valiantly,' as in the inſtances juſt hinted. 'Out of Jacob ſhall come he that ſhall have 'dominion, and ſhall deſtroy him that remaineth of the city;' not only defeat them in the field, but purſue and deſtroy them in their ſtrongeſt holds: 'Joab ſmote every male in Edom.' [I. Kings xi. 15, 16.] Thus was the prophecy fulfilled in David: but moſt Jewiſh as well as Chriſtian expoſitors, ancient and modern, refer theſe predictions, in a more ſublime and exalted ſenſe, to the Meſſiah, David's Son and Lord. And Bp. WARBURTON [Divine Leg. Book iv. § 4.] obſerves, that as the *ſceptre* was a popular emblem of a king, ſo a *ſtar* was a more myſterious hieroglyphic of the divinity, [See Amos v. 25, 26.] and doubtleſs pointed to him who was both 'the mighty God and Prince of Peace;' [Iſa. ix. 6.] who bore the ſceptre of Judah, [See Page 161, note G] 'and is 'the bright and morning ſtar.' [Rev. xxii. 16.]—[See Bp. NEWTON on the Prophecies, Vol. i. diſ. 5. from whom the above is chiefly taken.] [G. E.]

have another, that God gave by Moſes, which is plainer ſtill, eſpecially with regard to his prophetical office, [Deut xviii. 18, &c.] 'I will raiſe up a prophet from among 'their brethren, like unto thee, and will put my words 'in his mouth, and he ſhall ſpeak unto them all that I 'command him,' &c. This is a plainer prophecy of Chriſt than any that had been before, in this reſpect, that all the former prophecies were in figurative, myſtical language. The firſt, 'That the ſeed of the woman ſhould 'break the ſerpent's head.'—The promiſes made to Abraham, Iſaac, and Jacob, 'That in their ſeed all the fami-'lies of the earth ſhould be bleſſed.'—The prophecy of Jacob in bleſſing Judah;—and that of Balaam, which ſpeaks of Chriſt under the figurative expreſſion of a *ſtar*, —were all myſtical. But this is a plain literal prophecy.

There are ſeveral things contained in this prophecy of Chriſt, and his mediatorial office, [ver. 16.]—Here it is revealed that he ſhould be a middle perſon between them and God, a being of ſuch awful majeſty, holineſs, and juſtice, that they could not come to him, and enjoy intercourſe with him immediately, without a mediator to ſtand between them; becauſe, if they came to ſuch a dreadful ſin-revenging God immediately, they ſhould die; God would prove 'a conſuming fire' to them. And here is alſo a particular revelation of Chriſt with reſpect to his prophetical office: 'I will raiſe them up a '*prophet* from among their brethren, like unto thee,' &c. And farther, it is revealed what kind of a prophet he ſhould be, a prophet *like Moſes*, who was the head and leader of all the people, and who, under God, had been their redeemer, to bring them out of the houſe of bondage, who was, as it were, their ſhepherd by whom God led them through the Red Sea and wilderneſs, and was an interceſſor for them with God, and both a prophet and a king in the congregation: for Moſes had the power of a king among them, [Deut. xxxiii. 5.] He was alſo the prophet by whom God built up his church, and delivered his inſtructions of worſhip. Thus Chriſt was to be a prophet like unto Moſes; ſo that this is both the plaineſt

and

and fulleſt prophecy of Chriſt that ever had been from the beginning of the world to this time. (T)

The next prophecy that I ſhall take notice of, reſpects only the calling of the Gentiles, which ſhould be after Chriſt's coming, of which God gave a very plain prophecy by Moſes in the wilderneſs, [Deut. xxxii. 21.] They moved God to jealouſy, by that which was not a god, by caſting him off, and taking other gods, that were no gods, in his room. So God declares that he will move them to jealouſy in the like manner, by caſting *them* off, and taking other people, that had not been his people, in *their* room. The Apoſtle Paul takes notice of this prophecy, as foretelling the calling of the Gentiles, [in Rom. x. 19, 20.] 'But I ſay, did not Iſrael know? 'Firſt, Moſes ſaith, I will provoke you to jealouſy by 'them that are no people, and by a fooliſh nation I will 'anger you. But Eſaias is very bold, and ſaith, I was 'found of them that ſought me not; I was made manifeſt 'to them that aſked not after me.'

Thus you ſee how the light of the goſpel, which firſt began to dawn immediately after the fall, gradually increaſes the nearer we come to Chriſt's time.

10. Another thing by which God carried on his work at this time, was a remarkable pouring out of his ſpirit on the young generation in the wilderneſs. The generation which was grown up when they came out of Egypt, from twenty years old and upward, was very froward and perverſe. They were tainted with the idolatry and wick-

(T) *A prophet like unto* MOSES.] Some Jewiſh writers have referred this to Joſhua, but though we are told Joſhua was full of the ſpirit of wiſdom, yet the ſame text [Deut. xxxiv. 9.] informs us, 'there aroſe not a prophet ſince in Iſrael like unto Moſes, 'whom the Lord knew face to face;' conſequently Joſhua was not ſo. And in another paſſage [Numb. xii. 2.] The Lord puts a ſtriking difference between Moſes, and all other prophets: The Jews themſelves very ſtrongly confirm this idea; and in the New Teſtament, this prophecy is expreſsly applied to the Son of God. [Acts iii. 22, 23.] 'For Moſes truly ſaid, a prophet will 'the Lord your God raiſe up,' &c. [See *Newton* on the Proph. Vol. i. diſ. 6.]

edneſs

ednesſ of Egypt, and were not weaned from it, as the prophet takes notice, [Ezek. xx. 6—8.] Hence they made the golden calf in imitation of the idolatry of Egypt, that was wont to worſhip a bull or an ox; and therefore cattle are called 'the abomination of the Egyptians,' *i. e.* their idol. [Exod. viii. 26.] This generation God was exceeding angry with, and ſwore in his wrath, that they ſhould not enter into his reſt. But the younger generations were not ſo: thoſe who were under twenty years old when they came out of Egypt, and thoſe born in the wilderneſs, the generation ſpoken of, [Numb. xiv. 31.] 'But your little 'ones, whom ye ſaid ſhould be a prey, them will I bring 'in; and they ſhall know the land that ye have deſpiſed.' This was the generation with whom the covenant was renewed, (of which we have an account in Deuteronomy,) and that entered into the land of Canaan. Theſe God was pleaſed to make a generation to his praiſe, and they were eminent for piety; as appears by many things ſaid in ſcripture about them; as, particularly, [Jer. ii. 2, 3.] 'I remember thee, the kindneſs of thy youth, the love 'of thine eſpouſals, when thou wenteſt after me in the 'wilderneſs, in a land that was not ſown. Iſrael was 'holineſs to the Lord, and the firſt fruits of his increaſe,' Here the generation that went after God in the wilderneſs is ſpoken of with very high commendations, as eminent for holineſs: 'Iſrael was holineſs to the Lord, 'and the firſt fruits of his increaſe.' And their love to God is ſpoken of as diſtinguiſhed like the love of a bride at her eſpouſals. The going after God in the wilderneſs here ſpoken of, is not the going of the children of Iſrael out of Egypt into the wilderneſs of Sinai, but their following God through that dreadful wilderneſs, that the congregation long wandered in, after they went back from Kadeſh-Barnea, [Deut. viii. 15.] 'Who led thee through 'the great and terrible wilderneſs, wherein were fiery ſer-'pents and ſcorpions, and drought, where there was no 'water.' Though this generation had a much greater trial, than their fathers had before they came to Kadeſh-Barnea, yet they never murmured againſt God in any wiſe, as their

fathers

fathers had done: but their trials had a contrary effect upon them, to awaken, convince, and humble them, and fit them for great mercy. They were awakened by the awful judgements of God inflicted on their fathers, whereby their carcaſes fell in the wilderneſs. And God poured out his ſpirit with thoſe awakening providences towards their fathers, and their own travel in the wilderneſs, and the word preached to them by Moſes; whereby they were made to ſee the badneſs of their own hearts, and were humbled, and at length multitudes of them ſavingly converted; [as Deut. viii. 2, 3.] 'And thou 'ſhalt remember the way which the Lord thy God led 'thee theſe forty years in the wilderneſs, to humble thee 'and to prove thee, to know what was in thine heart, 'whether thou wouldſt keep his commandments or no.' And [ver. 15.] 'Who led thee through that great and 'terrible wilderneſs, — that he might humble thee, and 'that he might prove thee, to do thee good at the latter 'end.' (u) And therefore it is ſaid, Hoſ. xiii. 5. 'I 'did

(u) *Iſrael led through the wilderneſs to do them good.*] Here is the great ſecret of Divine Providence. Infinite wiſdom and goodneſs is the ſource of all the viciſſitudes and trials believers are called to experience. Iſrael was led through the wilderneſs, and had many bitter trials there, but it was 'to do them good.'

Obſerve, 1. That pride is natural to the human heart; and no degree of meanneſs, wretchedneſs, or dependance, can exclude it. Like ſome diſguſting animals, who extract poiſon from the moſt harmleſs vegetables; pride inflates itſelf from circumſtances the moſt humiliating. Would one ſuppoſe that a people, after forty years ſlavery at the brick kilns—after being treated as the offſcouring of the earth, and degraded to the very loweſt degree—ſhould need the thorns of the wilderneſs to humble them?—— But ſuch is man!

2. The beſt things are not always the pleaſanteſt; but the moſt efficacious medicines are often the moſt unpalatable. Iſrael, as we have obſerved, met with many painful and mortifying circumſtances in the deſert, but it was to do them good. Humbling providences are often our greateſt mercies.

3. Mercies are doubly ſweet when intermingled with trials. Contraſts produce great effects in nature; and it is by compariſon with other objects we form our moſt correct ideas of the excellent and beautiful. So pain and ſickneſs teach the value of health and eaſe;

'did know thee in the wilderneſs, in the land of great 'drought.' God allured them, and brought them into that wilderneſs, and ſpake comfortably to them, as it was foretold that he would do afterwards. [Hoſ. ii. 14.]

Thoſe terrible judgements that were executed in the congregation after their turning back from Kadeſh-Barnea, in the matter of Korah, and Peor, were chiefly on the old generation, whom God conſumed in the wilderneſs. Thoſe rebellions were chiefly among the elders of the congregation, that God had given up to their hearts luſt; and they walked in their own counſels, and God was grieved with their manners forty years in the wilderneſs.

But that this younger congregation were eminent for piety, appears by all their hiſtory. The former generation were wicked, and were followed with curſes; but this was holy, and wonderful bleſſings followed them. God did great things for them; he fought for them, and gave them the poſſeſſion of Canaan. And it is God's manner, when he hath any ſpecial mercy to beſtow on a viſible people, firſt, to fit them for, and then to beſtow it on them. So here, they believed in God, and by faith overcame Sihon and Og, and the giants of Canaan; and are commended for cleaving to the Lord: [Joſh. xxiii 8.] Joſhua ſays unto them, 'Cleave unto the Lord, as ye have done unto 'this day.' And ſo Iſrael did all the while that generation lived. But when Joſhua and all that generation were dead, there aroſe another that knew not the Lord. This pious generation ſhowed a laudable and fervent zeal for God in ſeveral inſtances; as on occaſion of Achan's ſin; but eſpecially when they ſuſpected the two tribes and a half had ſet up an altar in oppoſition to the altar of burnt-offering. There never was any generation of Iſrael of which ſo much good and ſo little evil is mentioned

eaſe; and to hunger and thirſt we principally owe our reliſh for food. Therefore it is, that the Lord mingled the cup of his people with a contrariety of ingredients. Let us then receive it thankfully, with this conſolation, that the ſweetneſs of our comforts will remain when every taſte of bitterneſs is loſt and forgot for ever. [U. U.]

as

as this. It is farther obſervable, that in the time of this generation was the ſecond general circumciſion, whereby the reproach of Iſrael was fully rolled away, and they became pure; and when afterwards they were polluted by Achan, they purged themſelves again. [Joſh. vii. 19—26. (w)

The men of the former generation being dead, and God having ſanctified this to himſelf, he ſolemnly renewed his covenant with them, [Deut. xxix.] We find that ſuch renovations of the covenant commonly accompanied any remarkable pouring-out of the Spirit, which cauſed a general reformation: ſo we find it was in Hezekiah's and Joſiah's times. But it is queſtionable whether there ever was a time when religion ſo flouriſhed in the Iſraelitiſh church, as in that generation; and as, in the Chriſtian church, religion was in its moſt flouriſhing circumſtances in the day of its eſpouſals, in the apoſtle's time, ſo it ſeems to have been with the Jewiſh church in the days of its firſt eſtabliſhment in Moſes and Joſhua's.

Thus God at this time did glorioufly advance the work of redemption, both by his word and Spirit. By this out-pouring of the Spirit of God, the work of redemption was promoted, not only as it was in itſelf a glorious inſtance of the application of it, but as this was what God made uſe of as a means of eſtabliſhing the church of Iſrael at its firſt beginning, when it was ſettled in the regular obſervance of God's ordinances in Canaan: even as the out-pouring of the ſpirit, in the beginning of the Chriſtian church, was a great means God made uſe of for the well eſtabliſhing it in the world in all ſucceeding ages.

(w) *They were polluted by* ACHAN.] Obſerve here the dangerous nature of ſin, which not only brings deſtruction on individuals, but on whole nations and communities; and no ſin has produced more awful conſequences than this of covetouſneſs, which, indeed, is the parent of moſt others. Whence flowed the blood that has ſtained families—encrimſoned towns—and deluged nations? From this curſed principle, which brings miſery on the poſſeſſor, and ruin on all around him. [U. S.]

11. The next thing I would obſerve, was God's bringing the people of Iſrael under the hand of Joſhua, and ſettling them in that land where Chriſt was to be born, and which was the great type of the heavenly Canaan, which Chriſt has purchaſed. This was done by Joſhua, who was of Joſeph's poſterity, and was an eminent type of Chriſt, and is therefore called 'the ſhepherd, 'the ſtone of Iſrael,' in Jacob's bleſſing of Joſeph, [Gen. xlix. 24.] (x) Being ſuch a type of Chriſt, he bore the name of Chriſt. *Joſhua* and *Jeſus* are the ſame name, only the one is Hebrew, the other Greek; and therefore, in the New Teſtament, which was originally written in Greek, Joſhua is called Jeſus. [Acts vii. 45.] 'Which 'alſo our fathers brought in with Jeſus,' *i. e. Joſhua*; [Heb. iv. 8,] 'If Jeſus, *i. e.* if *Joſhua* had given them reſt, 'he would not have ſpoken of another day.'

God wonderfully poſſeſſed his people of this land, conquering the former inhabitants of it, and the mighty giants, as Chriſt conquered the devil; firſt ſubduing the great kings of that part of the land that was on the eaſtern ſide of Jordan, Sihon king of the Amorites, and Og king of Baſhan; and then dividing the river Jordan, as before he had done the Red Sea; cauſing the walls of Jericho to fall down at the ſound of the trumpets of the prieſts; (that typifying the ſound of the goſpel by the preaching of goſpel miniſters, and the walls of the accurſed city Jericho, the walls of Satan's kingdom;) and after thus wonderfully deſtroying the mighty hoſt of the Amorites under the five kings, cauſing the ſun and moon to ſtand ſtill, to help the people againſt their enemies, at the

(x) *Shepherd, the ſtone of Iſrael.*] *i. e.* From Jacob deſcended Joſeph; or from the God of Jacob it was that Joſeph through Divine Providence was ſent into Egypt, to be a ſhepherd to feed his father's family, and as a ſtone to uphold and ſupport it; in which he was a type of Chriſt, the great and good ſhepherd of the flock, and the ſtone that is laid in Zion, on which the whole ſpiritual Iſrael of God is built; the foundation ſtone on which they are laid and are ſafe, and the corner ſtone which knits them together. [Pſ. cxviii. 22.]—[GILL in loc.]

prayer

prayer of the typical Jeſus; [Joſ. x. 12.] plainly ſignifying this, that God would make the whole courſe of nature to be ſubſervient to the affair of redemption; ſo that every thing ſhould yield to the purpoſes of that work, and give place to the welfare of God's redeemed people.

Thus did Chriſt ſhow his great love to his elect, that he would make the courſe of nature to give place to their happineſs and proſperity; and ſhowed that the ſun and moon, and all things viſible and inviſible, were theirs by his purchaſe. (Y) At the ſame time, Chriſt fought as the captain of their hoſt, and caſt down great hailſtones upon their enemies, by which more were ſlain than by the ſword of the children of Iſrael. And after this he gave

(Y) *All things are* OURS.] "Chriſtians, God has created *all things* in the world of nature with this deſign, that you ſhould derive ſome benefit from them, as far as they can come within your reach or notice, your ſervice or uſe. He appointed all things in the counſels of his providence, to bear ſome bleſſing for you. He has ordained all things in his kingdom of grace for your advantage; and there are unknown regions of light and glory which he has provided for you. His elect were ever neareſt to his heart, next to the man Chriſt Jeſus, next to 'his only begotten Son;' for they were all 'choſen in him before the foundation of the 'world.' [Eph. i. 4.] Whether creation or providence, whether nature, grace, or glory, 'all things are for your ſakes.' [II. Cor. iv. 15.]

"I would caution you .... not to underſtand it in ſuch an incredible ſenſe, as though God made every particular creature in the upper and the lower worlds, only to give the poſſeſſion of them to the ſaints; or that he manages all his providential kingdom, *merely* for the ſake of his own people, without any other view. No, this is ſtretching the words into an extent too large and unreaſonable; for there are millions of creatures, millions of plants and animals in earth and ſea, that are born, and grow, and live, and die again, which the ſaints of God never ſaw, nor knew, nor ſhall know; nor can they receive any immediate benefit from them. But the meaning is this, that all things whatſoever the ſaints can or ſhall have to do within this or other worlds, were intended to yield ſome profit to them; and eſpecially while they maintain their character as the children of God, and walk as becomes their dignity and their profeſſion. In all God's general counſels of creation, and providence, and grace, he kept his eye (as I may ſay) ſtill upon his ſaints; he deſigned their good in ten thouſand inſtances, in his great and glorious works, and reſolved

gave the people a mighty victory over a yet greater army in the northern part of the land, that were gathered to-

that nothing in all his kingdoms ſhould interfere with their laſt and beſt intereſt.

" Though what he has written down in the book of his decrees, is read only at large by his Son Jeſus Chriſt, yet he has written out a ſweet abſtract of it in the book of his promiſes, that the ſaints on earth might read and know it. [Rom. viii. 28.] 'And 'we know that all things work together for good to them that 'love God; to them, who are the called according to his pur-'poſe.' It was for their ſakes the promiſes were written, that they might not only have a preſent reliſh of divine bleſſings, but a ſweet foretaſte of joys long to come.

" The bleſſings of the children of God were numbered up, and written down originally for them, in the book of God's everlaſting counſels; and in the book of his word has he copied out of them; 'the bleſſings of heaven from above, and of the deep from be-'neath; the precious things brought forth by the ſun,' and under the influence of the moon; 'the chief things of the ancient 'mountains' on earth, ſo far as is needful for them here; 'and 'the precious things of the everlaſting hills' of paradiſe hereafter. [Deut. xxxiii. 13, 14.]

" Does the great Creator and Lord of all keep the wheels of nature in their ſettled courſes? It is for the people's good; 'The 'ſtars in their courſes ſhall fight for Iſrael:' or does he countermand nature in any of its motions, and bid the 'ſun ſtand ſtill in 'Gibeon, and the moon in the valley of Ajalon?' It is, that the armies of his people may have long day-light to ſubdue their enemies. Hailſtones and thunder ſhall break out of the clouds to deſtroy the Canaanites, when Iſrael is at war with them: but if Iſrael want bread in the wilderneſs, the clouds ſhall drop down manna, and give them bread from heaven." [WATTS's Sermons, Vol. iii. Ser. 38.]

With reſpect to the miracle wrought by Joſhua, we beg leave to add, there is no neceſſity, from the text, to ſuppoſe any real effect wrought on the bodies of the ſun or moon, nor perhaps of the earth itſelf; the moſt natural interpretation ſeems to be, that the *light* of the ſun, and perhaps alſo of the moon blended with it, was miraculouſly protracted, not, it may be, on the whole hemiſphere, but from Gibeon to Ajalon, and on the adjacent country. This is confirmed by the obſervation of ſome learned men, that the Hebrew words [שמש and ירח] are never uſed ſtrictly for the orbs themſelves (the language having other words for theſe) but for the light emitted from them. So that, in fact, the light might be continued all night, and thus two days blended together, or, as the ſon of Sirach expreſſes it, [Eccleſ. xlvi. 4.] 'one 'day as long as two.' [See PIKE's Phil. Sac. p. 47. and GILL on Joſh. x. 13.] [I. N.]

gether at the waters of Merom, as the ſand of the ſea ſhore, [Joſh. xi. 4.]

12. Another thing that God did towards carrying on this affair, was his actually ſetting up his ſtated worſhip among the people, as it had been before inſtituted in the wilderneſs. This worſhip was appointed at Mount Sinai, wholly in ſubſerviency to this great affair of redemption. It was to make way for the coming of Chriſt; and the innumerable ceremonial obſervances of it were typical of him and his redemption. This worſhip was chiefly inſtituted at Mount Sinai; but it was gradually put in practice. It was partly ſet up in the wilderneſs, where the tabernacle and its veſſels were made; but there were many parts of this inſtituted worſhip that could not be obſerved in the wilderneſs, by reaſon of their unſettled, itinerant ſtate there: and then there were many precepts that reſpected the land of Canaan, and their cities and places of habitation there; which therefore could not be put in practice, till they came into the land. But now, when this was brought to paſs, God ſet up his tabernacle in the midſt of his people, as he had before promiſed them, [Lev. xxiv. 11.] 'I will ſet my taber-'nacle amongſt you,' The tabernacle was ſet up at Shiloh, [Joſh. xviii, 1.] and the prieſts and Levites had their offices appointed them, and the cities of refuge were alſo appointed; and now the people were in condition to obſerve their feaſts of the firſt fruits, and their feaſt of ingathering, and to bring all the tithes and offerings to the Lord; and moſt parts of God's worſhip were now obſerved, though there were ſome things that were not till afterwards.

13. The next thing I would take notice of, is God's wonderfully preſerving the people, from this time forward, when all the males went up, three times in the year, to the place were the ark was. The people of Iſrael were generally ſurrounded with enemies, that ſought all opportunities to deſtroy, and diſpoſſeſs them of their land; and till David's time there were great numbers in the land of the remains of the Canaanites, and the other former

former inhabitants, that were bitter enemies to the people of Iſrael: and theſe had from year to year, three times in the year, a fair opportunity of over-running their country, and getting poſſeſſion of their cities, when all the males were gone, and only the women, and thoſe who were not able to go up, were left behind: yet they were remarkably preſerved throughout all generations at ſuch ſeaſons, agreeable to the promiſe that God had made, [Exod. xxxiv. 24.] 'Neither ſhall any man deſire thy 'land, when thou ſhalt go up to appear before the Lord 'thy God thrice in the year.' So wonderfully did God order affairs, and influence the hearts of their enemies, that though they were ſo full of enmity againſt Iſrael, and deſired to diſpoſſeſs them of their land, and had frequently ſo fair an opportunity; yet we never read, in all their hiſtory, of any of their enemies taking theſe opportunities againſt them. This was ſurely a wonderful diſpenſation of divine Providence; to maintain and promote God's great deſign of redemption.

14. God's preſerving his church and the true religion from being wholly extinct in the frequent apoſtaſies of the Iſraelites in the time of the Judges. How prone was that people to forſake the true God, who had done ſuch wonderful things for them, and to fall into idolatry! And how did the the land, from time to time, ſeem to be almoſt over-run with it! But yet God never ſuffered his true worſhip to be totally rooted out: his tabernacle ſtood, the ark was preſerved, the book of the law was kept from being deſtroyed, God's prieſthood was upheld, and God ſtill had a church among the people; and time after time, when religion was come to the laſt extremity, then God granted a revival, and ſent ſome angel, or raiſed up ſome eminent perſon, to be an inſtrument of their reformation.

15. God's preſerving that nation from being deſtroyed, and delivering them from time to time, although they were ſo often ſubdued and brought under the dominion of their enemies. It is a wonder, not only that the true religion was not wholly rooted out, and ſo the church deſtroyed

that

that way; but alſo that the very nation in which that church was, was not utterly deſtroyed. One while they were ſubdued by Chuſhan-riſhataim king of Meſopotamia, another while under the Moabites; they were ſold into the hand of Jabin king of Canaan; they were brought under the dominion of the Midianites; were ſorely diſtreſſed by the children of Ammon; and afterward by the Philiſtines. But yet God, in all theſe dangers, preſerved them from being wholly overthrown; and from time to time, when it was come to extremity, and they were upon the very brink of ruin, God raiſed up a deliverer, [Deut. xxxii. 36.] 'For the Lord ſhall judge 'his people, and repent himſelf for his ſervants; when 'he ſeeth their power is gone, and there is none ſhut up 'or left.'

Theſe remarkable diſpenſations of Providence are ſet forth in a lively and elegant manner in the cvith Pſalm.

Theſe deliverers that God raiſed up from time to time were all types of Chriſt, the great Redeemer of his church; and ſome of them very remarkably ſo; as, particularly, Barak, Jephthah, Gideon, Samſon, in many particulars; eſpecially in the acts of Samſon, as might be ſhown, were it not that this would take up too much time. (z)

(z) Inſtead of running through the various particulars in which theſe worthies may be ſuppoſed to have typified the Redeemer, it may be more uſeful to ſubjoin the following remarks on typical characters in general:

"1. In order to conſtitute a proper type it is by no means neceſſary, that the perſon who anſwers this important purpoſe ſhould poſſeſs perfect moral qualities; were this requiſite, who ever was worthy to repreſent the Son of God? .... It will follow,

"2. That the compariſon is not to be ſtated and purſued through every particular incident of the life, and every feature of the perſon typifying. ....

"3. Scripture by direct application, or by fair unſtrained analogy, ought therefore to lead, to regulate, and to correct all our inquiries of this ſort. ....

"4. .... It is of importance to inquire, whether or not the reſemblance we mean to purſue, has a tendency to promote ſome moral, practical, pious purpoſe." [HUNTER's Sac. Biogr. Vol. ii. lect. 5.]

16. It

16. It is obſervable, that when Chriſt came to manage the affairs of his church in this period, he often appeared in the form of that nature that he took upon him in his incarnation. So he ſeems to have appeared to Moſes from time to time, and particularly at that time when God ſpake to him face to face, as a man ſpeaketh to his friend, and he beheld the ſimilitude of the Lord [Numb. xii. 8.] after he had beſought him to ſhow him his glory; which was the moſt remarkable viſion that ever he had of Chriſt. There was a twofold diſcovery that Moſes had of Chriſt: one was ſpiritual, when he proclaimed his name, 'The 'Lord, the Lord God, merciful and gracious, long-ſuf-'fering, and abundant in goodneſs and truth, keeping 'mercy for thouſands, forgiving iniquity and tranſgreſ-'ſion and ſin, and that will by no means clear the guilty; 'viſiting the iniquity of the fathers upon the children, 'and upon the childrens children, unto the third and to 'the fourth generation,' [Exod. xxxiv. 6, &c.] Another was external; which was that which Moſes ſaw, when Chriſt paſſed by, and put him in a cleft of the rock, and covered him with his hand, ſo that Moſes ſaw his back-parts. What he ſaw was doubtleſs the back-parts of a glorious human form, in which Chriſt appeared to him, and in all likelihood the form of his glorified human nature, in which he ſhould afterwards appear. He ſaw not his face; for it is not to be ſuppoſed that any man could ſubſiſt under a ſight of the glory of Chriſt's human nature as it now appears.

So it was an human form in which Chriſt appeared to the ſeventy elders, [Exod. xxiv. 9—11.] 'Then went 'up Moſes and Aaron, Nadab and Abihu, and ſeventy 'of the elders of Iſrael. And they ſaw the God of Iſ-'rael: and there was under his feet, as it were a paved 'work of a ſapphire-ſtone, and as it were the body of 'heaven in his clearneſs. And upon the nobles of the 'children of Iſrael he laid not his hand: alſo they 'ſaw God, and did eat and drink.' So Chriſt appeared afterwards to Joſhua in the form of the human nature, [Joſh. v. 13, 14.] 'And it came to paſs when Joſhua

'was

'was by Jericho, he lift up his eyes, and looked, and be-
'hold, there ſtood a man over againſt him, with a ſword
'drawn in his hand: and Joſhua went unto him, and
'ſaid unto him, Art thou for us, or for our adverſaries?
'And he ſaid, Nay, but as captain of the hoſt of the
'Lord am I now come.' And ſo he appeared to Gideon, [Judg. vi. 11, &c.] and ſo alſo to Manoah, [chap. xiii. 17—21.] Here Chriſt appeared to Manoah in a repreſentation both of his incarnation and death; of his incarnation, in that he appeared in a human form; and of his death and ſufferings, repreſented by his aſcending up in the flame of the ſacrifice; intimating thereby, that he was to be the great ſacrifice, that muſt be offered up to God for a ſweet ſavour, in fire of his wrath, as that kid was burned and aſcended up in the flame. Chriſt thus appeared, time after time, in the form of that nature he was afterwards to aſſume, becauſe he now came on the ſame deſign, and to carry on the ſame work, that he was to finiſh in that nature. (A) Another thing I would mention,

(A) CHRIST *appeared in the human form.*] Having repeatedly intimated an intention of conſidering theſe appearances in a collected view, we ſhall now attempt it. But to ſave repetition, we muſt beg the reader to review our author's obſervations on the Divine appearance to Jacob, (p. 157) and to Moſes, (p. 167) as well as thoſe mentioned under this head, and then he will be prepared to accompany us in the following remarks:

1. The divine Perſon who appears, is frequently called by the auguſt names of *Jehovah* and *Elohim*, Lord and God. This is particularly obſervable in the appearances to Jacob and Moſes; we ſhall only inſtance in the former. We are told, [Gen. xxxii. 24, &c.] 'Jacob was left alone, and there wreſtled a man with him until 'the breaking of the day;' whatever is the meaning of this extraordinary circumſtance, it is certain that Jacob was aware of his viſitor, by his ſo earneſtly entreating his bleſſing, but more eſpecially by his calling the name of that place *Penuel* (*i. e.* the face of God) becauſe he had 'ſeen God face to face.' Jacob ſeems to advert to this circumſtance in the laſt ſtage of his life, for, bleſſing the ſons of Joſeph, he ſays, 'The angel that re-'deemed me bleſs the lads.' But moſt remarkable is a paſſage in the Prophet Hoſea, [ch. xii. 4.] relating to this circumſtance, 'He had power over the angel, and prevailed;' this refers to his wreſtling, which was doubtleſs a ſymbolical action: 'He wept,

tion, done in this period towards the work of redemption, is the beginning of the ſucceſſion of prophets, and erecting

'and made ſupplication unto him;' when he would not let him go without a bleſſing; 'He found him in Bethel; there he ſpake 'with us. Even the Lord God [*Jehovah Elohim*] of hoſts; the 'Lord [*Jehovah*] is his memorial;' *i. e.* the name by which he will be known. [See *Owen* on the Hebrews, Vol. I. p. 118.] And it is obſervable, that the perſon appearing in moſt of theſe viſions ſeems to be called promiſcuouſly both the *Lord* and the *angel* of the Lord.

2. The manner in which this angel ſpeaks is very obſervable, and ſuch as no created being ought to aſſume. The angel that appeared to Hagar ſaid, 'I will multiply thy ſeed exceedingly;' [Gen. xvi. 10.] To Abraham, 'Thou haſt not withheld thy ſon 'from *me*;' [Gen. xxii. 12.] And to Moſes, [Exod. iii. 4.] 'I 'am the God of Abraham, Iſaac, and Jacob,' &c.

3. The perſon thus appearing receives divine honours—'Put 'the ſhoes from off thy feet,' ſaid he to Moſes and Joſhua, 'for 'the place whereon thou ſtandeſt is holy ground.' The latter, we are expreſſly told, did *worſhip* the captain of the Lord's hoſt. [See Dr. *Allix*, Judgement of the Jewiſh Church, p. 234. and Bp. *Patrick* on Joſh. v. 14, 15.] Though we do not conceive, (as ſome have done) that Gideon's preſent was a ſacrifice, yet the reaſon of the angel refuſing a ſacrifice from Manoah is very ſingular, and pertinent to our point; viz. that Manoah knew him not. [Judges xiii. 16.]

4. It is very remarkable that God has ſo repeatedly revealed himſelf as a jealous God, and declared that he will not give his glory to another. [Exod. xx. 5. Iſa. xlii. 8.] It therefore follows,

5. That this could not be a created angel.—In the angelic appearances in the *New* Teſtament we find no ſuch language; none of the names of God are applied to them, nor do they aſſume any of his prerogatives; and when the apoſtle John offered to worſhip one of theſe, though, it is probable, he did not intend ſupreme adoration, yet the angel refuſed and forbad him. [Rev. xix. 10.] Or if we ſuppoſe the apoſtle meant to adore him, it muſt be on a ſuppoſition, that he was the Son of God, which, if it could be proved, would very much ſtrengthen our hypotheſis.

Nor, 6. By the angel of the Lord muſt we underſtand any mere external form in which the Deity reſided, and ſpake as a cloud or flame, &c. becauſe he is called 'the captain of ſalvation,' and generally appeared in a human form.

Neither, 7. Muſt we underſtand God the Father himſelf, for our Lord expreſſly tells the Jews, that they had not at any time either 'heard his voice, or ſeen his ſhape.' [John v. 37.] And becauſe

erecting a ſchool of the prophets, in Samuel's time. There was ſomething of this ſpirit of prophecy in Iſrael after Moſes,

becauſe the ſcriptures never repreſent the Father in any delegated or inferior character.

But, 8. Theſe repreſentations perfectly agree with the account given in ſcripture of the Son of God, who is called the 'angel 'of the covenant,' [Mal. iii. 1. in the Hebrew,] and perhaps the 'angel of God's preſence.' [Iſa. lxiii. 9.]

9. It appears that of the patriarchs and others to whom this angel appeared, ſome knew him immediately to be God himſelf, and in general all were convinced of it after he was departed, hence many of them ſaid, 'we ſhall die, for we have ſeen God.'

10. This was the univerſal opinion of the Chriſtian fathers, as has been ſhewn at large by Bp. *Bull*, Dr. *Waterland*, and others; a ſingle paſſage therefore full to our purpoſe ſhall ſuffice. "It was Chriſt who deſcended into communion with men, from Adam unto the patriarchs and prophets in viſions, dreams and appearances or repreſentations of himſelf, inſtructing them in his future condition from the beginning: and God who converſed with men on earth was no other than the Word who was to be made fleſh." [TERTULLIAN, See *Owen* on the Heb. Vol. i. p. 121.]

11. Even ſome of the moſt eminent Jewiſh writers have made confeſſions to this purpoſe. So Rab. M. N. GERUNDENSIS of the 13th century, "This angel, if we ſpeak exactly, is the angel the redeemer, concerning whom it is written 'my name is 'in him,' that angel who ſaid to Jacob, 'I am the God of Be-'thel,'" &c. [*Owen* on the Heb. Vol. i. p. 122.]

12. Moſt of theſe remarks, as they go to prove that theſe appearances were of the Son of God, they no leſs prove the divinity of his perſon and character; which is the principal reaſon of our inſiſting ſo largely on this ſubject.

13. We are not however from any of theſe propoſitions to infer that in *all* the inſtances of God's ſpeaking under the Old Teſtament, the Son *only*, as diſtinguiſhed from the Father, was intended; this notion would involve almoſt as great difficulties as the oppoſite one of their being a created angel, as will appear from the following remarkable text, [Exod. xxiii. 20, 21.] 'Behold, I ſend an an-'gel before thee, to keep thee in the way, and to bring thee into 'the place which I have prepared. Beware of him, and obey his 'voice; provoke him not; for he will not pardon your tranſgreſ-'ſions: for my name is in him.' Theſe are evidently the words of the Father promiſing that the angel of the covenant ſhould go before to be the guide of Iſrael; in which we cannot but obſerve that this angel has the peculiar attributes and prerogatives of Deity aſcribed to him.

14. To this it may be objected, (from Exod. xxxiii. 2—4.) That when God promiſed to ſend an angel before them, the Lord threatened

Moſes, before Samuel. Joſhua and many of the judges had a degree of it. Deborah was a propheteſs: and ſome of the high prieſts were inſpired with this ſpirit; particularly Eli: and that ſpace of time was not wholly without inſtances of thoſe that were ſet apart of God eſpecially to this office, and ſo were called prophets. Such an one we read of, [Judg. vi. 8.] 'The Lord ſent a pro-'phet unto the children of Iſrael, which ſaid unto them,' &c. Such an one he ſeems to have been that we read of, [I. Sam. ii. 27.] 'And there came a man of God to Eli,' &c.

But there was no ſuch order of men upheld in Iſrael for any conſtancy, before Samuel; the want of it is taken notice of [I. Sam. iii. 1.] 'And the word of the 'Lord was precious in thoſe days; there was no open 'viſion.' (B) But in Samuel there was begun a ſucceſſion

threatened that he would not go up himſelf, on which occaſion the people mourned: but the Jewiſh doctors will furniſh us with an eaſy ſolution of this difficulty; for ABEN EZRA obſerves, [See *Gill* in loc.] that this was not the angel promiſed before, (chap. xxiii.) but an inferior one, which the Lord threatened to ſend with them inſtead of the former; though afterwards he relented and promiſed his own preſence, which ſeems to be the ſame as intended in Iſaiah by the 'angel of his preſence.' So Rab. MENACHEM ſaith, "This angel is not the angel of the covenant, of whom he ſpake in the time of favourable acceptance, 'My pre-'ſence ſhall go:' for now the holy bleſſed God had taken away his divine preſence from among them, and would have led them by the hand of another angel." [*Ainſ.* in Ex. xxxii. 34.]

15. Upon the whole, whenever we read of a divine appearance under the Old Teſtament, in which a human or angelic form was exhibited, or ſome delegated and inferior character ſuſtained, and yet combined with ſome circumſtances that forbid our underſtanding it of a *mere* angel, we may ſafely interpret it of the *Son of God*, who thus anticipated his future humiliation, and 'whoſe de-'lights from the beginning were with the ſons of men.' [G. E.]

(B) *The word of the Lord was* PRECIOUS *in thoſe days.*] "That is, a word from the Lord in a dream or viſion directing, informing, inſtructing, or reproving, this was very rarely had; of late there had been but very few inſtances, and which accounts for it, why not only the child Samuel knew not it was the voice of the Lord that called to him, but *Eli* himſelf thought nothing of it until he had called a third time, ſo rare and ſcarce was any inſtance of this kind and

ſion of prophets, that was maintained continually from that time, at leaſt with very little interruption, till the ſpirit of prophecy ceaſed, about Malachi's time; and therefore Samuel is ſpoken of in the New Teſtament as the beginning of the ſucceſſion of prophets, [Acts iii. 24.] 'And all the prophets from Samuel, and thoſe that follow 'after, as many have ſpoken, have foretold of theſe days.' After Samuel was Nathan, and Gad, and Iddo, and Heman, and Aſaph, and others. And in the latter end of Solomon's reign, we read of Ahijah; and in Jeroboam and Rehoboam's time we read of prophets; and ſo continually one prophet ſucceeded another, till the captivity. We read of prophets as being a conſtant order of men upheld in the land in thoſe days: and in the time of the captivity there were Ezekiel and Daniel; and after the captivity there were Zechariah, Haggai, and Malachi.

And becauſe God intended a conſtant ſucceſſion of prophets from Samuel's time, therefore now was begun a ſchool of the prophets; that is, a ſchool of young men, that were trained up under ſome great prophet, who was their maſter and teacher in the ſtudy of divine things, and the practice of holineſs, to fit them for this office, as God ſhould call them to it. Thoſe young men that belonged to theſe ſchools, were called the ſons of the prophets; and oftentimes they are called prophets. Theſe at firſt were under the tuition of Samuel. [Sam. xix. 20.]

. . . and as every thing that is ſcarce and rare, is generally precious, ſo the word of God in this way alſo was; and ſo it is conſidered in every view of it, as the written word of God: when there was but little of it penned, as at this time, and few or none to teach and inſtruct in it, Eli being old and his ſons ſo vile; or when it is forbidden to be read or the copies of it deſtroyed and become ſcarce, as it was in the times of Diocleſian: or when there are but very few faithful evangelical miniſters of the word; which though it is always precious to them that have precious faith in it, the promiſes of it being exceeding great and precious, and the truths of it more precious than fine gold, and the grand ſubject of it, a precious Saviour, who is ſo in his perſon, offices, blood, righteouſneſs and ſacrifice: yet it is generally *more* precious when there is a ſcarcity of it, when God makes a man, a goſpel miniſter, more precious than fine gold. (See Iſa. xiii. 12.) [GILL in loc.]

'And

'And when they ſaw the company of prophets prophe-
'ſying, and Samuel ſtanding as appointed over them.'
The company of the prophets that we read of I. Sam.
x. 5. were the ſame. Afterwards we read of their being
under Elijah. Eliſha was one of his ſons; but he deſired
to have a double portion of his ſpirit, as his ſucceſſor, as
his firſt born: as the eldeſt ſon was wont to have a double
portion of the eſtate of his father; and therefore the
other ſons of the prophets, when they perceived that the
ſpirit of Elijah reſted on Eliſha, ſubmitted themſelves to
him, and owned him for their maſter, as they had done
Elijah before; [II. Kings ii. 15.] 'And when the ſons
'of the prophets which were to view at Jericho, ſaw
'him, they ſaid, the ſpirit of Elijah doth reſt on Eliſha.
'And they bowed themſelves to the ground before him.'
[See alſo II. Kings iv. 38.]

In Elijah's and Eliſha's time, there were ſeveral places where there reſided companies of theſe ſons of the prophets; as there was one at Bethel, another at Jericho, and another at Gilgal, unleſs that at Gilgal and Jericho were the ſame; and poſſibly that which is called the college, where the propheteſs Huldah reſided, was another at Jeruſalem; [ſee II. Kings xxii. 14.] It is there ſaid of Huldah the propheteſs, that 'ſhe dwelt in Jeruſalem, in
'the college.' (c) They had houſes built, where they uſed to dwell together; and therefore thoſe at Jericho being multiplied, and finding their houſe too little for them, deſired leave of their maſter Eliſha, that they might go and hew timber to build a larger: [II. Kings vi. 1, 2.]

At ſome times there were numbers of theſe ſons of the prophets in Iſrael; for when Jezebel cut off the prophets of the Lord, it is ſaid that Obadiah took an hundred of them, and hid them by fifty in a cave, [I. Kings xviii. 4.]

Theſe ſchools of the prophets being ſet up by Samuel, and afterwards kept up by ſuch prophets as Elijah and

(c) *Huldah dwelt in the* COLLEGE.] "In the college of the prophets; in the houſe of inſtruction, as the Targum; the ſchool where the young prophets were inſtructed and trained up."—[GILL in loc.]

Eliſha,

Eliſha, muſt be of divine appointment; and accordingly we find, that thoſe ſons of the prophets were often favoured with a degree of inſpiration, while they continued under tuition in the ſchools of the prophets; and God commonly, when he called any prophet to the conſtant exerciſe of the prophetical office, and to ſome extraordinary ſervice, took them out of theſe ſchools;—though not univerſally. Hence the prophet Amos, ſpeaking of his being called to the prophetical office, ſays, that he was one that had *not* been educated in the ſchools of the prophets, and was not one of the ſons of the prophets. [Amos vii. 14, 15.] But Amos's taking notice of it as remarkable, that he ſhould be called to be a prophet that had not been educated at the ſchools of the prophets, ſhows that it was God's ordinary manner to take his prophets out of theſe ſchools; for therein he did but bleſs his own inſtitution.

Now this remarkable diſpenſation of Providence, viz. God's beginning a conſtant ſucceſſion of prophets in Samuel's time, that was to laſt for many ages; and to that end, eſtabliſhing a ſchool of the prophets under Samuel, thenceforward to be continued in Iſrael, was in order to promote that great affair of redemption which we are upon. For the main buſineſs of this ſucceſſion of prophets was to foreſhow Chriſt, and the glorious redemption that he was to accompliſh, and ſo prepare the way for his coming; [Acts iii. 18.--24.—x. 43.]

As I obſerved before, [See p. 82.] the Old Teſtament time was like a time of night, wherein the church was not wholly without light, but had not the light of the ſun directly, but as reflected from the ſtars. Now theſe prophets were the ſtars that reflected the light of the ſun; and accordingly they ſpoke abundantly of Jeſus Chriſt, as appears by what we have of their prophecies in writing. And they made it very much their buſineſs, when they ſtudied in their ſchools or colleges, and elſewhere, to ſearch out the work of redemption; agreeable to what the apoſtle Peter ſays of them, [I. Pet. i. 10, 11.] 'Of 'which ſalvation the prophets have inquired, and ſearch-

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'ed diligently, who propheſied of the grace that ſhould 'come unto you; ſearching what, or what manner of 'time the Spirit of Chriſt that was in them did ſignify, 'when it teſtified beforehand the ſufferings of Chriſt, 'and the glory that ſhould follow.' (D) We are told, that the church of the Redeemer is 'built on the founda-'tion of the prophets and apoſtles, himſelf being the 'chief corner-ſtone,' [Eph. ii. 20.]

This was the firſt thing of the nature that ever was done in the world; and it was a great thing that God did towards farther advancing this great building of redemption. There had been before occaſional prophecies of Chriſt, as was ſhown; but now the time drawing nearer when the Redeemer ſhould come, it pleaſed God to appoint a certain order of men, in conſtant ſucceſſion, whoſe main buſineſs it ſhould be, to foreſhow Chriſt and his redemption, and as his forerunners to prepare the way for his coming; and God eſtabliſhed ſchools, wherein multitudes were inſtructed and trained up to that end. [Rev. xix. 10.] 'I am thy fellow ſervant, and of thy bre-'thren that have the teſtimony of Jeſus; for the teſti-'mony of Jeſus is the ſpirit of prophecy.' § V.

(D) *Of which ſalvation the* PROPHETS *have inquired, &c.*] This paſſage preſents us with the following important truths:

1. That the ſpirit which inſpired the antient prophets was the ſpirit of Chriſt; an irrefragable argument of his pre-exiſtence and divinity.

2. That as Chriſt was the author, ſo was he the grand ſubject of their predictions; the *alpha* and *omega* of the Bible, 'The 'teſtimony of Jeſus is the ſpirit of prophecy,' or, as ſome invert the words, 'The ſpirit of prophecy is the teſtimony of Jeſus;' [ſo *Doddridge* and Bp. *Hurd.*] 'To him give all the prophets 'witneſs,' [Acts x. 43.] 'both as to his ſufferings and the glory 'that ſhould follow.'

3. That the prophets had only a partial acquaintance with the meaning of their own predictions. It was not neceſſary, nor in many caſes expedient, that they ſhould *fully* comprehend them, eſpecially as to the time of their accompliſhment.

4. That they eſteemed the ſubject worthy their inquiry and ardent ſtudy: 'Prophets and Kings deſired' to ſee and hear the things revealed to us, [Luke x. 24.] How highly then ſhould we eſteem—how deeply venerate—how ineſtimably prize theſe diſcoveries! 'Bleſſed are our eyes, if they ſee—and our ears, if 'they ſuitably attend to them.' [J. N.]

§. V. *From* DAVID *to the Babyloniſh* CAPTIVITY.

I COME now to the fifth period of the times of the Old Teſtament, beginning with David, and extending to the Babyloniſh captivity; and would now proceed to ſhow how the work of redemption was therein carried on.—And here,

The firſt thing to be taken notice of, is God's anointing that perſon who was to be the anceſtor of Chriſt, to be king over his people. The diſpenſations of Providence which have been taken notice of through the laſt period, from Moſes to this time, reſpect the *nation*, but now the ſcripture-hiſtory leads us to conſider God's providence towards that particular *perſon* whence Chriſt was to proceed, viz. David. It pleaſed God at this time remarkably to ſelect out this perſon from all the thouſands of Iſrael, and to put a moſt honourable mark of diſtinction upon him, by anointing him to be king over his people. It was only God that could find him out. His father's houſe is ſpoken of as being little in Iſrael, and he was the youngeſt of all the ſons of his father, and was leaſt expected to be the man that God had choſen, by Samuel.(E) God had before, in the former ages of the world, remarkably diſtinguiſhed the perſons from whom Chriſt was to come; as Seth, Noah, Abraham, Iſaac, and Jacob. The laſt inſtance of this was in Jacob's bleſſing his ſon Judah; unleſs we reckon Nahſhon's advancement in the wilderneſs to be the head of the tribe of Judah. [Numb. i. 7.] But this diſtinction in the perſon of David was very ho-

(E) DAVID *the leaſt likely to be God's choſen.*] "*God ſeeth not 'as man ſeeth*'.—Samuel was ſent to chooſe a king among the ſons of Jeſſe, [I. Sam. xvi. 6.] When he ſaw *Eliab*, he ſaid, 'Surely 'the Lord's anointed is before him;' but the Lord ſaid to Samuel, [ver. 7.] 'Look not on his countenance, nor on the height 'of his ſtature, becauſe I have refuſed him.' Old Jeſſe, it may be, was ready to look on his eldeſt ſon too, being pleaſed with his tall and comely figure, and to ſay within himſelf, 'It is a pity 'that *Eliab* was not made a king!' But David was God's beloved," [WATTS's Sermons, Vol. i, Ser. 7.]

nourable: for it was God's anointing him to be king over his people. And thereby was ſomething farther denoted than in the anointing of Saul. God anointed Saul to be king perſonally; but God intended ſomething farther by ſending Samuel to anoint David, viz. to eſtabliſh the crown of Iſrael in him and in his family, as long as Iſrael continued to be a kingdom; and not only ſo, but what was infinitely more, eſtabliſhing the crown of his univerſal church, his ſpiritual Iſrael, in *his ſeed*, to the end of the world, and throughout eternity.

This was a great diſpenſation of God, and a great ſtep taken towards a farther advancing of the work of redemption, according as the time drew near wherein Chriſt was to come. David, as he was the anceſtor of Chriſt, ſo he was the greateſt perſonal type of Chriſt under the Old Teſtament. The types of Chriſt were of three ſorts; inſtituted, providential, and perſonal. (F) The ordinance of ſacrificing was the greateſt of the *inſtituted* types; the redemption out of Egypt was the greateſt of the *providential*; and David the greateſt of the *perſonal* ones. Hence Chriſt is often called *David* in the prophecies of ſcripture; [Ezek. xxxiv. 23, 24.] 'And I will ſet up one ſhepherd over 'them, and he ſhall feed them, even my ſervant David; 'my ſervant David a prince among them;' and ſo in many other places: and he is very often ſpoken of as the ſeed or ſon of David.

David being the anceſtor and great type of Chriſt, his being ſolemnly anointed by God to be king over his people, that the kingdom of his church might be continued

(F) *The* TYPES *of Chriſt of three ſorts.*] So Dr. Owen diſtinguiſhes types into, 1. ſuch as were directly appointed for that end, (which our author calls inſtituted) as the ſacrifices; 2. ſuch as had only a providential ordination to that end, as the ſtory of Jacob and Eſau; and, 3. things that fell out of old, ſo as to illuſtrate preſent things from a ſimilitude between them, as the allegory of Hagar and Sarah. Others diſtinguiſh them into *real* and *perſonal*; by the former, intending the tabernacle, temples, and religious inſtitutions; and under the latter, including what our author calls providential and perſonal types. [*Mather* on the Types, p. 63.]—Theſe latter we have noticed as they occurred, and the former will be conſidered in a proper place. [N. V.]

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in his family for ever, may in ſome reſpects be looked on as an anointing of Chriſt himſelf. Chriſt was as it were anointed *in* him; and therefore Chriſt's anointing and David's anointing are ſpoken of under one in ſcripture, [Pſal. lxxxix. 20.] 'I have found David my ſervant; 'with my holy oil have I anointed him.' And David's throne and Chriſt's are ſpoken of as one: [Luke i. 32.] 'And the Lord ſhall give him the throne of his father 'David.' [Acts ii. 30.] 'David--knowing that God 'had ſworn with an oath to him, that of the fruit of his 'loins, according to the fleſh, he would raiſe up Chriſt 'to ſit on his throne.'

Thus God's beginning of the kingdom of his church in the houſe of David, was, a new eſtabliſhing of the kingdom of Chriſt; the beginning of it in a ſtate of ſuch viſibility as it thenceforward continued in. It was God's planting the root, whence that branch of righteouſneſs was afterwards to ſpring up, which was to be the everlaſting king of his church; and therefore this everlaſting king is called the branch from the ſtem of Jeſſe. [Iſ. xi. 1.] 'And there ſhall come forth a rod out of the ſtem of 'Jeſſe, and a branch ſhall grow out of his roots.' (G) [Jer. xxiii. 5.] 'Behold, the days come, ſaith the Lord, 'that I will raiſe up unto David a righteous branch, and

(G) *A rod from the ſtem of* JESSE.] In the preceding chapter "the prophet had deſcribed the Aſſyrian army under the image of a mighty foreſt . . . cut down to the ground, by the ax weilded by the hand of ſome powerful and illuſtrious agent: in oppoſition to this image he repreſents the great perſon, who makes the ſubject of this chapter, as a ſlender twig, ſhooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed; which tender plant, ſo weak in appearance, ſhould nevertheleſs become fruitful and proſper. . . . . We have here a remarkable inſtance of that method ſo common with the prophets, and particularly with Iſaiah, of taking occaſion from the mention of ſome great temporal deliverance, to launch out into the diſplay of the ſpiritual deliverance of God's people by the Meſſiah; for that this prophecy relates to the Meſſiah, we have the expreſs authority of St. Paul, Rom. xv. 12." [Bp. LOWTH in Iſa. xi. 1. —His lordſhip adds a paſſage from KIMCHI, who alſo applies this text to the Meſſiah, as other eminent Rabbis have done, as may be ſeen in *Poli* Syn. Crit. in loc.]

'a king ſhall reign and proſper.' [Chap. xxxiii. 15.] 'In thoſe days, and at that time, I will cauſe the branch 'of righteouſneſs to grow up unto David, and he ſhall 'execute judgement and righteouſneſs in the land,' So Chriſt, in the New Teſtament, is called the root and offſpring of David, [Rev. xxii. 16.]

It is obſervable, that God anointed David after Saul to reign in his room. He took away the crown from him, who was higher in ſtature than any of his people, and was in their eyes fitteſt to bear rule, to give it to David, who was low of ſtature, and in compariſon, of deſpicable appearance: ſo God was pleaſed to ſhow how Chriſt, who appeared without form or comelineſs, and was deſpiſed and rejected of men, ſhould take the kingdom from the great ones of the earth. And alſo it is obſervable, that David was the youngeſt of Jeſſe's ſons, as Jacob the younger brother ſupplanted Eſau, and got birthright and bleſſing from him: and as Pharez, brother of Chriſt's anceſtor, ſupplanted Zarah in his birth; and as Iſaac, another of the anceſtors of Chriſt, caſt out his elder brother Iſhmael; thus was that frequent ſaying of Chriſt fulfilled, 'The laſt ſhall be firſt, and the firſt laſt.'

2. The next thing I would obſerve, is God's preſerving David's life, by a ſeries of wonderful providences till Saul's death. I have above taken notice of the wonderful preſervation of other anceſtors of Chriſt; as Noah, Abraham, Iſaac, and Jacob; and have obſerved how, in that Chriſt the great Redeemer was to proceed from them, that in their preſervation, the work of redemption itſelf may be looked upon as preſerved from being defeated, and the whole church, which is redeemed through him, from being overthrown. But the preſervation of David was not leſs remarkable than that of any others already taken notice of. How often was there but a ſtep between him and death. The firſt inſtance of it we have in his encountering a lion and a bear, (H) which, without miraculous

(H) *His encountering a* LION *and a* BEAR.] Or—"a lion OR 'a bear;' the meaning can only be, that at different times they would

raculous aſſiſtance. could at once have rent this young ſtripling in pieces, as eaſily as they could the lamb which he delivered from them: ſo afterwards the root and offſpring of David was preſerved from the roaring lion that goes about ſeeking whom he may devour; who was conquered, and the ſouls of men reſcued as lambs out of the mouth of this lion. Another remarkable deliverance was from that mighty giant Goliath, who was ſtrong enough to have given his fleſh to the beaſts of the field, and to the fowls of the air, as he threatened: but God preſerved David and gave him the victory, ſo that he cut off his head with his own ſword. Chriſt ſlew the ſpiritual Goliath with his own weapon, the croſs, and ſo delivered his people. And how remarkably did God preſerve him from being ſlain by Saul, when he firſt ſought his life, by giving his daughaer to be a ſnare to him, that the hand of the Philiſtines might be upon him: and afterwards, when Saul ſpake to Jonathan, and to all his ſervants, to kill him; alſo in inclining Jonathan, inſtead of murdering, to love him as his own ſoul, and to be a great inſtrument of his preſervation, even at the hazard of his own life, though one would have thought that none would have been more willing to have David killed than Jonathan, ſeeing that he was competitor with him for the crown. Again the Lord wonderfully preſerved him, when Saul threw a javelin to ſmite him to the wall; and when he ſent meſſengers to his houſe, to watch for and to kill him, when Michal, Saul's daughter, let him down through a window; likewiſe when he afterwards ſent meſſengers once and again, to Naioth in Ramah, to take him, and they were remarkably prevented by being ſeized with miraculous impreſſions of the ſpirit of God; and even when Saul, being reſolute in the affair, went himſelf, he alſo was among the prophets. Again after this, how wonderfully was David's Life preſerved at Gath among the Philiſtines, when he went to Achiſh, the king of Gath, and was

would come and take a lamb, a lion at one time, and a bear at another." [GILL in I. Sam. xvii. 34.]

there

there in the hands of the Philiſtines, who, one would have thought, would have diſpatched him at once, he having ſo much provoked them by his exploits againſt them. How wonderfully did God deliver him at Keilah, when he had entered into a fenced town, where Saul thought he was ſure of him!—When he purſued and hunted him in the mountains; when the army encompaſſed him in the wilderneſs of Maon!—How was he delivered in the cave of Engedi, when inſtead of Saul's killing David, God delivered Saul into his hands in the cave, and cut off his ſkirt, and might as eaſily have cut off his head; and afterwards alſo in the wilderneſs of Ziph; and again a ſecond time in the land of the Philiſtines, though David had conquered them at Keilah, ſince he was laſt among them! which, one would think, would have been ſufficient warning to them not to truſt him, or let him eſcape a ſecond time; but yet now, God wonderfully turned their hearts to him to befriend and protect, inſtead of deſtroying him.

Thus was the precious ſeed that virtually contained the Redeemer, and all the bleſſings of his redemption, wonderfully preſerved, when hell and earth were conſpired againſt it to deſtroy it. How often does David himſelf take notice of this, with praiſe and admiration, in the book of Pſalms?

3. About this time, the written word of God, was enlarged by Samuel. I have before obſerved, that the canon of ſcripture was begun, and the firſt written word of God was given to the church about Moſes's time: and many, and I know not but moſt divines, think it was added to by Joſhua, and that he wrote the laſt chapter of Deuteronomy, and moſt of the book of Joſhua. (1) Others

(1) JOSHUA *wrote moſt of the book of* JOSHUA.] "This book bears the name of Joſhua, either becauſe it is concerning him, his actions and exploits in the land of Canaan, or becauſe it was written by him, or both; though ſome aſcribe it to Ezra, and others to Iſaiah: but it muſt have been written before the times of Ahab, as appears from I. Kings xvi. 34. and even before the times of David, as is clear from chap. xv. 69. compared with II. Sam. v. 6. for

Others think that Joſhua, Judges, Ruth, and part of the firſt book of Samuel, were written by Samuel. However that was, this we have good evidence of, that Samuel made an addition to the canon of ſcripture; for he is manifeſtly mentioned in the New Teſtament, as one of the prophets whoſe writings we have in the ſcriptures, [Acts iii. 24.] 'Yea and all the prophets from Samuel, 'and thoſe that follow after, as *many as have ſpoken*, have 'likewiſe foretold of theſe days.' By that expreſſion, 'as many as have ſpoken,' cannot be meant, as many as have ſpoken by word of mouth; for every prophet did that: but the meaning muſt be, as many as have ſpoken by writing, ſo that what they have ſpoken has come down to us.

And the way that Samuel ſpoke of theſe times of Chriſt and the goſpel, was by giving the hiſtory of the things that typified and pointed to them, particularly thoſe concerning David. The Spirit of God moved him to commit thoſe things to writing, chiefly for that reaſon, and, as was ſaid before, this was the main buſineſs of all that ſucceſſion of prophets, that began in Samuel.

for though mention is made in it of the mountains of Judah and of Iſrael, from whence ſome have concluded, that the writer muſt have lived after the times of Rehoboam, in whoſe days the kingdom was divided; yet we find the diſtinction of Iſrael and Judah took place before, even in the times of David and Aſaph, [Pſalm lxxvi. 1.] It is moſt likely that this book was written by Joſhua himſelf, as the Jews in their Talmud aſſert; and, indeed, who more fit for it than himſelf? And if written or put together by another, it is moſt probable that it was taken out of his diary, annals, or memoirs: and though there are ſome things recorded in it which were done after his death, theſe might be inſerted under a divine direction and influence by Eleazar, or Phinehas, or Samuel .... juſt as Joſhua is ſuppoſed to add ſome verſes concerning Moſes at the end of the Pentateuch; however, be it wrote by whom it may, there is no doubt to be made of the divine inſpiration and authenticity of it by us Chriſtians, ſince ſome hiſtories recorded in it are taken from it, or referred to in Heb. xi. 30, 31. and the promiſe made to Joſhua is quoted, and applied to every believer, chap. xiii. 5. and the apoſtle James refers to the caſe of Rahab, her character and conduct in it." [Jam. ii. 25.]—[GILL's Comment.]

That

That Samuel added to the canon of the ſcriptures ſeems farther to appear from I. Chron. xxix. 29. 'Now the 'acts of David the king, firſt and laſt, behold, they are 'written in the book of Samuel the ſeer.'

Whether the book of Joſhua was written by Samuel or not, yet it is the general opinion of divines, that the books of Judges, and Ruth, and part of the firſt book of Samuel, were penned by him. (K) The book of Ruth was penned for that reaſon, becauſe though it ſeemed to treat

(K) SAMUEL *wrote the books of* JUDGES, RUTH, *and part of* I. SAMUEL.] The book of JUDGES—"This book is called Judges, becauſe it treats principally of the great things done by thoſe illuſtrious perſons who were raiſed up by God, upon ſpecial occaſions, after the death of Joſhua till the time of making a King, to *judge*, that is, to rule the people of Iſrael, and to deliver them from their oppreſſions.

"It is but conjectured who was the writer of it; ſome think Ezra; but it is more probable the prophet Samuel, who was the laſt of the judges, and by the direction of God brought down their hiſtory unto his own days; when they deſired a king to be ſet over them. The Talmudiſts (in Bava Bathra, cap. 1.) are of this opinion; which Kimchi, Abarbinel, and other great authors follow. And indeed there is reaſon to think, that he who wrote the concluſion of the book of Joſhua, was the writer of this book alſo; in the ſecond chapter of which he inſerts part of that which is written there. Certain it is, it was written before David's reign; for the Jebuſites were poſſeſſed of Jeruſalem, when this author lived, [ver. 21. of this firſt chapter] who were driven out of it by David, [II. Sam. v. 6.] and therefore this book was written before." [Bp. PATRICK's Comment.]

The book of RUTH—"This book is a kind of appendix to the book of Judges, and a manuduction to the book of Samuel; and there fitly placed between them. It hath its title from the perſon whoſe ſtory is here principally related, which indeed is wonderful.

"It is very probable, the ſame perſon who wrote the book of Judges, was the author of this alſo, viz. Samuel; who, by adding this to the end of that book, brought down the hiſtory unto his own times; and gave us withal the genealogy of David from Pharez, the ſon of Judah, that it might evidently appear, Chriſt ſprang out of that tribe, according to Jacob's prophecy, [Gen. xlix. 10.] but by a Gentile woman (that all nations might hope in his mercy) full of faith, and of earneſt deſire to enter into that family; which made her deſpiſe the pride of her own nation, and chuſe to live deſpicably among the people of God." [Ibid.]

The

treat of private affairs, yet the perſons chiefly ſpoken of in it were of the family whence David and Chriſt proceeded, and ſo pointed to what the apoſtle Peter obſerved of Samuel and the other prophets, in the iiid chapter of Acts. Theſe additions to the canon of ſcripture, the great and main inſtrument of the application of redemption, are to be conſidered as a farther continuation of that work, and an addition made to that great building.

4. Another thing God did towards this work, at that time, was his inſpiring David to ſhow forth Chriſt and his redemption, in divine ſongs; which ſhould be for the uſe of the church, in public worſhip, throughout all ages. David was himſelf endued with the ſpirit of prophecy. [Acts ii. 26, 30.] 'Let me freely ſpeak to you of the patriarch 'David, that he is both dead and buried, and his ſepulchre 'is with us unto this day: therefore being a *prophet*, and 'knowing that God had ſworn with an oath,' &c. So that *herein* he was a type of Chriſt, that he was both a prophet and a king. The oil that was uſed in anointing David was a type of the Spirit of God; and the type and the antetype were given together; [I. Sam. xvi. 13.] 'Then 'Samuel took the horn of oil, and anointed him in the 'midſt of his brethren; and the Spirit of the Lord came 'upon David from day forward.'

One way that this Spirit influenced him was, by inſpiring him to ſhow forth Chriſt, and the glorious things of his redemption, in divine ſongs, ſweetly expreſſing the breathings of a pious ſoul, full of admiration of the glorious things of the Redeemer, inflamed with divine love, and elevated with praiſe; and therefore he is called the ſweet *pſalmiſt* of Iſrael. [II. Sam. xxiii. 1.] 'Now theſe 'be the laſt words of David: David the ſon of Jeſſe ſaid,

The FIRST book of SAMUEL—"This book . . . has the name of Samuel, becauſe it contains the hiſtory of his life and times; and therefore the Jews ſay it was written by him; and as it may well enough be thought to be to the end of the xxivth chapter; and the reſt might be written by Nathan and Gad, [I. Chron. xxix. 29.] as alſo the following book that bears his name."—[GILL's Comment.]

'and the man who was raiſed up on high, the anointed 'of the God of Jacob, and the ſweet *pſalmiſt* of Iſrael.' The main ſubjects of theſe ſweet ſongs were the glorious things of the goſpel; as is evident by the interpretation given and the uſe made of them in the New Teſtament: for there is no one book of the Old Teſtament that is ſo often quoted in the New, as the book of Pſalms. (L) Joyfully did this holy man ſing of thoſe great things of Chriſt's redemption, that had been the hope and expectation of God's church and people from the beginning, and as joyfully did others follow him in it; viz. Aſaph, Heman, Ethan, and others; for the book of Pſalms was not all penned by David, though the greater part of it was. Hereby the canon of ſcripture was farther increaſed, and an excellent portion of divine writ added to it.

This was a great advancement that God made in this building; and the light of the goſpel, which had been gradually brightening ever ſince the fall, was now exceedingly increaſed by it; for whereas before there was but here and there a prophecy given of Chriſt in ſeveral ages, now David, in a variety of ſongs, ſpeaks of his incarnation, life, death, reſurrection, aſcenſion into heaven, ſatisfaction, and interceſſion: his prophetical, kingly, and prieſtly office; his glorious benefits in this life and that which is to come; his union with the church, and the bleſſedneſs of the church in him; the calling of the Gentiles, the future glory of the church near the end of the world, and Chriſt coming to the final judgement. All theſe things, and many more, concerning Chriſt and his redemption, are abundantly ſpoken of in the book of Pſalms.

This was alſo a glorious advancement of the affair of redemption, as God hereby gave his church a book of divine ſongs for their uſe in that part of their public worſhip, viz. ſinging his praiſes, throughout all ages to the

(L) *The* PSALMS *often* QUOTED *in the* NEW *Teſtament.*] About eighty times in the whole, and the greater part of thoſe quotations is applied to Chriſt and the things of the goſpel. [J. N.]

end

end of the world. It is manifeſt the book of Pſalms was given of God for this end. It was uſed in the church of Iſrael by God's appointment; as appears by the title of many of them, in which they are inſcribed 'to the chief 'muſician,' *i. e.* to the man that was appointed to be the leader of divine ſongs in the temple, in the public worſhip of Iſrael. So David is called the ſweet pſalmiſt of Iſrael, becauſe he penned pſalms for the uſe of the church of Iſrael; and accordingly we have an account that they were ſung in the church for that end ages after David was dead; [II. Chron. xxix. 30.] 'Moreover Hezekiah the 'king, and the princes, commanded the Levites to ſing 'praiſes unto the Lord, with the words of David, and of 'Aſaph the ſeer.' And we find that the ſame were appointed in the New Teſtament to be made uſe of in the Chriſtian church, in their worſhip: [Epheſ. v. 19.] 'Speaking to yourſelves in *pſalms*, hymns, and ſpiritual 'ſongs. [Col. iii. 16.] 'Admoniſhing one another in '*pſalms*, hymns, and ſpiritual ſongs.' And ſo they have been, and will, to the end of the world, be uſed in the church to celebrate the praiſes of God. The people of God before this were wont to worſhip him by ſinging ſongs to his praiſe; as they did at the Red Sea; and they had Moſes's ſong,]Deuteronomy xxxii.] committed to them for that end; and Deborah, and Barak, and Hannah, ſung praiſes to God: but now firſt did God commit to his church a *book* of divine ſongs for their conſtant uſe.

5. The next thing I would take notice of, is God's actually exalting David to the throne of Iſrael, notwithſtanding all the oppoſition made to it. God was determined to do it, and he made every thing give place that ſtood in the way of it. He removed Saul and his ſons out of the way; and firſt ſet David over the tribe of Judah; and then, having removed Iſhboſheth, ſet him over all Iſrael. Thus did God fulfil his word to David. He took him from the ſheep-cote, and made him king over his people Iſrael, [Pſalm lxxviii. 70, 71.] And now the throne of Iſrael was eſtabliſhed in that fa-

mily in which it was to continue for ever, even for ever and ever.

6. Now God firſt choſe a particular city of all the tribes of Iſrael to place his name in it. There is ſeveral times mention made in the law of Moſes, of the children of Iſrael's bringing their oblations to the place which God ſhould chuſe; [as in Deut. xii. 5—7. and other places;] but God had never proceeded to do it till now. The tabernacle and ark were never fixed, but removed ſometimes to one place and ſometimes to another. The city of Jeruſalem was never thoroughly conquered, or taken out of the hands of the Jebuſites, till David's time. It is ſaid in Joſhua [xv. 63.] 'As for the Jebuſites, the inhabitants of Jeruſalem, the children of Judah could not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.' But now David wholly ſubdued it, [II. Sam. v.] and God choſe that city to place his name there, as appears by David's bringing up the ark thither ſoon after; and therefore this is mentioned afterwards, as the firſt time God choſe a city to place his name therein. [II. Chron. vi. 5. 6. and chap. xii. 13.] Afterwards God ſhowed David the very place where he would have his temple built, viz. in the threſhing-floor of Araunah the Jebuſite.

The city of Jeruſalem is therefore called the *holy city*; and it was the greateſt type of the church of Chriſt in all the Old Teſtament. It was redeemed by David, the captain of the hoſts of Iſrael, out of the hands of the Jebuſites, to be God's city, the holy place of his reſt for ever, where he would dwell; as Chriſt, the captain of his people's ſalvation, redeems his church out of the hands of devils, to be his holy and beloved city. And therefore how often does the ſcripture, when ſpeaking of Chriſt's redemption of his church, call it by the names of Zion and Jeruſalem? This was the city that God had appointed to be the place of the firſt gathering of converts after Chriſt's reſurrection, of that remarkable effuſion of the Spirit of God on the apoſtles and primitive Chriſtians, and the place whence the goſpel was to found forth into all the world; the place of the firſt Chriſtian church, that

that was to be, as it were, the mother of all other churches through the world; agreeable to that prophecy, [Iſ. ii. 3, 4.] 'Out of Zion ſhall go forth the law, and the word 'of the Lord from Jeruſalem; and he ſhall judge among 'the nations, and ſhall rebuke many people,' &c.

Thus God choſe Mount Sion, whence the goſpel was to be publiſhed, as the law had been from Mount Sinai.

7. The next thing to be obſerved here, is God's ſolemnly renewing the covenant of grace with David, and promiſing that the Meſſiah ſhould be of his ſeed. We have an account of it in the viith chapter of the ſecond book of Samuel. It was on occaſion of the thoughts David entertained of building God an houſe, that God ſent Nathan the prophet to him, with the glorious promiſes of the covenant of grace. It is eſpecially contained in theſe words, [ver. 16.] 'And thy houſe and thy 'kingdom ſhall be eſtabliſhed for ever before thee; thy 'throne ſhall be eſtabliſhed for ever.' Which promiſe has reſpect to Chriſt, the ſeed of David, and is fulfilled in him only; for the kingdom of David has long ſince ceaſed, any otherwiſe than as it is upheld in Chriſt. The temporal kingdom of the houſe of David has now ceaſed for a great many ages; even more than ever it ſtood.

That this covenant that God now eſtabliſhed with David by Nathan the prophet, was the covenant of grace, is evident by the plain teſtimony of ſcripture, in Iſ. lv. 1—3. There we have Chriſt inviting ſinners to come to the waters, &c. And in the third verſe, he ſays, 'Incline 'your ear, come unto me; hear, and your ſouls ſhall 'live; and I will make with you an everlaſting cove-'nant, even the ſure mercies of David.' Here Chriſt offers to convinced ſinners, an intereſt in the ſame everlaſting covenant that he made with David, conveying to them the ſame ſure mercies. But what is that covenant that ſinners obtain an intereſt in, when they come to Chriſt, but the covenant of grace?

This was the fifth ſolemn ratification of the covenant of grace with the church after the fall. The firſt was with Adam; the ſecond with Noah; the third with the patriarchs, Abraham, Iſaac, and Jacob; the fourth was in the

the wilderneſs by Moſes, and now the fifth is this made to David.

This eſtabliſhment of the covenant of grace with David, he always eſteemed the greateſt favour of God to him, the greateſt honour that God had conferred upon him; he prized and rejoiced in it above all the other bleſſings of his reign. You may ſee how joyfully and thankfully he received it, when Nathan came to him with the glorious meſſage, in II. Sam. vii. 18, &c. And ſo David, in his laſt words, declares this to be all his ſalvation, and all his deſire; [II. Sam. xxiii. 5.] 'He hath 'made with me an everlaſting covenant, ordered in all 'things and ſure: for this is all my ſalvation, and all my 'deſire.' (M)

8. It was by David that God firſt gave his people Iſrael the poſſeſſion of the whole promiſed land. I have before ſhown, how God's giving the poſſeſſion of the promiſed land belonged to the covenant of grace. This was done in a great meaſure by Joſhua, but not fully. Joſhua did not wholly ſubdue that part of the promiſed land that was ſtrictly called the land of Canaan, and that was divided by lot to the ſeveral tribes; but there were great numbers of the old inhabitants left unſubdued, as we read in the books of Joſhua and Judges; and there were many left to prove Iſrael, and to be 'thorns in their 'ſides, and pricks in their eyes.' There were the Jebuſites in Jeruſalem, and many of the Canaanites, and the

(M) *David prized the* COVENANT.] The leading trait in David's character ſeems to have been *piety*, which we apprehend to be the exact import of that expreſſion, [I. Sam. xiii. 14.] 'A 'man after God's own heart,' *i. e.* a man eminently devoted to God, and full of zeal for his glory. And it is obſervable, that notwithſtanding his many and great ſins (and far be it from us, to diſſemble that many and great they were) he never appears to have countenanced idolatry, the beſetting ſin of Iſrael. The book of Pſalms, which were written at many different times, and in a great variety of circumſtances, evinces a mind converſant with the Divine attributes, and much engaged in contemplation on the bleſſings of the covenant of redemption, and the glories of the Meſſiah, of whom he was both a type and anceſtor. [N. U.]

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whole nation of the Philiſtines, who all dwelt in that part of the land that was divided by lot, and chiefly in that which belonged to the tribes of Judah and Ephraim.

And thus theſe remains of the old inhabitants of Canaan continued till David's time; but he wholly ſubdued them. This is agreeable to what St. Stephen obſerves, [Acts vii. 45.] 'Which alſo our fathers brought in with Jeſus (*i. e.* 'Joſhua) into the poſſeſſion of the Gentiles, whom God 'drove out before the face of our fathers, unto the days 'of David.' They were till the days of David in driving them out; but David entirely brought them under. He ſubdued the Jebuſites, the whole nation of the Philiſtines, and all the remains of the ſeven nations of Canaan; [I. Chron. xviii. 1.] 'Now after this it came to paſs, 'that David ſmote the Philiſtines, and ſubdued them, and 'took Gath and her towns out of the hands of the Phi-'liſtines.'

After this, all the remains of the former inhabitants of Canaan were made bond-ſervants to the Iſraelites. Before this the poſterity of the Gibeonites were hewers of wood, and drawers of water, for the houſe of God. But Solomon, David's ſon and ſucceſſor, put all the remains of the other ſeven nations of Canaan to bond-ſervice, or at leaſt made them pay a tribute of bond-ſervice. [I. Kings ix. 20—22.] And hence we read of the children of Solomon's ſervants, after the return from the Babyloniſh captivity, [Ezra ii. 55. and Neh. xi. 3.] They were the children or poſterity of the ſeven nations of Canaan, that Solomon had ſubjected to bond-ſervice.

Thus David ſubdued the whole land of Canaan, ſtrictly ſo called. But then that was not one half, nor quarter, of what God had promiſed to their fathers. The land promiſed to their fathers included all the countries from the river of Egypt to the river Euphrates. Theſe were the bounds of the land promiſed to Abraham, [Gen. xv. 18.] 'In that ſame day the Lord made a covenant 'with Abram, ſaying, Unto thy ſeed have I given this 'land, from the river of Egypt, unto the great river, the 'river Euphrates.' So again God promiſed at Mount Si-

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nai, [Exod. xxiii. 31.] 'And I will ſet thy bounds from 'the Red Sea even unto the ſea of the Philiſtines, and 'from the deſert unto the river: for I will deliver the in-'habitants of the land into your hand; and thou ſhalt 'drive them out before thee.' So again, [Deut. xi. 24.] 'Every place whereon the ſoles of your feet ſhall tread, 'ſhall be yours: from the wilderneſs and Lebanon, from 'the river, the river Euphrates, even unto the uttermoſt 'ſea, ſhall your coaſt be.' Again, the ſame promiſe is made to Joſhua: [Joſh. i. 3, 4.] 'Every place that the 'ſole of your feet ſhall tread upon, have I given unto 'you, as I ſaid unto Moſes; from the wilderneſs and this 'Lebanon, even unto the great river, the river Euphra-'tes, all the land of the Hittites, and unto the great ſea, 'towards the going down of the ſun, ſhall be your coaſt.' But what Joſhua gave the people the poſſeſſion of, was but a ſmall part of this land. And the people never had had the poſſeſſion of it, till God gave it them by David.

This large country not only included that Canaan which was divided by lot to thoſe who came in with Joſhua, but the land of the Moabites and Ammonites, the land of the Amalekites, and the reſt of the Edomites, and the country of Zobah. All theſe nations were ſubdued and brought under the children of Iſrael by David, And he put garriſons into the ſeveral countries, and they became David's ſervants, as we have a particular account in the viiith chapter of the ſecond book of Samuel; and David extended their border to the river Euphrates, as was promiſed; [ſee the 3d verſe;] 'and David ſmote 'alſo Hadadezer the ſon of Rehob, king of Zobah, as he 'went to recover his border at the river Euphrates.' And accordingly we read, that Solomon his ſon [I. Kings iv. 24.] 'had dominion over all the region on this ſide the 'river, from Tiphſah even unto Azzah, over all the kings 'on this ſide the river.' This Artaxerxes, king of Perſia, takes notice of long after: [Ezra iv. 20.] 'There have 'been mighty kings alſo over Jeruſalem, which have ru-

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'led over all countries beyond the river; and toll, tri-'bute, and cuſtom was paid unto them.'

So that Joſhua, that type of Chriſt, did but begin the work of giving Iſrael the poſſeſſion of the promiſed land; and left it to be finiſhed by that much greater type and anceſtor of Chriſt, even David, who ſubdued far more of that land than ever Joſhua had done. And in this extent of his and Solomon's dominion was ſome reſemblance of the great extent of Chriſt's kingdom, and therefore the extent of Chriſt's kingdom is thus expreſſed, [Pſal. lxxii. 8.] 'He ſhall have dominion alſo from ſea 'to ſea, and from the river unto the ends of the earth.' [See alſo I. Kings viii. 56.]

9. God by David perfected the Jewiſh worſhip, and added to it ſeveral new inſtitutions. The law was given by Moſes, but yet all the inſtitutions of the Jewiſh worſhip were not; ſome were afterwards added by divine direction. So this great type of Chriſt did not only perfect Joſhua's work, in giving Iſrael the poſſeſſion of the promiſed land, but he alſo finiſhed Moſes's work, in perfecting the inſtituted worſhip of Iſrael. Thus there muſt be a number of typical prophets, prieſts, and princes, to complete one figure or ſhadow of Chriſt the antetype, he being the ſubſtance of all the types and ſhadows. Of ſo much more glory was Chriſt accounted worthy, than Moſes, Joſhua, David, Solomon, and all the prophets, prieſts, and princes, judges, and ſaviours of the Old Teſtament.

The ordinances of David are mentioned as of equal validity with thoſe of Moſes, [II. Chron. xxiii. 18.] 'Alſo Jehoiada appointed the offices of the houſe of the 'Lord by the hand of the prieſts the Levites, whom Da-'vid had diſtributed in the houſe of the Lord, to offer 'the burnt-offerings of the Lord, as it is written in the 'law of Moſes, with rejoicing and with ſinging, as it was 'ordained by David.' The worſhip of Iſrael was perfected by David, by the addition that he made to the ceremonial law, which we have an account of from the xxiiid to the xxvith chapters of the firſt book of Chronicles, conſiſting in the ſeveral orders and courſes into

which David divided the Levites, and the work and buſineſs to which he appointed them, different from what Moſes had done; and alſo in the diviſions of the prieſts the ſons of Aaron into four and twenty courſes, aſſigning to every courſe their buſineſs in the houſe of the Lord, and their particular ſtated times of attendance there; and appointing ſome of the Levites to a new office, which was that of ſingers; and particularly ordering and regulating them in that office, as you may ſee in the xxvth chapter of the 1ſt of Chronicles; and appointing others of the Levites by law to the ſeveral ſervices of porters, treaſurers, officers, and judges: and theſe ordinances of David were kept up henceforth in the church of Iſrael, as long as it remained. Thus we find the ſeveral orders of prieſts, and the Levites, the porters, and ſingers, after the captivity. So we find the courſes of the prieſts appointed by David ſtill continuing in the New Teſtament; Zacharias the father of John the Baptiſt was a prieſt of the courſe of Abia; which is the ſame with the courſe of Abijah appointed by David. [I. Chron. xxiv. 10.]

Thus David as well as Moſes was like Chriſt in this reſpect, that by him God gave in ſome degree a new eccleſiaſtical eſtabliſhment, and new inſtitution of worſhip. Not only ſo, but by thoſe additions David aboliſhed ſome of the old inſtitutions of Moſes that had been in force till that time; particularly thoſe laws that appointed the buſineſs of the Levites, which we have in the iiid and ivth chapters of Numbers, which very much conſiſted in their charges of the ſeveral parts and utenſils of the tabernacle there aſſigned to them, and in carrying thoſe ſeveral parts of the tabernacle. But thoſe laws were now aboliſhed by David; and they were no more to carry thoſe things, as they had been uſed to do. But David appointed them to other work inſtead of it; [I. Chron. xxiii. 26.] 'And 'alſo unto the Levites, they ſhall no more carry the taber-'nacle, nor any veſſels of it for the ſervice thereof:' a ſure evidence that the ceremonial law given by Moſes is not perpetual, as the Jews ſuppoſe; but might be wholly aboliſhed by Chriſt: for if David, a type of the Meſſiah, might

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aboliſh the law of Moſes in part, much more might the Meſſiah himſelf aboliſh the whole.

David, by God's appointment, aboliſhed all uſe of the tabernacle that was built by Moſes, and of which he had the pattern from God: for God now revealed it to David to be his will, that a temple ſhould be built, that ſhould be inſtead of the tabernacle. A preſage of what Chriſt, the ſon of David, would do, when he ſhould come, viz. aboliſh the whole Jewiſh eccleſiaſtical conſtitution, which was but as a moveable tabernacle, to ſet up the ſpiritual goſpel-temple, which was to be far more glorious, and of greater extent, and was to laſt for ever. David had the pattern of all things pertaining to the temple ſhown him, even in like manner as Moſes had the pattern of the tabernacle: and Solomon built the temple according to that pattern which he had from his father David, which he received from God. [I. Chron. xxviii. 11, 12, 19.] 'Then David gave to So-'lomon his ſon the pattern of the porch, and of the 'houſes thereof, and of the treaſuries thereof, and of the 'upper chambers thereof, and of the inner parlours there-'of, and of the place of the mercy-ſeat, and the pattern 'of all that he had by the Spirit, of the courts of all the 'houſe of the Lord, and of all the chambers round about, 'of the treaſuries of the houſe of God, and of the trea-'ſuries of the dedicated things. . . . . All this, (ſaid 'David,) the Lord made me underſtand in writing by 'his hand upon me, even all the works of this pat-'tern.'

10. The canon of ſcripture ſeems about the cloſe of David's reign to have been farther enlarged by the prophets Nathan and Gad. It appears probable by the ſcriptures, that they carried on the hiſtory of the two books of Samuel from the place where Samuel firſt left it, and finiſhed them. Theſe ſeem to be the book that in ſcripture is called the book of Samuel the ſeer, and Nathan the prophet, and Gad the ſeer. [I. Chron. xxix. 29.] 'Now 'the acts of David the king, firſt and laſt, behold they

'are written in the book of Nathan the prophet, and 'in the book of Gad the ſeer.'*

11. The next thing I would take notice of, is God's wonderfully continuing the kingdom of his viſible people in the line of Chriſt's legal anceſtors, as long as they remained an independent kingdom. Thus it was without any interruption worth notice. Indeed the kingdom of all the tribes was not kept in that line; but the dominion of that part of Iſrael in which the true worſhip of God was upheld, and which were God's viſible people, was always kept in the family of David, as long as there was any ſuch thing as an independent king of Iſrael, according to his promiſe to David: and not only in the family of David, but always in that part of David's poſterity that was the line whence Chriſt legally deſcended; ſo that the very perſon that was Chriſt's legal anceſtor, was always in the throne, excepting Jehoahaz, who reigned three months, and Zedekiah; as you may ſee in Matthew's genealogy of Chriſt.

Chriſt was legally deſcended from the kings of Judah, though not naturally. He was both legally and naturally deſcended from David. He was naturally deſcended from Nathan the ſon of David; for Mary his mother was one of the poſterity of David by Nathan, as you may ſee in Luke's genealogy: (N) but Joſeph, the reputed and legal father of Chriſt, was naturally deſcended of Solomon and

* See Note (K) p. 217.

(N) MARY *deſcended from Nathan.*] "I am aware that Mr. Le Clerc, and many other learned men, have thought, that Joſeph was begotten by Heli, and adopted by Jacob: but I much rather conclude, that he was adopted by Heli, or rather taken by him for his ſon upon the marriage of his daughter, and that Heli was the father of Mary; becauſe an ancient Jewiſh rabbi expreſſly calls her 'the daughter of *Heli*,' and chiefly becauſe elſe we have indeed no true genealogy of Chriſt at all, but only two different views of the line of Joſeph, his reputed father, which would by no means prove that Chriſt, who was only by adoption his ſon, was of the ſeed of Abraham, and of the houſe of David. Yet the apoſtle ſpeaks of it as evident, that Chriſt was deſcended from Judah, [Heb. vii. 14.] in which, if this goſpel were (as antiquity aſſures us) written by the direction of Paul, perhaps he may refer to this very table before us."—[DODDRIDGE's Fam. Expoſ. § 9.]

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his ſucceſſors, as we have an account in Matthew's genealogy. Jeſus Chriſt, though he was not the natural ſon of Joſeph, yet, by the law and conſtitution of the Jews, he was Joſeph's heir, becauſe he was the lawful ſon of Joſeph's lawful wife, conceived while ſhe was his legally eſpouſed wife. The Holy Ghoſt raiſed up ſeed to him. A perſon, by the law of Moſes, might be the legal ſon and heir of another, whoſe natural ſon he was not; as ſometimes a man raiſed up ſeed to his brother: a brother, in ſome caſes, was to build up a brother's houſe; ſo the Holy Ghoſt built up Joſeph's houſe.

And Joſeph being in the direct line of the kings of Judah, of the houſe of David, he was the legal heir of the crown of David; and Chriſt being legally his firſt-born ſon, he was his heir; and ſo Chriſt, by the law, was the proper heir of the crown of David, and is therefore ſaid to ſit upon the throne of his father David.

The crown of God's people was wonderfully kept in the line of Chriſt's legal anceſtors. When David was old, and not able any longer to manage the affairs of the kingdom, Adonijah, one of his ſons, ſet up to be king, and ſeemed to have obtained his purpoſe: but Adonijah was not that ſon of David which was the anceſtor of Joſeph, the legal father of Chriſt; and therefore how wonderfully did Providence work here! what a ſtrange and ſudden revolution! All Adonijah's kingdom and glory vaniſhed away as ſoon as it was begun, and Solomon, the legal anceſtor of Chriſt, was eſtabliſhed in the throne.

And after Solomon's death, when Jeroboam had conſpired againſt the family, and Rehoboam carried himſelf ſo that it was a wonder all Iſrael was not provoked to forſake him, and ten tribes did actually forſake him, and ſet up Jeroboam in oppoſition to him; and though Rehoboam was a wicked man, and deſerved to have been rejected altogether from being king, yet he being the legal anceſtor of Chriſt, God kept the kingdom of the two tribes, in which the true religion was upheld, in his poſſeſſion; and notwithſtanding his ſon Abijam was another wicked prince, yet they being legal anceſtors of Chriſt,

Chriſt, God ſtill continued the crown in the family, and gave it to Abijam's ſon Aſa. And afterwards, though many of the kings of Judah were very wicked, and horridly provoked God, as particularly Jehoram, Ahaziah, Ahaz, Manaſſeh, and Amon; yet God did not take away the crown from their family, but gave it to their ſons for the ſame reaſon. So ſpeaking of Abijam, it is ſaid, [I. Kings xv. 4.] 'Nevertheleſs, for David's ſake did the 'Lord his God give him a lamp in Jeruſalem, to ſet up 'his ſon after him, and to eſtabliſh Jeruſalem:' alſo, [II. Chron. xxi. 7.] ſpeaking of Jehoram's great wickedneſs, it is ſaid, 'Howbeit the Lord would not deſtroy 'the houſe of David, becauſe of the covenant that he had 'made with David, and as he had promiſed to give a light 'unto him, and to his ſons for ever.'

The crown of the ten tribes was changed from one family to another continually. Firſt, Jeroboam took it; but the crown remained in his family only one generation after his death, it only deſcended to his ſon Nadab; and then Baaſha, who was of another family, took it, and it remained in his poſterity but one generation alſo after his death; and then Zimri, who was his ſervant, took it; and then, without deſcending at all to *his* poſterity, Omri took it, and the crown continued in his family for three ſucceſſions; next Jehu, that was of another family, took it, and the crown continued in his family for three or four ſucceſſions; and then Shallum, who was of another family, took it; and the crown did not deſcend at all to his poſterity, but Menahem took it, and it remained in his family but one generation after him; and then Pekah, of another family, took it, and after him Hoſhea, who was of ſtill another family; — ſo great a difference was there between the crown of Iſrael, and the crown of Judah; the one was continued evermore in the ſame family, and with very little interruption, in one right line; the other was continually toſſed about from one family to another, as if it were the ſport of fortune. The reaſon was not, becauſe the kings of Judah, many of them, were better than the kings of Iſrael, butthe one had the bleſ-

ſing

ſing in them; they were the anceſtors of Chriſt, whoſe right it was to ſit on the throne of Iſrael: but with the kings of Iſrael it was not ſo; and therefore Divine Providence exerciſed a continual care, through all the changes that happened in ſo many generations, and ſuch a long ſpace of time, to keep the crown of Judah in one direct line, in fulfilment of the everlaſting covenant he had made with David, the mercies of which covenant were ſure mercies: but in the other caſe, there was no ſuch covenant, and ſo no ſuch care of Providence.

And here it muſt not be omitted, that there was once a very ſtrong conſpiracy of the kings of Syria and Iſrael, in the time of that wicked king of Judah, Ahaz, to diſpoſſeſs him and his family of the throne of Judah, and to ſet one of another family, even the ſon of Tabeal, on it; [Iſa. vii. 6.] 'Let us go up againſt Judah, and vex it, 'and let us make a breach therein for us, and ſet a king 'in the midſt of it, even the ſon of Tabeal.' And they ſeemed very likely to accompliſh their purpoſe; inſomuch that it is ſaid, [ver. 2.] 'The heart of Ahaz and his 'people was moved as the trees of the wood are moved 'with the wind.' On this occaſion God ſent the prophet Iſaiah to encourage the people, and tell them that it ſhould not come to paſs. And becauſe the caſe ſeemed ſo deſperate that Ahaz and the people would very hardly believe, therefore God directs the prophet to give them this ſign, viz. that Chriſt ſhould be born of the legal ſeed of Ahaz; [as Iſa. vii. 14.] 'Therefore the Lord himſelf 'ſhall give you a ſign: Behold, a virgin ſhall conceive, 'and bear a ſon, and ſhall call his name Immanuel.' (o) This

(o) *A* VIRGIN *ſhall conceive, &c.*] That this text referred to Jeſus Chriſt might be ſhown from a variety of arguments; as, that this child was to be born of a *virgin*—that he was to be Immanuel, *Lord* of *Judea*, [Iſa. viii. 8.]—that this circumſtance is introduced as a wonderful event, *Behold!*—that it was conſiſtent with previous intimations in earlier prophecies, [as Gen. iii. 15.]—that it was ſo underſtood by a cotemporary prophet, [Micah v. 3.] and is expreſſly applied to this event in the New Teſtament, where the fact is aſcertained. [Matt. i. 18—22.]

But

This was a good ſign, and a great confirmation of the truth of what God promiſed by Iſaiah, viz. that the kings of Syria and Iſrael ſhould never accompliſh their purpoſe of diſpoſſeſſing the family of Ahaz of the crown of Judah, for Chriſt the Immanuel was to be of them.

I have mentioned this diſpenſation of Providence in this place, becauſe though it was continued for ſo long a time, yet it began in Solomon's ſucceſſion to the throne of his father David,

12. The next thing I would take notice of is, the building of the temple: a great type of three things, viz. of the human nature of Chriſt, of the church, and of heaven. (P) The tabernacle ſeemed rather to repreſent the church in its moveable, changeable ſtate, here in this world. But that beautiful, glorious, coſtly ſtructure of the temple that ſucceeded the tabernacle, and was immoveably fixed, ſeems eſpecially to repreſent the church in its glorified ſtate in heaven. This temple was built according to the pattern ſhewn by the Holy Ghoſt to David, and by divine direction given to David, in the place

But the conſideration of theſe would lead us beyond the limits of a note, we ſhall therefore only obſerve that the principal objection to this interpretation (which is formed from the context) might be obviated by a ſlight variation in rendering the following words, 'Butter and honey will he eat *that knoweth* to refuſe the 'evil and to chuſe the good; but before this child'—not Immanuel, but Sheer-Jaſhub, whom the prophet had in his hand, [ver. 3.] before this child—'ſhall know,' &c. This however we ſubmit to the conſideration of the learned.

Our author has very happily ſhewn how the birth of the Meſſiah was a ſign of Iſrael's deliverance in Ahab's time; to confirm this and obviate any objection drawn therefrom it might be added, 1. that this ſign was not given to Ahab *perſonally*, but to the houſe of David, [ver. 13.] and, 2. that we have ſeveral other inſtances in ſcripture of diſtant events being mentioned as the ſign of preſent deliverance, one of which occurs in this very prophet. [Ch. xxxvii. 30.] And, 3. that it is cuſtomary for the prophets, and in particular Iſaiah, to connect with the prediction of temporal deverance the promiſes of the ſpiritual redemption to be effected by the Meſſiah. [See Note G. p. 209.]

(P) The TEMPLE *a type of* the human nature of CHRIST.] This our author has ſhown. [See alſo John i. 14.—Col. ii. 7.] But this temple

place where was the threſhing-floor of Ornan the Jebuſite, in Mount Moriah, [II. Chron. iii. 1.] in the ſame mountain, and doubtleſs in the very ſame place, where Abraham offered up his ſon Iſaac; for that is ſaid to be a moun-

temple, (as formerly the tabernacle) was divided into two parts, the Holy and Moſt Holy place; the former pointing at what Chriſt *was* and *did* in his ſtate of incarnation below, the latter at what he *is* and *does* in his preſent ſtate of exalted glory; as will appear by an induction of particulars;

(1.) The candleſtick repreſents him as "the true light which, coming into the world, enlighteneth every man," [John i. 9.—See Doddridge] and the ſeven lamps of it repreſent "the ſeven ſpirits, or the fulneſs of the ſpirit with which he was endued." [Iſa. xi. 2, 3. Rev. i. 4.]

(2.) The ſhewbread alſo prefigured Chriſt as 'the true bread 'which came down from heaven,' [John vi. 5.] and its diviſion might point out his having a ſufficiency of bleſſing for all the tribes of Iſrael, to whom in a particular manner he was ſent. [Matt. xv. 24.]

(3.) The vail itſelf was a type of his mortal fleſh, [Heb. x. 20.] which was rent, to admit us to a ſtate of communion with him in his ſtate of exalted glory.

We now come to the ſecond part of the tabernacle, prefiguring the human nature alſo, or at leaſt the complex perſon, of Chriſt, in his preſent exalted ſtate.

(1.) Herein was contained the golden cenſer, which by an eaſy figure may repreſent the incenſe therein offered; and *that* his powerful and acceptable interceſſion at God's right hand, wherein he pleads the atonement once offered, the memorial of which is to God his Father as a ſweet ſmelling ſavour. [Eph. v. 2. Rev. viii. 3.]

(2.) The ark of the covenant, which has been conſidered as a type of the Redeemer, from the incorruptibility of its materials, and the glory of its ornaments; thoſe circumſtances (to omit others) pointing to his preſent ſtate of immortality and glory.

(3.) The cover of this ark was the mercy-ſeat or propitiatory, which term is expreſſly applied to Jeſus Chriſt, [Rom. iii. 25.—1. John ii. 2.] becauſe Jehovah beheld the blood hereon ſprinkled with ſatisfaction and favour to the Iſraelites. Thus the Lamb, as if it had been ſlain, (in the language of St. John) with the bloody memorial of his ſacrifice, appears continually in the Divine Preſence on our behalf. [Rev. v. 6.]

(4.) To omit the ark, the pot of manna, &c. as not the proper furniture of the ark, though therein depoſited: the tables of the law being placed within the ark, has been conſidered by divines as repreſenting the moral law written in the heart of the Redeemer;

mountain in the land of Moriah, [Gen. xxii 2.] which mountain was called the mountain of the Lord, as this mountain of the temple was, [Gen. xxii. 14.] 'And 'Abraham called the name of that place Jehovah-jireh; 'as it is ſaid to this day, In the mount of the Lord it 'ſhall be ſeen.'

That the human nature of Chriſt was the antetype of this temple, appears, becauſe Chriſt being ſhown the temple of Jeruſalem, ſays, 'Deſtroy this temple, and in 'three days I will raiſe it up,' ſpeaking of the temple of his body, [John ii. 19, 20.] This houſe, or an houſe built in this place, continued to be the houſe of God, where his church worſhipped till Chriſt came. Here was the place that God choſe, where all their ſacrifices were offered up till the great ſacrifice came, and all others ceaſed. (Q) Into this temple, or rather the temple afterwards built

and the mercy-ſeat upon them, as indicating that our tranſgreſſions of that law are covered by the true propitiatory.

(5.) The cherubims, whether they repreſented the complacency and ſatisfaction with which the Deity beheld the blood of ſprinkling, or rather the pleaſure and earneſtneſs with which angels contemplate the work of redemption, as St. Peter ſeems to intimate, [I. Pet. i. 12, gr.] were certainly a glorious part of the furniture of the moſt holy place; but theſe inquiries would lead us too far: all, however, within the vail repreſented what paſſed in heaven, when our great High Prieſt entered there with his own moſt precious blood. [Heb. ix. 24.] [I. N.]

(Q) *Sacrifices offered till the great* SACRIFICE *came.*] We have already ſhewn that the ſacrifices and other ceremonial inſtitutions were typical, and muſt have been ſo underſtood by the Old Teſtament believers themſelves; [p. 176, note N] but ſome who have acknowledged this, have doubted whether they had any knowledge that the Meſſiah was to offer *himſelf* a ſacrifice for ſin. That they *had* we infer from the following arguments:

1. That it appears to have been the current doctrine of the Old Teſtament, that without ſhedding of blood was no remiſſion of ſin. The apoſtle repreſents it as a very abſurd notion, that the blood of bulls and goats could take away ſin; then what other ſacrifice could avail but *human?* And what man but the Meſſiah himſelf? [See Heb. ix. throughout.]

2. The prophetic writings frequently introduce the Divine being as cenſuring the legal ſacrifices, and thoſe who offered them —*not*, as ſome have miſtakenly ſuppoſed, as not of his own appointment

built in this place, the Lord came, 'even the meſſenger of 'the covenant.' Here he often delivered his heavenly doctrine, and wrought miracles; here his church was gathered by the pouring out of the Spirit, after his aſcenſion. [Luke xxiv. 53.] ſpeaking of the diſciples, after Chriſt's aſcenſion, it is ſaid, 'And they were conti-'nually in the temple, praiſing and bleſſing God.' And, [Acts ii. 46.] ſpeaking of the multitude that were converted by that great out-pouring of the Spirit that was on the day of Pentecoſt, it is ſaid, 'And they continued daily with one accord in the temple.' Alſo, [Acts v. 42.] ſpeaking of the apoſtles, 'And daily in the temple, and in 'every houſe, they ceaſed not to teach and preach Jeſus 'Chriſt.' And hence the ſound of the doctrine went forth, and the church ſpread, into all the world.

13. It is here worthy to be obſerved, that at this time, in Solomon's reign, after the temple was finiſhed, the Jewiſh church was raiſed to its higheſt external glory. The Jewiſh church, (or the ordinances and conſtitution of it,) is compared to the moon, [Rev. xii. 1.] 'And 'there appeared a great wonder in heaven, a woman

pointment, but becauſe the carnal Jews reſted and confided in them without looking forward to their great antetype.

It is particularly foretold that in the days of the Meſſiah ſome more efficacious ſacrifice ſhould be offered. [Pſ. li. 19.] It is in other paſſages expreſſly declared that he ſhould ſuffer many things. [See Luke xxiv. 26, 27, 45, 46.] Even in the firſt promiſe this was hinted, the ſerpent ſhould bruiſe his heel. The xxiid. Pſalm is a clear and expreſs prophecy of theſe ſufferings, which however is exceeded by the liiid. of Iſaiah, and Daniel ix. 24—27. where it is expreſſly added, that under theſe circumſtances he ſhould bear the ſin of many—our iniquities ſhould meet on him (as on the ſcape goat;) nay, that he ſhould make his ſoul (or himſelf) an offering for ſin, [Iſa. liii. 10.] yet that after this he ſhould ſee his ſeed, prolong his days, and the pleaſure of the Lord ſhould proſper in his hand.

3. So expreſs are theſe paſſages, that our Lord calls ſome of his diſciples 'fools, and ſlow of heart to believe' the law and the prophets, becauſe they did not underſtand them; and many of the modern Jews can find no way to account for them, but by invention of *two* Meſſiahs; the ſon of Joſeph to ſuffer and die, and the ſon of David to reign. [G. E.]

'cloathed with the ſun, and the moon under her feet, 'and upon her head a crown of twelve ſtars.' As this church was like the moon in many other reſpects, ſo it was in this, that it waxed and waned like it. From the firſt foundation of it, in the covenant made with Abraham, when this moon was now beginning to appear, it had to this time been gradually increaſing in its glory. This time, wherein the temple was finiſhed and dedicated, was about the middle between the calling of Abraham and the coming of Chriſt, and now it was full moon. After this the glory of the Jewiſh church gradually decreaſed, till Chriſt came; as I ſhall have occaſion more particularly to obſerve preſently.

Now the church of Iſrael was in its higheſt external glory: Now Iſrael was multiplied exceedingly, ſo that they ſeemed to have become like the ſand on the ſea ſhore, [I. Kings iv. 20.] Now the Kingdom of Iſrael was firmly eſtabliſhed in the family of which Chriſt was to come: Now God had choſen the city where he would place his name: Now God had fully given his people the poſſeſſion of the promiſed land, in quietneſs and peace, even from the river of Egypt, to the great river Euphrates; and all thoſe nations that had formerly been their enemies, quietly ſubmitted to them; none pretended to rebel againſt them:—Now the Jewiſh worſhip in all its ordinances was fully ſettled:—Now, inſtead of a moveable tent and tabernacle, they had a glorious temple; the moſt magnificient, beautiful, and coſtly ſtructure, that then was, ever had been, or has been ſince.—Now the people enjoyed peace and plenty, and ſat every man under his vine and fig-tree, eating and drinking, and making merry, [I. Kings iv. 20.]—Now they were in the higheſt pitch of earthly proſperity, ſilver being as plenty as ſtones, and the land full of gold and precious ſtones, and other precious foreign commodities, which were brought by Solomon's ſhips from Ophir, and which came from other parts of the world: Now they had a king reigning over them who was the wiſeſt of men, and probably the greateſt earthly prince that ever was:—Now

their

their fame went abroad into all the earth, ſo that many came from the utmoſt parts of the earth to ſee their glory and their happineſs.

Thus God was pleaſed, in one of the anceſtors of Chriſt, remarkably to ſhadow forth the kingdom of Chriſt reigning in his glory. David, who was the man of war, a man who had ſhed much blood, and whoſe life was full of troubles and conflicts, was more of a repreſentation of Chriſt in his ſtate of humiliation, his militant ſtate, wherein he was conflicting with his enemies. But Solomon, who was a man of peace, was a repreſentation more eſpecially of Chriſt exalted, triumphing, and reigning in his kingdom of peace. And the happy glorious ſtate of the Jewiſh church at that time did remarkably repreſent two things; 1. That glorious ſtate of the church on earth, that ſhall be in the latter ages of the world; thoſe days of peace, when nation ſhall not lift ſword againſt nation, nor learn war any more. 2. The future glorified ſtate of the church in heaven: the earthly Canaan was never ſo lively a type of the heavenly Canaan as it was then, when the happy people of Iſrael did indeed enjoy it as a land flowing with milk and honey.

14. After this the glory of the Jewiſh church gradually declined more and more till Chriſt came; yet not ſo but that the work of redemption ſtill went on. Whatſoever failed or declined, God ſtill carried on this work from age to age; this building was ſtill advancing higher and higher. It ſtill went on during the decline of the Jewiſh church, towards a further preparation for the coming of Chriſt, as well as during its increaſe; for ſo wonderfully were things ordered by the infinitely wiſe governor of the world, that whatever happened was ordered for good to this general deſign, and made a means of promoting it. When the people of the Jews flouriſhed, and were in proſperity, he made *that* to contribute to the promoting this deſign; and when they were in adverſity, God made *this* alſo to contribute to the carrying on of the ſame. While the Jewiſh church was in its

increaſing ſtate, the work of redemption was carried on by their increaſe; and when they came to their declining ſtate, (which they were in from Solomon's time till Chriſt,) God carried on the work of redemption by that. Which decline itſelf was one thing that God made uſe of as a farther preparation for Chriſt's coming.

As the moon, from the time of its full, is approaching nearer and nearer to her conjunction with the ſun; ſo her light is ſtill more and more decreaſing, till at length, when the conjunction comes, it is wholly ſwallowed up in the light thereof. So it was with the Jewiſh church from the time of its higheſt glory in Solomon's time. In the latter end of Solomon's reign, the ſtate of things began to darken, by Solomon's corrupting himſelf with idolatry, which much obſcured the glory of this mighty and wiſe prince; now it was, troubles began to ariſe in his kingdom; and after his death it was divided, and the ten tribes withdrew from the true worſhip of God, and ſet up the golden calves at Bethel and Dan. Preſently after this the number of the ten tribes was greatly diminiſhed in the battle of Jeroboam with Abijah, wherein there fell down ſlain of Iſrael five hundred thouſand choſen men; which loſs the kingdom of Iſrael never entirely recovered.

Now alſo the kingdom of Judah was greatly corrupted. In Ahab's time the kingdom of Iſrael did not only worſhip the calves of Bethel and Dan, but the worſhip of Baal was introduced. Before, they pretended to worſhip the true God by theſe images, the calves of Jeroboam; but now Ahab introduced groſs idolatry, and the direct worſhip of falſe gods in the room of the true God; (R)

(R) Many learned men have conjectured (as perhaps our author) that the golden calves originated from the cherubic figures, one animal in which was a *calf* or young bull; ſome have even ſuppoſed, that this part of the Egyptian idolatry ſprang from the ſame ſource; and that at firſt they were only uſed as the medium of worſhip and emblems of the Deity; [Stackhouſe, Book vi. ch. 1.] But as the nature of ſin is progreſſive, ſo one degree of idolatry leads to another; and when men once conceived the Deity to reſemble calves, it was but one ſtep farther to worſhip theſe calves themſelves.

and ſoon after the worſhip of Baal was introduced into the kingdom of Judah, viz. in Jehoram's reign, by his marrying Athaliah, the daughter of Ahab. After this God began to cut Iſrael ſhort, by finally deſtroying and ſending into captivity that part of the people that dwelt beyond Jordan, [II. Kings x. 32, &c.] And then Tiglath-Pilezer ſubdued and captivated all thoſe of the northern parts of the land; [II. Kings xv. 29.] at laſt all the ten tribes were ſubdued by Salmaneſer, and finally carried captive out of their own land. After this alſo the kingdom of Judah was carried captive into Babylon, and a great part of the nation never returned. Thoſe that returned were but a ſmall number, compared with what had been carried captive; and for the moſt part after this they were dependent on the power of other ſtates, being ſubject one while to the kings of Perſia, then to the monarchy of the Grecians, afterwards to the Romans. And before Chriſt's time, the church of the Jews was become exceeding corrupt, over-run with ſuperſtition and ſelf-righteouſneſs. How ſmall a flock was the church of Chriſt in the days of his incarnation!

God, by his gradual decline of the Jewiſh ſtate and church from Solomon's time, prepared the way for the coming of Chriſt ſeveral ways.

(1.) The decline of the glory of this legal diſpenſation made way for the introduction of the more glorious diſpenſation of the goſpel. The ancient diſpenſation, ſuch as it was in Solomon's time, had no glory, when compared with the ſpiritual diſpenſation introduced by Chriſt. The church, under the Old Teſtament, was a child under tutors and governors, and God dealt with it as a child. Thoſe pompous externals are called by the apoſtle, *weak and beggarly elements*. It was fit that thoſe things ſhould be diminiſhed as Chriſt approached; as John the Baptiſt, his forerunner, ſpeaking of him ſays, 'He muſt increaſe, but I muſt decreaſe,' [John iii. 30.] It is fit that the twinkling ſtars ſhould gradually withdraw their glory, when the ſun is approaching towards his riſing.

(2.) This

(2.) This gradual decline alſo tended to prepare for Chriſt's coming, as it diſplayed the glory of God's power, in the great effects of his redemption. God's people being ſo diminiſhed and weakened by one ſtep after another, till Chriſt came, was very much like the diminiſhing Gideon's army. God told Gideon, that the people that was with him, was too many for him to deliver the Midianites into their hands, leſt Iſrael ſhould vaunt themſelves againſt him, ſaying, 'My own hand hath 'ſaved me' And therefore all that were fearful were commanded to return; and there returned twenty and two thouſand, and there remained ten thouſand. But ſtill they were too many; and then, by trying the people at the water, they were reduced to three hundred men. So the people in Solomon's time were too many, and mighty, and glorious for Chriſt; therefore he diminiſhed them; firſt, by ſending off the ten tribes, and then by the captivity into Babylon; afterward they were farther diminiſhed by the great and general corruption that there was when Chriſt came; ſo that Chriſt found very few godly perſons among them: and with a ſmall handful of diſciples, he conquered the world. Thus high things were brought down, that Chriſt might be exalted.

(3.) This prepared the way for Chriſt's coming, as it made the ſalvation of thoſe Jews that were ſaved by him more conſpicuous: though the greater part of the nation of the Jews was rejected, and the Gentiles called in their room, yet there were a great many thouſands of the Jews that were ſaved by Chriſt after his reſurrection. [Acts xxi. 20.] They being taken from ſo low a ſtate under temporal calamity in their bondage to the Romans, and from a ſtate of great ſuperſtition and wickedneſs, it made their redemption the more viſibly glorious.

I have taken notice of this diſpenſation of Providence in the gradual decline of the Jewiſh church in this place, becauſe it began in the reign of Solomon.

15. I would here take notice of the additions that were made to the canon of Scripture in or ſoon after the reign of Solomon; ſome of them by Solomon himſelf, who wrote

wrote the books of Proverbs and Eccleſiaſtes, probably near the cloſe of his reign. But his writing the Song of Songs, as it is called, is what is eſpecially here to be taken notice of, which is wholly on the ſubject that we are upon, viz. Chriſt and his redemption, repreſenting the high and glorious relation, union, and love, which is between Chriſt and his redeemed church. (s) And the hiſtory

(s) *The* SONG *of* SONGS *written by Solomon.*] As many ſerious minds have doubted the divine authority of this book, and ſome critics and divines have too haſtily given it up, we preſume it may be an acceptable ſervice to our readers, in as conciſe a manner as poſſible, to collect the evidences in its favour:

1. That Solomon compoſed many ſongs or poems is certain, [I. Kings iv. 32.] and ſince the title of this book (which is confeſſedly very ancient) aſcribes it to him, it ſeems very eaſy to believe, that as the book of Proverbs was compiled from his wiſe ſayings, this book might be preſerved as the moſt excellent of his ſongs. To Solomon, therefore, it has conſtantly been referred, and ſo far have its enemies generally been from denying it, that this circumſtance has been made a principal argument againſt its authority. This opinion is very much ſtrengthened from ſeveral paſſages in the Song itſelf; [Chap. iii. 11.] 'Go forth, and behold King Solomon;'—(viii. 12.) 'My vineyard is before thee, 'O Solomon!' Alſo ſeveral of the compariſons uſed, as the tent curtains of Solomon, and Pharaoh's chariot horſes, would hardly have been uſed by a later author.

2. Should it be aſked, at what period of his life Solomon wrote it? If we may form any judgement from the ſtile and images made uſe of, it was moſt probably in the early part of it, before his heart was drawn aſide from virtue and religion; ſo moſt Chriſtian and many Jewiſh writers; for that it was not written during the time of his apoſtaſy, is clear

From, 3. its early admiſſion into the Jewiſh canon, and the conſtant veneration it has received in the Chriſtian church. Among the Hebrews it was ranked in the ſame claſs with Daniel and Ezekiel, and forbid to be read by their young men till they arrived at mature age, on account of its myſterious contents. [Preface to *Patrick*'s Paraph.] *Joſephus*, though he does not diſtinctly name the ſacred books, enumerates them in ſuch a manner as may be fairly ſuppoſed to include this. And in the Chriſtian church, Melito, Bp. of Sardis, expreſſly mentions it as early as A. D. 160. [Bp. *Coſins*' Schoolaſtic Hiſt. p. 15 and 32.]

4. Another argument in favour of this book may be derived from comparing it with other paſſages of ſcripture, particularly

hiſtory of the ſcriptures ſeems, in Solomon's reign, and and ſome of the next ſucceeding ones, to have been

Pſalm xlv. and Iſa. v. 1, &c. where many of the ſame images are applied to divine objects; and if David was the author of the former, as is extremely likely, it is not to be ſuppoſed that his ſon would have taken the ſame figures, and burleſqued the piety of his father by applying them to the object of a carnal love.

5. It has indeed been alledged, that the name of God does not occur in this book—that the name of David is differently ſpelt in the Hebrew from what it is in other books written prior to the captivity—that it contains no precepts of piety or religion—that its ſtile is looſe and immodeſt, and that it is neither quoted nor referred to by any other of the ſacred writers.—The two firſt have been ſhewn to be founded on miſtake. [*Findlay*'s Vind. of the Sac. Books, p. 452, and the Hebrew of cap. viii. 6.] If the book be allegorical, as we ſhall endeavour to ſhew, it muſt conſequently be full of piety and religion. The ſtile of the original has been proved to be perfectly modeſt and delicate, [*Michaelis*'s Notes on Lowth's Prælect. p. 160.] as well as elegant and beautiful, [See New Tranſlation, 8vo. 1764.] and if ſo much cannot be ſaid for our verſion, ſome apology may at leaſt be made for the time in which it was made.—As to the laſt objection, our difficulty ariſes from the number of parallel phraſes uſed in both the Old and New Teſtament, which makes it not eaſy to aſcertain, whether the texts in queſtion be or be not quotations of this book; this very objection, however, forms a powerful argument in its favour.

6. A modern Jew, of conſiderable learning and ingenuity, has given his opinion of the book as follows: "This poem is an entire allegory, as Aben Ezra obſerves. . . . It commences, according to his opinion, at the time of Abraham, and extends to the times of the Meſſiah; and which deſcribes (if I may be allowed the expreſſion) the conjugal union of God with the Jewiſh church. . . . . This is the ſolemn compact ſo frequently celebrated by almoſt all the Jewiſh writers under the ſame image." [*Levi*'s Dict. in שלם.] The ſentiments of the other Jewiſh Rabbins correſpondent herewith may be ſeen in the Preface to *Patrick*'s Paraphraſe, *Gill*'s Comment. and *Poli* Syn. Crit.]

It would be leading us too far to review the ſentiments of Chriſtian expoſitors—in the general they are agreed, that this Song expreſſes the ſublime and ſpiritual love, which ſubſiſts between the Redeemer and his church, and though we have not been thoroughly pleaſed with any of the allegorical commentaries we have ſeen, it is hoped, the hints given by Bp. *Lowth*, Profeſſor *Michaelis*, Mr. *Harmer*, and the author of the New Tranſlation, on the one hand; and Bp. *Patrick*, Dr. *Gill*, and Mr. *Henry*, on the other, may ſome day produce this deſideratum. [G. E.]

increaſed

increaſed by the prophets Nathan, Ahijah, Shemaiah, and Iddo. It is probable that part of the hiſtory which we have in the firſt of Kings was written by them, by what is ſaid II. Chron. ix. 29.—xii. 15.—xiii. 22.

16. God's upholding his church and religion through this period was truly wonderful, conſidering the proneneſs of that people to idolatry. When the ten tribes had generally and finally forſaken the worſhip of God, he kept up the true religion in the kingdom of Judah; and when *they* corrupted themſelves, as they very often did exceedingly, and idolatry was ready totally to extinguiſh it, yet God kept the lamp alive, and was often pleaſed when things ſeemed to be come to an extremity, and religion at its laſt gaſp, to grant bleſſed revivals by remarkable out-pourings of his Spirit, particularly in Hezekiah and Joſiah's time.

17. God kept the book of the law from being loſt in times of general and long continued neglect of, and enmity againſt it. The moſt remarkable inſtance of this kind was the preſervation of the book of the law in the time of the long apoſtaſy of Manaſſah, and then afterwards in the reign of Amos his ſon. Thus while the book of the law was ſo much neglected, and ſuch a careleſs and profane management of the affairs of the temple prevailed, that the copy of the law, which uſed to be laid up by the ſide of the ark in the Holy of Holies, was loſt for a long time; no body knew where it was. But yet God preſerved it from being finally ſo. In Joſiah's time, when they came to repair the temple, it was found buried in rubbiſh, after it had been loſt ſo long that Joſiah himſelf ſeems to have been much a ſtranger to it till now. [II. Kings xxii. 8, &c.] (r)

18. God's

(r) *The book of the law loſt.*] The enemies of revelation would be glad to prove, and ſome of them have attempted it, that the book now found was the only remaining copy of the law, and have even inſinuated, that this might be in great meaſure fabricated by the prieſts. But the ſacred hiſtorian gives no ground for ſuch ſuſpicions; for, ſuppoſing that many copies might have been

18. God's preſerving the tribe of which Chriſt was to proceed, from being ruined through the many and great dangers of this period. The viſible church of Chriſt from Solomon's reign was chiefly in the ten tribes of Judah. The tribe of Benjamin, which was annexed to them, was but very ſmall, and that of Judah exceeding large; as Judah took Benjamin under his covert when he went into Egypt to bring corn, ſo the tribe of Benjamin ſeemed to be under the covert of Judah ever after: and though, on occaſion of Jeroboam's ſetting up the calves at Bethel and Dan, the Levites reſorted to Judah out of all the tribes of Iſrael, [II. Chron. xi. 13.]; yet they were alſo ſmall, and not reckoned among the tribes; and though many of the ten tribes did alſo on that occaſion, for the ſake of the worſhip of God in the temple, leave their inheritances in their ſeveral tribes, and removed and ſettled in Judah, and ſo were incorporated with them, as [II. Chron xi. 16.] yet the tribe of Judah was ſo much the prevailing part, that they were all called by one name, they were called Judah; therefore God ſaid to Solomon, [I. Kings xi. 13.] 'I will not rend away all 'the kingdom; but will give one tribe to thy ſon, for 'David my ſervant's ſake and for Jeruſalem's ſake, which 'I have choſen;' [alſo ver. 32, 36.] So when the ten tribes were carried captive, it is ſaid, there was none left but the tribe of Judah only: [II. Kings xvii. 18.] Whence they were called Jews.

This was the tribe of which Chriſt was to come; and of this chiefly did God's viſible church conſiſt, from So-

been deſtroyed or loſt in the preceding apoſtaſy, yet the Lord always reſerved himſelf a people to whom his word was precious, and who would never part from it, but with their lives. The fact here ſeems to be, that the ſtudy of the Bible had been miſerably neglected; and that the king who was commanded to write out a copy himſelf, [Deut. xvii. 18.] had been brought up in ignorance of it—that the copy now found was a very ancient and valuable manuſcript—perhaps, (as the Hebrew phraſe is, *in* or by *the hand of Moſes*) the very *original* itſelf—the diſcovery of which might well be ſuppoſed to occaſion great joy among them. [II. Chron. xxxiv. 14.] [See *Gill*'s Comment.] [U. S.]

lomon's

lomon's time: this was the people over whom the Kings which were legal anceſtors of Chriſt, and of the houſe of David, reigned. The people were wonderfully preſerved from deſtruction during this period, when they often ſeemed to be upon the brink of it, and juſt ready to be ſwallowed up. So it was in Rehoboam's time, when Shiſhak, king of Egypt, came againſt Judah with ſuch a vaſt force; yet then God manifeſtly preſerved them from being deſtroyed. [II. Chron. xii. 2, &c.] So again in Abijah's time, when Jeroboam ſet the battle in array againſt him with eight hundred thouſand choſen men; a mighty army indeed! [II. Chron. xiii. 3.] Then God wrought deliverances to Judah, out of regard to the covenant of grace eſtabliſhed with David, as is evident by ver. 4, 5.; and the victory they obtained was becauſe the Lord was on their ſide, [ver. 12.] Again in Aſa's time, when Zerah the Ethiopian came againſt him with a yet larger army of a thouſand thouſand and three hundred chariots, [II. Chron. xiv. 9.] On this occaſion Aſa cried to the Lord and truſted in him; being ſenſible that it was nothing with him to help thoſe that had no power; [ver. 11.] 'And Aſa cried unto the Lord his God, and 'ſaid, Lord, it is nothing with thee to help, whether 'with many, or with thoſe that have no power.' And accordingly God gave them a glorious victory over this mighty hoſt.

So again it was in Jehoſhaphat's time, when the children of Moab, of Ammon, and the inhabitants of Mount Seir, combined together againſt Judah, with a mighty army, a force vaſtly ſuperior to any that Jehoſhaphat could raiſe; who, with his people, was greatly afraid: yet they ſet themſelves to ſeek God on this occaſion; truſted in him, and were told by one of his prophets, that they need not fear, nor ſhould they have any occaſion to fight in this battle, but only to ſtand ſtill and ſee the ſalvation of the Lord. Accordingly they only ſtood ſtill, and ſang praiſes to God, who made their enemies do the work themſelves, by killing one another; while the children of Judah had nothing to do, but to gather the ſpoil,

ſpoil, which was more than they could carry away. [II. Chron. xx.]

So it was in Ahaz's time, of which we have ſpoken already. Again in Hezekiah's, when Sennacherib, king of Aſſyria, the greateſt monarchy that was then in the world, came up againſt all the fenced cities of Judah, after he had conquered moſt of the neighbouring countries, and ſent Rabſhakeh, the captain of his hoſt, againſt Jeruſalem, who in a very proud and ſcornful manner inſulted Hezekiah and his people, as being ſure of victory; and the people were trembling for fear, like lambs before a lion. Then God ſent Iſaiah the prophet to comfort them, and aſſure them that they ſhould not prevail; as a token of which he gave them this ſign, viz. that the earth, for two years ſucceſſively, ſhould bring forth food of itſelf, from the roots of the old ſtalks, without their plowing or ſowing; and then the third year they ſhould ſow and reap, and plant vineyards, and eat the fruit of them, and live on the fruits of their labours, as they were wont to do before. [See II. Kings xix. 29.] This is mentioned as a type of what is promiſed in ver. 30. 31. 'And the 'remnant that is eſcaped of the houſe of Judah, ſhall 'yet again take root downward, and bear fruit upward. 'For out of Jeruſalem ſhall go forth a remnant, and they 'that eſcape out of Mount Zion: the zeal of the Lord 'of hoſts ſhall do this.' The corn's ſpringing again after it had been cut off with the ſickle, and bringing forth another crop from roots that ſeemed to be dead, repreſents the church's reviving again, as it were out of its own aſhes, and flouriſhing like a plant after it had been cut down ſeemingly paſt recovery. When the enemies of the church have done their utmoſt, and ſeemed to have gained their point, and to have overthrown the church, ſo that the being of it is ſcarcely viſible, yet there is a ſecret life in it that will cauſe it to flouriſh again, and to take root downward, and bear fruit upward. This was now fulfilled; for the king of Aſſyria had already taken and carried captive the ten tribes; and Sennacherib had alſo taken all the fenced cities of Judah, and ranged the country round

round about; Jeruſalem only remained, and Rabſhakeh had in his own imagination already ſwallowed that up; as he had alſo in the fearful apprehenſions of the Jews themſelves. But God wrought a wonderful deliverance. He ſent an angel, that in one night ſmote an hundred fourſcore and five thouſand in the enemy's camp.

19. In the reign of Uzziah, and the following reigns, God was pleaſed to raiſe up a ſet of eminent prophets, who ſhould commit their prophecies to writing, and leave them for the uſe of his church in all ages. We before obſerved, that God began a ſucceſſion of prophets in Iſrael in Samuel's time; but none of them are ſuppoſed to have written books of prophecies till now. Several of them indeed wrote hiſtories of the wonderful diſpenſations of God towards his church, as we have obſerved already of Samuel, Nathan, and Gad, Ahijah, and Iddo. The hiſtory of Iſrael ſeems to have been farther carried on by Iddo and Shemaiah: [II. Chron. xii. 15.] 'Now the acts of Rehoboam, firſt and laſt, are they not 'written in the book of Shemaiah the prophet, and Iddo 'the ſeer, concerning genealogies?' And after that [II. Chron. xx. 34.] 'Jehu the ſon of Hanani, who is men-'tioned in the book of the kings of Iſrael,' [See I. Kings xvi. 1—7.] And then it was continued by the prophet Iſaiah: [II. Chron. xxvi. 22.] 'Now the reſt of the 'acts of Uzziah, firſt and laſt, did Iſaiah the prophet, the 'ſon of Amos, write.' He probably did it as well in the ſecond book of Kings, as in the book of his prophecy. And the hiſtory was carried on and finiſhed by other prophets after him. But now did God firſt raiſe up a ſet of great prophets, not only to write hiſtories, but prophecies. The firſt of theſe is thought to be Hoſea the ſon of Beeri, and therefore his prophecy, the word of the Lord by him, is called [Hoſ. i. 2.] 'The beginning 'of the word of the Lord by Hoſea;' that is, the firſt part, of the written word of that kind. He propheſied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the ſon of Joaſh,

Joaſh, king of Iſrael. There were many other witneſſes, for God raiſed up about this time, to commit their prophecies to writing, viz. Iſaiah, Amos, Jonah, Micah, Nahum, and probably ſome others; and ſo from that time forward God continued a ſucceſſion of *writing* prophets.

This was a great advance in the affair of redemption, as will appear, if we conſider that the main buſineſs of the prophets was to point out Chriſt and his redemption. The great end of the ſpirit of prophecy being given them was, that they might give teſtimony to Jeſus Chriſt, [Rev. xix. 10.] 'For the teſtimony of Jeſus is the Spirit 'of prophecy.' And therefore we find, that the main thing that moſt of the prophets in their writings inſiſt upon, is, Chriſt and his redemption, and the glorious times of the goſpel, which ſhould be in the latter days; and though many other things were ſpoken of by them, yet they ſeem to be only introductory to their prophecy of theſe things. Whatever they predict, here their prophecies commonly terminate.

Theſe prophets wrote chiefly to prepare the way for the coming of Chriſt, and the glory that ſhould follow. And in what an exalted ſtrain do they all ſpeak of thoſe things! Other things they ſpeak of as other men. But when they come upon this ſubject, what a heavenly ſublimity is there in their language! Some of them are very particular and full in their predictions of theſe things, and above all, the prophet Iſaiah, (who is therefore deſervedly called the *evangelical* prophet) ſeems to teach the glorious doctrine of the goſpel almoſt as plainly as the apoſtles, who preached after Chriſt was actually come. The apoſtle Paul therefore takes notice, that the prophet Eſaias is very bold, [Rom. x. 20.] *i. e.* as the word is uſed in the New Teſtament, *very plain*, ſo [II. Cor. iii. 12.] 'we uſe great plainneſs of ſpeech,' *i. e.* 'boldneſs,' as in the margin. How plainly and fully does the prophet Iſaiah deſcribe the manner and circumſtances, the nature and end, of the ſufferings and ſacrifice of Chriſt, in the

liiid,

liiid. chap. of his prophecy. (u) There is ſcarce a chapter in the New Teſtament itſelf more full of it. And how much, and in what a ſtrain, does the ſame prophet ſpeak from

(u) *Iſaiah predicted Chriſt's* SUFFERINGS.] The glorious prophecy here referred to commences with the 13th verſe of chap. lii. and includes the whole of chap. liii. It is ſo important and excellent a prophecy, that we are perſuaded our readers will admit the propriety of reviewing at leaſt the principal verſes in it.

We begin, for brevity ſake, with chap. liii. 4. 'Surely he hath 'borne our griefs, and carried our ſorrows,' not only by ſympathy in, ſupport under, and a miraculous deliverance from them; [Mat. viii. 16, 17.] but as ſtanding in our place, he bare our ſins in his own body, [I. Pet. ii. 24.] 'Yet we eſteemed him [judi-'cially] ſtricken, ſmitten of God and afflicted.' He was treated by his own people, the Jews, as an impoſtor, a blaſphemer, and accurſed of God.

Ver. 5. 'But he was wounded for our tranſgreſſions; he was 'bruiſed for our iniquities: the chaſtiſement of our peace (by 'which our peace is effected) was laid upon him; and with his 'ſtripes (or by his bruiſes) are we healed.' Wonderful Redeemer! by what extraordinary methods of love and grace doſt thou effect the ſalvation of thy people!

Ver. 6. 'All we, like ſheep have gone aſtray; we have turned 'every one to his own way; and the Lord hath laid (hath made 'to light) upon him the iniquity of us all.' As the ſins of Iſrael were laid on the ſcape-goat, and ſent into the land of oblivion; ſo were our ſins, in all their aggravated and complicated heinouſneſs, made to meet by imputation upon him; and he ſuffered, 'the juſt for the unjuſt,' to bring us unto God! [I. Peter iii. 18.]

Ver. 7. 'He was oppreſſed, and he was afflicted'—Bp. *Lowth*'s tranſlation is more elegant and pointed, 'It [*i. e.* the puniſhment of ſin] was exacted, and he was made anſwerable,' juſt as a ſurety when a debtor becomes inſolvent; but whether this verſion be more exact and defenſible, we muſt not now ſtop to inquire. —The prophet goes on, 'Yet he opened not his mouth; he is 'brought as a lamb to the ſlaughter, and as a ſheep before her 'ſhearers is dumb, ſo he opened not his mouth.' How literally was this fulfilled in the behaviour of the Lamb of God!

Ver. 8. 'He was taken from priſon and from judgement:' but the word [עצר] does not appear to ſignify a priſon, nor was our Lord ever confined in one; we therefore here again prefer the rendering of Bp. *Lowth*, "By an oppreſſive judgement was he taken off, and who ſhall declare his generation?" *i. e.* as his Lordſhip has largely and ſatisfactorily proved, 'Who would de-'clare his manner of life?' who ſhall witneſs the purity of his

from time to time of the glorious benefits of Chriſt, the unſpeakable bleſſings which ſhall redound to his church through his redemption! Jeſus Chriſt, the perſon that

conduct and character?—*Peter*, where art *thou?*—Alas! he has denied his Maſter, and the reſt of his diſciples have all forſaken him and fled. Nor would his enemies have admitted evidence, had it appeared, 'For he was cut off from the land of the living; 'for the tranſgreſſion of my people was he ſtricken.'

Ver. 9. 'And he made his grave,'—or rather, 'His grave was 'appointed with the wicked, and with the rich,'—not 'in his 'death,' but 'with the rich man was his tomb;'—ſo *Schindler*, *Druſius*, Drs. *Hunt*, *Gr. Sharp*, *Jubb*, Bp. *Lowth*, &c. which exactly correſponds with the event recorded by the evangeliſt. [Matt. xxvii. 57—60.]—'Becauſe (or although) he had done no 'violence, neither was guile found in his mouth; [ver. 10.] yet 'it pleaſed the Lord to bruiſe him, he hath put [him] to grief.' —'When thou ſhalt make his ſoul an offering for ſin,' *i. e.* as Bp. *Lowth*, 'a propitiatory ſacrifice,'—'He ſhall ſee (his) ſeed, 'he ſhall prolong (his) days,—or, 'which ſhall prolong their 'days,—and the pleaſure of the Lord ſhall proſper in his hand.' This and the following verſes plainly predicted not only the ſufferings of Chriſt, and the cauſe and nature of them, as an atonement for our ſins, but alſo the glory that was to follow, when he ſhould ſee of the travail of his ſoul and be ſatisfied, which was accompliſhed when Jeſus aroſe from the dead, aſcended up on high, and beſtowed that copious effuſion of the Spirit, by which thouſands were converted at a ſermon.

But what ſay the Jews to this prophecy? Some refer it to Jeremiah, others to the people of Iſrael; it is hard to ſay which of theſe is moſt abſurd, but ſome have honeſtly confeſſed, "The Rabbins of bleſſed memory with one lip, according to received tradition, declare that theſe words are ſpoken of Meſſiah the King."—And when the Spirit ſhall be poured out again from on high, then ſhall they behold him whom they have pierced, and mourn, and believe in him.

We ſhall only add, that by this remarkable prophecy the eunuch was converted to Chriſtianity in the apoſtolic age, [Acts viii. 27—40.] and near our own times, a noble, but profligate earl, [Lord Rocheſter] owed his converſion to the ſame means. His lordſhip confeſſed, that as he heard this chapter read, "He felt an inward force upon him, which did ſo enlighten his mind, and convince him, that he could reſiſt it no longer; for the words had an authority, which did ſhoot like rays into his mind, ... which did ſo effectually conſtrain him, that he did ever after as firmly believe in his Saviour, as if he had ſeen him in the clouds." [See Bp. *Lowth*'s Iſaiah, and Dr. *Gr. Sharp*'s Arg. from the Prophecies, p. 222, &c. from whom the ſubſtance of the above is chiefly taken.] [I. N.]

this

this prophet ſpoke ſo much of, once appeared to Iſaiah in the form of the human nature, the nature that he ſhould afterwards take upon him. [Ch. vi. 1.] 'I ſaw alſo the 'Lord ſitting on a throne, high and lifted up, and his 'train filled the temple,' &c. It was Chriſt that Iſaiah now ſaw, as we are expreſsly told in the New Teſtament. [John xii. 39—41.]

And if we conſider the abundant prophecies of this and the other prophets, what a great increaſe was there of the light of the goſpel? How plentiful are the revelations and prophecies of Chriſt now, to what they were in the firſt period of the Old Teſtament, from Adam to Noah? or in the ſecond, from Noah to Abraham? or to what they were before Moſes, or in the time of Moſes, Joſhua and the Judges? Great part of the Old Teſtament was written now from the days of Uzziah to the captivity into Babylon. And how excellent are thoſe portions of it! What a precious treaſure have thoſe prophets committed to the church of God, tending greatly to confirm the goſpel of Chriſt! and which has been of great comfort and benefit to God's church in all ages ſince, and doubtleſs will be to the end of the world.

§ VI. *From the* BABYLONISH CAPTIVITY *to the* COMING *of* CHRIST.

I COME now to the laſt period of the Old Teſtament, viz. that which begins with the Babyloniſh captivity, and extends to the coming of Chriſt, being the greateſt part of ſix hundred years, to ſhow how the work of redemption was carried on through this time. — But before I enter upon particulars, I would obſerve three things wherein this is diſtinguiſhed from the preceding.

(1.) Though we have no account of a great part of this period in the ſcripture hiſtory, yet the events of it are more the ſubject of ſcripture prophecy, than any of the preceding. There are two ways wherein the ſcriptures give account of the events by which the work of redemp-

tion is carried on; viz. hiſtory, and prophecy: and in one or the other of theſe ways, we have, in the ſcriptures, an account how the work of redemption is carried on from the beginning. Although they are not a proper hiſtory of the whole, yet therein is contained the chain of all the great events by which this affair hath been carried on from the fall to the end of the world, either in hiſtory or prophecy. And it is to be obſerved, that where the ſcripture is wanting in one of theſe ways, it is made up in the other. Where ſcripture hiſtory fails, there prophecy takes place, ſo that the account is ſtill carried on, and the chain is not broken, till we come to the very laſt link of it in the conſummation of all things.

And accordingly it is obſervable of the period or ſpace of time that we are upon, that though it is ſo much leſs the ſubject of ſcripture hiſtory, than moſt of the preceding, ſo that there is above four hundred years of which the ſcripture gives us no hiſtory, yet the events of this period are more the ſubject of prophecy than all the preceding together. Moſt of thoſe remarkable prophecies of the book of Daniel; alſo moſt of thoſe in Iſaiah, Jeremiah, and Ezekiel, againſt Babylon, Tyrus, Egypt, and many other nations, were fulfilled in this period.

Thus the reaſon why the ſcriptures gives us no hiſtory of ſo great a part of this period, is not becauſe the events of this period were not ſo important, or leſs worthy to be taken notice of, than the events of the foregoing; but there are ſeveral other reaſons which may be given of it. One is, that it was the will of God that the Spirit of prophecy ſhould ceaſe in this period, (for reaſons that may be given hereafter); ſo that there were no prophets to write the hiſtory of theſe times; and therefore God deſigning this, took care that the great events of this period ſhould not be without mention in his word. It is obſervable, that *that* ſet of writing prophets that God raiſed up in Iſrael, were raiſed up at the latter end of the foregoing period, and at the beginning of this; which it is likely was partly for that reaſon, that the time was now approaching, of which, the ſpirit of prophecy having ceaſed,

ceaſed, there was to be no ſcripture hiſtory, and therefore no other ſcripture account than what was given in prophecy.

Another reaſon that may be given why there was ſo great a part of this period left without an hiſtorical account in ſcripture, is, that God in his providence took care, that there ſhould be authentic and full accounts of the events of this period preſerved in profane hiſtory. It is remarkable, that with reſpect to the events of the five preceding periods, of which the ſcriptures give the hiſtory, profane hiſtory gives us no account, or at leaſt of but very few of them. There are many fabulous and uncertain accounts of things that happened before; but the beginning of the times of *authentic* profane hiſtory is judged to be but little more than an hundred years before Nebuchadnezzar's time. The learned men among the Greeks and Romans uſed to call the ages before that the *fabulous* age; but the times after that they called the *hiſtorical* age. And from about that time to the coming of Chriſt, we have undoubted accounts in profane hiſtory of the principal events; accounts that wonderfully agree with the many prophecies that we have in ſcripture of thoſe times.

Thus did the great God, that diſpoſes all things, take care to give an hiſtorical account of things from the beginning of the world, through all thoſe former ages which profane hiſtory does not reach, and ceaſed not till he came to thoſe later ages in which profane hiſtory related things with ſome certainty: and concerning thoſe times, he gives us abundant account in prophecy, that by comparing profane hiſtory with thoſe prophecies, we might ſee their agreement.

(2.) This being the laſt period of the Old Teſtament, and the next to the coming of Chriſt, ſeems to have been remarkably diſtinguiſhed from all others in the great revolutions that were among the nations of the earth, to make way for his kingdom. The time now drawing nigh, wherein Chriſt, the great King and Saviour of the world, was to come, great and mighty were the changes

changes that were brought to paſs in order to it. The way had been preparing for his coming, from the fall of man, through all the foregoing periods; but now the time drawing nigh, things began to ripen apace, and Divine Providence wrought wonderfully now. The greateſt revolutions that any hiſtory whatſoever gives an account of, fell out in this period. Almoſt all the then known world, *i. e.* all the nations that were round about the land of Canaan, far and near, that were within the reach of their knowledge, were overturned again and again. All lands were in their turns ſubdued, captivated, and as it were, emptied, and turned upſide down, and that moſt of them repeatedly, in this period; agreeable to that prophecy, [Iſa. xxiv. 1.] 'Behold, the Lord maketh the 'earth empty; he maketh it waſte, and turneth it upſide 'down, and ſcattereth abroad the inhabitants thereof.'

This emptying, and turning upſide down, began with God's viſible church, in their captivity by the King of Babylon. And then the cup from them went round to all other nations, agreeable to what God revealed to the prophet Jeremiah, [xxv. 15—27.] Here ſpecial reſpect ſeems to be had to the great revolutions that there were on the face of the earth in the times of the Babyloniſh empire. But, after that, there were three general overturnings of the world before Chriſt came, in the ſucceſſion of the three great monarchies of the world that aroſe after the Babyloniſh empire. The king of Babylon is repreſented in ſcripture as overturning the world; but after that the Babyloniſh empire was overthrown by Cyrus, who founded the Perſian empire in the room of it; which was of much greater extent than the Babyloniſh empire in its greateſt glory. Thus the world was overturned the ſecond time. And then, after that, the Perſian empire was overthrown by Alexander, and the Grecian ſet up upon the ruins of it; which was ſtill of much greater extent than the Perſian: and thus there was a general overturning of the world a third time. And then, after that, the Grecian empire was overthrown by the Romans, and the Roman on it eſtabliſhed; which vaſtly exceeded

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all the foregoing empires in power and extent of dominion. And ſo the world was overturned the fourth time.

Theſe ſeveral monarchies, and the great revolutions of the world under them, are abundantly ſpoken of in the prophecies of Daniel. They are repreſented in Nebuchadnezzar's image of gold, ſilver, braſs, and iron, and Daniel's interpretation of it in the ſecond chapter, and the viſion of the four beaſts, and the angel's interpretation of it in chap. vii. And the ſucceſſion of the Perſian and Grecian monarchies is more particularly repreſented in the viith chap. in the viſion of the ram and the he-goat, and again in chap. xi.

And beſide theſe four general overturnings of the world, the world was kept in a conſtant tumult between whiles; and indeed was as it were in a continual convulſion through this whole period till Chriſt came. But before this period, the face of the earth was comparatively in quietneſs: though there were many great wars, yet we read of no ſuch mighty and univerſal convulſions as there were in this period. The nations of the world, moſt of them, had long remained on their lees, as it were, without being emptied from veſſel to veſſel, as is ſaid of Moab, [Jer. xlviii. 11.] Now theſe great overturnings were becauſe the time of the great Meſſiah drew nigh. [Ezek. xxi. 27.] 'I will overturn, overturn, overturn it, and it ſhall 'be no more, until he come whoſe right it is, and I will 'give it him.' The prophet, by repeating the word overturn three times, has reſpect to three overturnings, as in the Revelation, [viii. 13.] The repetition of the word *woe* three times, ſignifies three diſtinct woes; as appears by what follows, [ix. 12.] 'One woe is paſt;' and again [xi. 14.] 'The ſecond woe is paſt, and behold the third 'woe cometh quickly.'

It muſt be noted, that Ezekiel propheſied in the time of the Babyloniſh captivity; and therefore there were three great and general overturnings of the world to come after this prophecy, before Chriſt came; the firſt by the Perſians, the ſecond by the Grecians, the third by the Romans;

Romans; and then after that, Chriſt, whoſe right it was to take the diadem and reign, ſhould come. Here theſe great revolutions are evidently ſpoken of as preparatory to the coming and kingdom of Chriſt. But to underſtand the words right, we muſt note the particular expreſſion, 'I will overturn, overturn, overturn *it*,' *i. e.* the diadem and crown of Iſrael, or the ſupreme temporal dominion over God's viſible people. This God ſaid ſhould be no more, *i. e.* the crown ſhould be taken off, and the diadem removed, as it is ſaid in the foregoing verſe. The ſupreme power over Iſrael ſhould be no more in the royal line of David, to which it properly belonged, but ſhould be removed away, and given to others, and overturned from one to another: firſt the ſupreme power over Iſrael ſhould be in the hands of the Perſians; and then it ſhould be overturned again, and come into the hands of the Grecians; and then it ſhould be overturned again, and come into the hands of the Romans, and ſhould be no more in the line of David, till that very perſon ſhould come, that was the ſon of David, whoſe proper right it was, and to whom God would give it. (w)

That thoſe great revolutions were all to prepare the way for Chriſt's coming, and erecting his kingdom in the world, is farther manifeſt by Haggai, [ii. 6, 7.] 'For 'thus ſaid the Lord of hoſts, Yet once it is a little while, 'and I will ſhake the heavens, and the earth, and the

(w) *The* CROWN *of Iſrael overturned.*] In a preceding Note, (G, p. 161.) we have ſhewn, that the ſceptre was not to *depart* until Shiloh came; here we ſee the crown was to be taken away, and not *reſtored* till the Meſſiah's coming. Theſe aſſertions may appear at firſt ſight inconſiſtent; but are to be reconciled by a very obvious diſtinction between the *ſceptre* of the tribe, and the *diadem* of the kingdom. It is certain, as our author has ſhewn, that long before Chriſt's incarnation the Jews became ſubject to the heathen empires, and yet were not wholly ſtript of temporal power till afterward. They preſerved a form of civil, as well as eccleſiaſtical government of their own; yet were in a ſtate of vaſſalage and ſubjection to other crowns. In a word, they had a power, but not the *ſupreme* power, among themſelves.—This makes the accompliſhment of theſe prophecies much more remarkable. [I. N.]

'ſea,

'ſea, and the dry land: and I will ſhake all nations, and 'the deſire of all nations ſhall come, and I will fill this 'houſe with glory, ſaith the Lord of hoſts.' [See alſo ver. 21—23.] It is evident by this, that theſe commotions, whereby the thrones of kingdoms and armies were overthrown, and every one came down by the ſword of his brother, were to prepare the way for the coming of him who is 'the deſire of all nations.' (x)

The great changes and troubles that have ſometimes been in the viſible church of Chriſt, are [in Rev. xii. 2.] compared to the church's being in travail to bring forth Chriſt: ſo theſe great troubles and mighty revolutions before Chriſt was born, were, as it were, the world's being in travail to bring forth the Son of God. The

(x) *The* DESIRE *of all nations.*] That this prophecy reſpected the Meſſiah, we have the cleareſt proof by comparing this text with Mal. iii. 1, 2. where 'the deſire of all nations' is explained of 'the Lord whom ye (Jews) ſeek, even the meſſenger (or an-'gel) of the covenant.' And the houſe to be filled with glory is called the temple; nor can the Jews in their preſent ſtate of apoſtaſy any way account (as will be hereafter ſhewn) for the glory of the latter temple being ſaid to exceed that of the former, namely, Solomon's. But why is Chriſt called 'the *deſire* of all nations?' Were they indeed ſenſible of their guilt and miſery, and ready to embrace the Saviour? Alas! no. But they all groaned beneath the weight of temporal calamity—they were oppreſſed with tyranny and ſuperſtition; they had alſo ſome *general* expectation of a great deliverer, which they had gathered from tradition, and ſome partial knowledge of revelation.—Thus far they were prepared for his coming; and as Chriſt came to deliver them eventually from theſe evils, as well as others of which they had little conception, he might well be called 'the *deſire* of all 'nations.' Farther, he might well be ſo called, as uniting in his perſon every attribute and excellence worthy the eſteem and veneration of mankind. Riches, honour, peace, and whatever we call good and great, if they have any luſtre, derive it *from* him; and *in* him, as the grand focus of every ray of bleſſedneſs which the Deity has emitted, they all unite and complete their glory: 'It pleaſed the Father, that in him ſhould all fullneſs 'dwell.'

This prophecy has been ably defended againſt the objections, and ſupported by the conceſſions of Jewiſh writers, as well as other arguments, by the late Dr. *Owen* on the Hebrews, Vol. i. Exercit. 13. [N. U.]

apoſtle, in the viiith. of Romans, repreſents the whole creation as groaning and travailing in pain together until now, to bring forth the liberty and manifeſtation of the children of God. Thereto the world being ſo long a time kept in a ſtate of war and bloodſhed, prepared the way for the coming of the Prince of peace, as it ſhowed the great need the world ſtood in of ſuch a prince.

It pleaſed God to order it in his providence, that earthly power and dominion ſhould be raiſed to its greateſt height, and appear in its utmoſt glory, in thoſe four great monarchies that ſucceeded one another, and that every one ſhould be greater and more glorious than the preceding, before he ſet up the kingdom of his Son. By this it appeared how much his ſpiritual kingdom exceeded the moſt glorious temporal ones. The ſtrength and glory of Satan's kingdom in theſe four mighty monarchies, appeared in its greateſt height: for thoſe were the monarchies of the heathen world, and ſo the ſtrength of them was the ſtrength of Satan's kingdom. God ſuffered the latter to riſe to ſo great a height of power and magnificence before his Son came to overthrow it, to prepare the way for his more glorious triumph. Goliath muſt have on all his armour when the ſtripling David comes againſt him with a ſling and a ſtone, for the greater glory of David's victory. God ſuffered one of thoſe great monarchies to ſubdue another, and erect itſelf on the other's ruins, appearing ſtill in greater ſtrength, and the laſt to be the ſtrongeſt and mightieſt of all; that ſo Chriſt, in overthrowing that, might, as it were, overthrow them all at once; as the ſtone cut out of the mountain without hands, is repreſented as deſtroying the whole image, the gold, the ſilver, the braſs, the iron, and the clay; ſo that all became as the chaff of the ſummer threſhing-floor.

Theſe mighty empires were ſuffered thus to convulſe the world, and deſtroy one another: and though their power was ſo great, yet they could not uphold themſelves, but fell one after another, and came to nothing, even the laſt of them, which was the ſtrongeſt, and had

ſwallowed

ſwallowed up the earth. - It pleaſed God thus to ſhow in them the inſtability and vanity of all earthly power and greatneſs; which ſerved as a foil to ſet forth the glory of the kingdom of his Son, which never ſhall be deſtroyed, [Dan. ii. 44.] 'In the days of theſe kings ſhall the 'God of heaven ſet up a kingdom, which ſhall never be 'deſtroyed: and the kingdom ſhall not be left to other 'people, but it ſhall break in pieces, and conſume all 'theſe kingdoms, and it ſhall ſtand for ever.' So greatly does this differ from all thoſe kingdoms: they vaniſh away, and are left to other people; but this ſhall ſtand for ever. God ſuffered the devil to do his utmoſt, and to eſtabliſh his intereſt, by ſetting up the greateſt, ſtrongeſt, and moſt glorious kingdoms in the world, before the deſpiſed Jeſus overthrew him in his empire. Chriſt came into the world to bring down the high things of Satan's kingdom, that the hand of the Lord might be on every one that is proud and lofty, and every high tower, and every lofty mountain; [Iſaiah ii. 12, &c.] And therefore theſe things were ſuffered to riſe very high, that Chriſt might appear ſo much the more glorious in being above them.—Thus wonderfully did the great and wiſe governor of the world prepare the way for the erection of the glorious kingdom of his beloved ſon Jeſus.

(3.) Another thing for which this laſt period or ſpace of time before Chriſt was particularly remarkable, was the wonderful preſervation of the church through all thoſe overturnings. This was, on ſome accounts, more remarkable through this period, than through any of the foregoing. It was very wonderful that the church, which now was ſo weak, and in ſo low a ſtate, and moſtly ſubject to the dominion of heathen monarchies, ſhould be preſerved for five or ſix hundred years together, while the world was ſo often overturned, and the earth was rent in pieces, and made ſo often empty and waſte, and the inhabitants of it came down ſo often every one by the ſword of his brother. I ſay it was wonderful that the church in its weak and low ſtate, being but a little handful of men, ſhould be preſerved in all theſe great

convulſions; eſpecially conſidering that the land of Judea, the chief place of the church's reſidence, lay in the midſt of them, as it were in the middle between the contending parties, and was very much the ſeat of war amongſt them, and was often over-run and ſubdued, and ſometimes in the hands of one people, and ſometimes another, and very much the object of the envy and hatred of all heathen nations, and often almoſt ruined by them, great multitudes of its inhabitants being ſlain, and the land in a great meaſure depopulated; and thoſe who had them in their power, often intended the utter deſtruction of the whole nation. Yet they were upheld; they were preſerved in their captivity in Babylon, and they were upheld again under all the dangers they paſſed through, under the kings of Perſia, and the much greater dangers they were liable to under the empire of the Greeks, and afterwards when the world was trodden down by the Romans.

Their preſervation through this period was alſo peculiarly remarkable, in that we never read of the church's ſuffering perſecution in any former period in any meaſure to ſuch a degree as they did in this, under Antiochus Epiphanes, of which more afterwards. This wonderful preſervation of the church through all theſe overturnings of the world, gives light and confirmation to what we read in the xlvith. Pſalm 'God is our refuge and ſtrength, 'a very preſent help in trouble. Therefore will not we 'fear, though the earth be removed, and though the 'mountains be carried into the midſt of the ſea; though 'the waters thereof roar, and be troubled; though the 'mountains ſhake with the ſwelling thereof.'

THUS I have taken notice of ſome general things wherein this laſt period of the Old-Teſtament times was diſtinguiſhed. I come now to conſider how the work of redemption was carried on in particulars.—And,

1. The firſt thing that here offers is the captivity of the Jews into Babylon. This was a great diſpenſation of providence, and ſuch as never was before. The children

dren of Iſrael in the time of the judges, had often been brought under their enemies; and many particular perſons were carried captive at other times. But never had there been any ſuch thing as deſtroying the whole land, the ſanctuary, and the city of Jeruſalem, and all the cities and villages of the land, and carrying the whole body of the people out of their own land into a country many hundred miles diſtant, and leaving the land of Canaan empty of God's viſible people. The ark had once forſaken the tabernacle of Shilo, and was carried captive into the land of the Philiſtines: but never had there been any ſuch thing as the burning the ſanctuary, and utterly deſtroying the ark, and carrying away all the ſacred veſſels and utenſils, and breaking up all their ſtated worſhip in the land, and the land's lying waſt and empty for ſo many years together. How lively are thoſe things ſet forth in the Lamentations of Jeremiah. (y)—The work of redemption was promoted by this remarkable diſpenſation in theſe following ways.

(1.) It finally cured that nation of their idolatry. The prophet Iſaiah, ſpeaking of the ſetting up of the kingdom of Chriſt, [ii. 18.] ſays, 'the idols he ſhall utterly abo-'liſh.' When the time was drawing near, that God would aboliſh heathen idolatry, through the greater part of the known world, it pleaſed him firſt to aboliſh heatheniſm among his own people, by their captivity in Babylon.

(y) *The* LAMENTATIONS *of Jeremiah.*] "There is nothing in all the tragedians, not in Euripedes himſelf, (ſo maſterly in his mourning ſtrokes) that is equally moving and tender with the Lamentations of the Prophet Jeremiah—'O that my head were 'waters, and mine eyes fountains of tears!—O, all ye that paſs 'by, behold and ſee if there be any ſorrow like unto my ſorrow!' .... It is a piece of ſuperlative beauty, and .... compriſes all the eloquence of mourning. 'Did we ever find (ſays the eloquent 'Dr. South) ſorrow flowing in ſuch a natural prevailing pathos? '.... One would think that every letter was wrote with a tear; 'every word was the noiſe of a breaking heart; that the author 'was a man compacted of ſorrows, diſciplined to grief from his 'infancy; one who never breathed but in ſighs, nor ſpoke but in 'a groan." [BLACKWALL's Sac. Claſſics, Vol. i.]

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This nation, which was addicted to idolatry for ſo many ages, and not reformed by all the reproofs, warnings, corrections, and judgements inflicted on them for it, were now finally cured; ſo that however ſome might fall into this ſin afterwards, as they did about the time of Antiochus's perſecution, yet the nation, as a nation, never ſhewed any hankering after this ſin any more. This was a remarkable and wonderful change in that people, and what directly promoted the work of redemption, as it was a great advancement of the intereſt of religion.

(2.) It was one thing that prepared the way for Chriſt's coming, and ſetting up the glorious diſpenſation of the goſpel, as it took away many of thoſe things, wherein conſiſted the glory of the Jewiſh diſpenſation. Firſt, it removed the temporal diadem of the houſe of David away from them, *i. e.* the ſupreme and independent government of themſelves. The time now approaching, when Chriſt, the great and everlaſting king of his church, was to reign, it was time for the typical kings to withdraw. The Jews henceforward were always dependent on other nations, until Chriſt came, for near ſix hundred years, except about ninety under the Maccabees and their poſterity, during which ſpace they maintained a ſort of independence by continual wars.

Again, by the captivity, the glory and magnificence of the temple was taken away, and the temple that was built afterwards, was nothing in compariſon with it. Thus it was meet, when the time drew nigh that the glorious antitype of the temple ſhould appear.

Another thing that they loſt by the captivity, was the two tables of the teſtimony delivered to Moſes, on which God with his own finger wrote the ten commandments on Mount Sinai. Theſe ſeem to have been preſerved in the ark till the captivity, and were there when Solomon placed the ark in the temple, [I. Kings viii. 9.] 'There 'was nothing in the ark, ſave the two tables of ſtone, 'which Moſes put there at Horeb.'

Another thing that the Jews now loſt, was the Urim and Thummim, [Ezra ii. 63.] 'And the Tirſhatha ſaid 'unto

'unto them, that they ſhould not eat of the moſt holy 'things, till there ſhould ſtand up a prieſt with *Urim* 'and *Thummim*.' And we have no account that this was ever reſtored; but the ancient writings of the Jews ſay the contrary. What this Urim and Thummim was, I ſhall not now inquire; but only obſerve, that it was ſomething by which the high prieſt inquired of God, and received immediate anſwers from him, or by which God gave forth immediate oracles on particular occaſions. This was now withdrawn, the time approaching when Chriſt, the antitype of the Urim and Thummim, the great word and oracle of God, was to come. (z)

Another thing that the ancient Jews ſay was wanting in the ſecond temple, was the Shechinah, or cloud of glory over the mercy ſeat. This was promiſed to be in the tabernacle, [Levit. xvi. 2.] 'For I will appear in the

(z) *The* URIM *and* THUMMIM.] To enumerate all the different opinions of the learned on this ſubject would be tedious rather than edifying. The following are the moſt generally received:

1. Moſt Chriſtian writers take the *Urim* and *Thummim* to mean the precious ſtones in the breaſt-plate of the high prieſt; but the rabbins will have it that the ineffable name (Jehovah) was inſerted between the folds, not by the workmen, as the ſtones were, but by Moſes himſelf under Divine direction. [Exod. xxviii. xxix.]

2. The anſwer of this oracle muſt either have been collected by the peculiar radiancy of certain letters of the names of the tribes engraved on theſe ſtones; or rather be delivered by a voice from the Shechinah, as at other times, Numb. vii. 8, 9. See I. Sam. xxiii. 11, 12.—xxx. 8.—II. Sam. ii. 1.—Judges i. 1, 2.—xx. 18. All are agreed that this method was only lawful for the moſt eminent perſons, and on the moſt important occaſions. The Jews add, that it was never uſed after the building of Solomon's temple; and give this reaſon, that the tribes were ſoon after divided, and it could only be lawfully conſulted in caſes in which they were all concerned.

If the anſwer was given by a voice from the moſt holy, then the only uſe of the breaſt-plate ſeems to have been as a *memorial* of the twelve tribes before God, herein typifying him who bears all the names of his choſen people on his heart, and thus conſtantly appears in the preſence of God for us.

[For farther ſatisfaction on this very difficult ſubject, ſee *Prideaux*'s Connection, Part II. Book 3. *Levi*'s Dictionary, and *Parkhurſt*'s Lexicon in אור.] [G. E.]

'cloud

'cloud upon the mercy ſeat.' And we read of the cloud of glory deſcending into the tabernacle, [Exod. xl. 35.] and ſo likewiſe with reſpect to Solomon's temple. But we have no account that this cloud of glory was in the ſecond temple; and the ancient accounts of the Jews ſay, that there was no ſuch thing there. This, indeed, was needleſs in the ſecond temple, conſidering that God had promiſed to fill it with glory another way, viz. by Chriſt's coming into it; which was afterwards fulfilled, [Haggai ii. 7.] 'I will ſhake all nations, and the deſire of 'all nations ſhall come, and I will fill this houſe with 'glory, ſaith the Lord of hoſts.'

Another thing that the Jews in their ancient writings mention, as being now withdrawn, was the fire from heaven on the altar. When Moſes built the tabernacle and altar in the wilderneſs, and the firſt ſacrifices were offered on it, fire came down from heaven, and conſumed the burnt-offering, [Levit. ix. 24.] and again, when Solomon built the temple, and offered the firſt ſacrifices, [II. Chron. vii. 1.] This fire was never to go out, but with the greateſt care to be kept alive, [Levit. vi. 13.] 'The fire ſhall ever be burning upon the altar; it ſhall 'never go out.' And there is no reaſon to ſuppoſe the fire in Solomon's time ever went out till the temple was deſtroyed by the Babylonians; but then it was extinguiſhed, and never reſtored. And the Jews, after their return, were forced to make uſe of their common fire inſtead of it, according to the ancient tradition of the Jews. Thus the lights of the Old Teſtament go out on the approach of the glorious Sun of righteouſneſs.

(3.) The captivity in Babylon was the occaſion of another thing, which afterwards promoted the ſetting up of Chriſt's kingdom in the world, viz. the diſperſion of the Jews through the greater part of the known world, for the whole nation being carried away far out of their own land, and continuing in a ſtate of captivity for ſo long a time, they got them poſſeſſions, built houſes, and ſettled themſelves in the land of their captivity, agreeable

to

to the direction that Jeremiah gave in the letter he wrote to them, [chap. xxix.] And therefore, when Cyrus gave them liberty to return to the land where they had formerly dwelt, many of them never returned; they were not willing to leave their ſettlements and poſſeſſions there to go into a deſolate country, many hundred miles diſtant, which none but the old men among them had ever ſeen; and therefore they were but few, but a ſmall number that returned. Great numbers tarried behind, though they ſtill retained the ſame religion with thoſe that returned, ſo far as it could be practiſed in a foreign land. Thoſe meſſengers [Zechariah vii.] that came to inquire of the prieſts and prophets in Jeruſalem, Sherezer and Regem-melech, are ſuppoſed to have been ſent from the Jews that remained ſtill in Babylon.

Thoſe Jews that remained ſtill in that country were ſoon, by the great changes that happened in the world, diſperſed thence into all the adjacent countries. And hence we find, that in Eſther's time, which was after the return from the captivity, the Jews were diſperſed throughout all the vaſt Perſian empire, which extended from India to Ethiopia, [Eſther iii. 8.] 'And Haman 'ſaid unto King Ahaſuerus, There is a certain people 'ſcattered abroad, and diſperſed among the people in all 'the provinces of thy kingdom.' &c. And ſo they continued diſperſed till Chriſt came, and till the apoſtles went forth to preach the goſpel. But yet theſe diſperſed Jews retained their religion in this diſperſion. Their captivity, as I ſaid before, thoroughly cured them of their idolatry, and it was their manner, for as many of them as could from time to time, to go up to the land of Judea to Jeruſalem at their great feaſt. Hence we read, [Acts ii.] that at the time of the great feaſt of Pentecoſt, there were Jews then at Jeruſalem out of every nation under heaven. Theſe were come up from all countries whither they had been diſperſed, to worſhip at that feaſt. And hence we find, in the hiſtory of the Acts, that wherever the apoſtles went preaching through the world, they found Jews.

Antiochus the Great, about two hundred years before Chriſt, on a certain occaſion, tranſplanted two thouſand families of Jews from the country about Babylon into Aſia the Leſs; and ſo they and their poſterity, many of them, ſettled in Pontus, Galatia, Phrygia, Pamphylia, and in Epheſus; and from thence ſettled in Athens, and Corinth, and Rome. (A) Hence the ſynagogues in thoſe places where the Apoſtle Paul preached.—This diſperſion of the Jews through the world before Chriſt came, did many ways prepare the way for his coming, and ſetting up his kingdom in the world.

One was, that this was a means of raiſing a general expectation of the Meſſiah through the world about the time that he actually came. For the Jews, wherever they were diſperſed, carried the holy ſcriptures with them, and ſo the prophecies of the Meſſiah; and being converſant with the nations among whom they lived, *they*, by that means, became acquainted with theſe prophecies, and with the expectations of the Jews, of their glorious Meſſiah; and by this means, the birth of ſuch a glorious perſon in Judea about that time began to be the general expectation of the nations of the world, as appears by the writings of the learned men of the heathen that lived about that time, which are ſtill extant; particularly Virgil, the famous poet that lived in Italy a little before Chriſt was born, has a poem about the expectation of a great prince that was to be born, and the happy times of righteouſneſs and peace that he was to introduce; ſome of it very like the language of the prophet Iſaiah. (B)

Another

(A) *Antiochus tranſplanted two thouſand Jewiſh families.*] "Antiochus had received ſo many ſervices from the Jews .... and depended ſo much on their fidelity, that when a ſedition broke out in Phrygia and Lydia, he ſent two thouſand Jewiſh families to quell it, and keep the country in peace, and was exceedingly liberal to them. It was from theſe Jews .... that deſcended many of thoſe who were diſperſed or ſcattered abroad — whom we ſhall afterwards find ſo numerous. James i. 1.—I. Pet. i. 1." [ROLLIN'S Ancient Hiſtory, Book XVIII. art. i. § 2.]

(B) VIRGIL *reſembles Iſaiah.*] This alludes to *Virgil*'s *Pollio*, written about forty years before the birth of Chriſt. Mr. *Pope*'s cele-

Another way that this diſperſed ſtate of the Jews prepared the way for Chriſt was, that it ſhowed the neceſſity of aboliſhing the Jewiſh diſpenſation, and of introducing the new one of the covenant of grace. It ſhowed the neceſſity of aboliſhing the ceremonial law, and the old Jewiſh worſhip: for, by this means, the obſervance of

celebrated Meſſiah is written on the correſpondent paſſages between the claſſic and inſpired poets; and their remarkable coincidence is pointed out in the notes; alſo the ſuperior beauty of the latter.

The following is Mr. Dryden's tranſlation of the moſt celebrated lines in the paſtoral of *Virgil* alluded to, except that the words in Italics are inſerted to render it more literal.

" *The virgin now returns*, Saturnian times
Roll round again . . . . . .
The baſe, degenerate iron offſpring ends,
A golden progeny from heaven deſcends.
. . . . . .
Thou ev'ry baniſh'd virtue ſhalt reſtore,
And crimes ſhall *terrify* the world no more.
The jarring nations he in peace ſhall bind,
And with paternal virtues rule mankind.
Unbidden earth ſhall wreathing ivy bring,
And fragrant herbs (the promiſes of ſpring)
As her firſt off'rings to her infant king.
The goats with ſtrutting dugs ſhall homeward ſpeed,
And lowing herds ſecure *with* lions feed.
His cradle ſhall with riſing flowers be crown'd;
The ſerpent's brood ſhall die; the ſacred ground
Shall weeds and pois'nous plants refuſe to bear.
. . . . . .
Unlabour'd harveſts ſhall the fields adorn,
And cluſter'd grapes ſhall bluſh on ev'ry thorn;
The knotted oaks ſhall ſhow'rs of honey weep."
. . . . . .
O, Son of mighty Jove! from heav'n appear;
Come to thine honours — lo, the time draws near!
The barren hills proclaim the Deity;
A God! a God! the vocal rocks reply.

Not only Virgil, but Tacitus and Suetonius both ſay, an opinion univerſally prevailed all over the eaſt, that about this time one out of Judea ſhould obtain the empire of the world. This opinion is ſuppoſed to have originated from the Sybilline books; but whether it came from *them*; from Balaam's famous predictions, or from the ſacred prophets of the Jews, is of no immediate conſequence, as the fact itſelf is indiſputable. [G. E.]

that ceremonial law became impracticable even by the Jews themſelves, for the ceremonial law was adapted to the ſtate of a people dwelling together in the ſame land, where was the city that God had choſen; where was the temple, the only place where they might offer ſacrifices; where it was lawful for their prieſts and Levites to officiate; where they were to bring their firſt fruits, and where their cities of refuge were, and the like. But the Jews, by this diſperſion, lived, many of them, in other lands, more than a thouſand miles diſtant, when Chriſt came; which made the obſervation of their laws of ſacrifices, and the like, impracticable. And though their forefathers might be to blame in not going up to the land of Judea when they were permitted by Cyrus, yet the caſe was now, as to many of them at leaſt, become impracticable; which ſhowed the neceſſity of introducing a new diſpenſation, that ſhould be fitted, not only to one particular land, but to the general circumſtances and uſe of all nations.

Again, another way that this diſperſion of the Jews prepared the way for the ſetting up of the kingdom of Chriſt in the world, was, that it contributed to the making the facts concerning Jeſus Chriſt publicly known through the world. For, as I obſerved before, the Jews that lived in other countries, uſed frequently to go up to Jeruſalem at their three great feaſts, which were from year to year; and ſo, by this means, they could not but become acquainted with the news of the wonderful things that Chriſt did in that land. We find that they were preſent at, and took great notice of, that great miracle of raiſing Lazarus, which excited the curioſity of thoſe foreign Jews that came up to the feaſt of the paſſover to ſee Jeſus; [John xii. 20, 21.] Theſe Greeks were foreign Jews and proſelytes, as is evident by their coming to worſhip at the feaſt of the paſſover. The Jews that lived abroad among the Greeks, and ſpoke their language, were called Greeks, or Helleniſts: ſo they are called Grecians, [Acts vi. 1.] Theſe Grecians here ſpoken of

were

were not Gentile Chriſtians; for this was before the calling of the Gentiles. (c)

By the ſame means, the Jews that came up from other countries became acquainted with Chriſt's crucifixion. Thus the diſciples, going to Emmaus, ſay to Chriſt, when they did not know him, [Luke xxiv. 18.] 'Art thou 'only a ſtranger in Jeruſalem, and haſt not known the 'things which have come to paſs there in theſe days?' Plainly intimating, that the things concerning Jeſus were ſo publicly known to all men, that it was wonderful to find any man unacquainted with them. And ſo afterwards they became acquainted with the news of his reſurrection; and when they went home again into their own countries, they carried the news with them, and ſo made theſe facts public through the world, as they had made the prophecies of them public before.

After this, thoſe foreign Jews that came to Jeruſalem, took great notice of the pouring out of the Spirit at Pentecoſt, and the wonderful effects of it; and many of them were converted by it, viz. Parthians, Medes, Elamites, and the dwellers in Meſapotamia, and in Egypt, and the parts of Libya about Cyrene, and the ſtrangers of Rome, Jews and proſelytes, Cretes and Arabians. And ſo they did not only carry back the news of the facts of Chriſtianity, but Chriſtianity itſelf, into their own countries with them; which contributed much to the ſpreading of it through the world.

Again, another way that the diſperſion of the Jews contributed to the ſetting up of the goſpel kingdom in the world was, that it opened a door for the introduction of the apoſtles in all places where they came to preach the goſpel. For almoſt in all places where they came to preach the goſpel, they found ſynagogues of the Jews, where the holy ſcriptures were wont to be read, and the

(c) GRECIANS—foreign Jews.] "This, for reaſons which may be ſeen at large in Dr. *Benſon*'s Hiſtory, appears to me far the moſt probable opinion .... as well as that which is generally allowed by all the beſt commentators." [DODDRIDGE, Fam. Expoſ. in Acts vi. 1.]

true

true God worſhipped; which was a great advantage to the apoſtles in ſpreading the goſpel. For their way was, into whatever city they came, firſt to go into the ſynagogue of the Jews, (they being people of the ſame nation,) and there to preach the goſpel unto them. And hereby their coming, and their new doctrine, was taken notice of by their Gentile neighbours, whoſe curioſity excited them to hear what they had to ſay; which became a fair occaſion to the apoſtles to preach the goſpel to them. It appears that it was thus, by the account we have in the Acts of the Apoſtles. And theſe Gentiles having been before, many of them, prepared in ſome meaſure, by the knowledge they had of the Jews religion, and of their worſhip of one God, and of their prophecies, and expectation of a Meſſiah; which knowledge they derived from the Jews, who had long been their neighbours; this opened the door for the goſpel to have acceſs to them. And the work of the apoſtles with them was doubtleſs much eaſier than if they never had any expectation of ſuch a perſon as the apoſtles preached, or heard about the worſhip of one only true God. So many ways did the Babyloniſh captivity greatly prepare the way for Chriſt's coming.

2. The next particular that I would take notice of is, the addition made to the canon of ſcripture in the time of the captivity, in thoſe two remarkable portions of ſcripture, the prophecies of Ezekiel and Daniel. Chriſt appeared to each of theſe prophets in the form of that nature which he was afterwards to take upon him. The prophet Ezekiel gives an account of his thus appearing to him repeatedly, [chap. i. 26] 'And above the firmament 'that was over their heads, was the likeneſs of a throne, 'as the appearance of a ſapphire ſtone, and upon the 'likeneſs of the throne was the likeneſs as the appear-'ance of a man above upon it;' [alſo chap. viii. 1, 2.] So Chriſt appeared to the prophet Daniel: [chap. viii. 15, 16.] 'There ſtood before me as the appearance of a 'man. And I heard a man's voice between the banks of 'Ulai, which called, and ſaid, Gabriel, make this man to 'under-

'underſtand the viſion.' There are ſeveral things that make it evident, that this was Chriſt, which I cannot now mention particularly.* So Chriſt appeared again as a man to this prophet, [chap. x. 5, 6.] 'Then I lift 'up mine eyes and looked, and behold a certain man 'clothed in linen, whoſe loins were girded with fine gold 'of Uphaz: his body alſo was like the beryl, and his face 'as the appearance of lightning, and his eyes as lamps of 'fire; and his arms and his feet like in colour to poliſhed 'braſs, and the voice of his words like the voice of a 'multitude.' Comparing this viſion with that of the apoſtle John, [Rev. i. 13,] makes it manifeſt that it was Chriſt. And the prophet Daniel, in the hiſtorical part of his book, gives an account of a very remarkable appearance of Chriſt in Nebuchadnezzar's furnace, with Shadrach, Meſhach, and Abednego, [chap. iii. 25.] 'Lo 'I ſee four men looſe,—and the form of the fourth is 'like the Son of God.'

Chriſt did not only here appear in the form of the human nature, but he appeared in a furnace, ſaving thoſe perſons who believed on him from that furnace; by which is repreſented to us, how Chriſt, by coming himſelf into the furnace of God's wrath, ſaves thoſe that believe in him therefrom, and the wrath of God never reaches or touches them, ſo much as to ſinge the hair of their head.

Theſe two prophets, in many reſpects, were more particular concerning the coming of Chriſt, and his glorious goſpel kingdom, than any of the prophets had been before. They both of them mention thoſe three great revolutions of the world that ſhould be before he came. Ezekiel is particular in ſeveral places concerning the coming of Chriſt. The prophet Daniel is more ſo in foretelling the time of the coming of Chriſt than any prophet had been before, in the ixth. chapter of his prophecy; who foretold, that it ſhould be ſeventy weeks, *i. e.* ſeventy weeks of years, or ſeventy times ſeven, that is, four hundred and ninety years, from the decree to rebuild and

* See Note (A) p. 199.

reſtore

reſtore the ſtate of the Jews, till the Meſſiah ſhould be crucified; which muſt be reckoned from the commiſſion given to Ezra by Artaxerxes, [Ezra vii.] whereby the very time of Chriſt's crucifixion was pointed out, which never had been before. (D)

The prophet Ezekiel is very particular in the myſtical deſcription of the goſpel church, in his account of his viſion of the temple and city, in the latter part of his prophecy. The prophet Daniel points out the order of particular events that ſhould come to paſs relating to the Chriſtian church after Chriſt was come, as the riſe of antichriſt, and the continuance of his reign, and his fall, and

(D) *Daniel's* SEVENTY WEEKS *reckoned from the commiſſion given to* EZRA *by* ARTAXERXES.] So Dean Prideaux, Dr. J. Owen, and others, in this manner:

The decree given in the year 457 before the Chriſtian æra, from thence to the year Anno Dom. 33. when Chriſt was crucified, was 490 years. Now the text ſays, 'ſeventy weeks (*i. e.* of 'years) are determined upon thy people, and upon thy holy city, 'to finiſh the tranſgreſſion, and to make an end of ſins, and to 'make reconciliation for iniquity, and to bring in everlaſting 'righteouſneſs, and to ſeal up (*i. e.* complete and confirm) the 'viſion and prophecy:'—all which were accompliſhed in the death of Chriſt—'and to anoint the moſt holy.' We have obſerved in a preceding note, that the *moſt Holy* (Holy of Holies in the Heb.) was typical of Chriſt in his ſtate of exaltation; the term here uſed may perhaps be in alluſion to this event, in connection with his death; by anointing the moſt Holy, may be intended his execution of his prieſtly office, in offering himſelf upon the croſs, and afterwards entering into the immediate preſence of God, as the high prieſt into the moſt holy place on the great day of atonement.

'Know therefore and underſtand, that from the going forth of 'the commandment to reſtore and build Jeruſalem, unto Meſſiah, 'the Prince, ſhall be ſeven weeks and threeſcore and two weeks, *i. e.* ſixty-nine weeks, or 483 years (for ſo the words ſhould be pointed and diſtributed) and theſe bring us to the time of Jeſus Chriſt, and very near his baptiſm.——'And the ſtreet 'ſhall be built again, and the wall;' *i. e.* the Jewiſh ſtate, civil and eccleſiaſtic, eſtabliſhed, as well as Jeruſalem itſelf rebuilt, 'in troubleſome times.' This fills the firſt week, or forty-nine years. 'And (then) after (*i. e.* in the week after) threeſcore and two weeks,' from the firſt ſeven, 'ſhall Meſſiah be cut 'off,' by death, 'but not for himſelf. And the people of that 'prince

and the glory that ſhould follow.—Thus does goſpel light ſtill increaſe, the nearer we come to the time of Chriſt's birth.

3. The next particular I would mention is, the deſtruction of Babylon, and the overthrow of the Chaldean empire by Cyrus. The deſtruction of Babylon was in that night in which Belſhazzar the king, and the city in general, was drowned in a drunken feſtival which they kept to their gods, when Daniel was called to read the hand writing on the wall, [Dan. v. 30.] and it was brought about in ſuch a manner, as wonderfully to ſhow the hand of God, and remarkably to fulfil his word by his prophets, which I cannot now ſtand particularly to relate. (E) Now that great city,

'prince ſhall come,' namely, Titus, 'and ſhall deſtroy the city 'and the ſanctuary, and the end thereof ſhall be with a flood; 'and unto the end of the war, deſolations are determined.' This refers to the deſtruction of Jeruſalem, of which in its proper place.

'And he (Meſſiah) ſhall confirm the covenant with many for 'one week, and in the midſt (or in the courſe) of the 'week,' namely, the ſeventieth and laſt, 'he ſhall cauſe the ſa-'crifice to ceaſe,' by the greater ſacrifice and richer oblation of himſelf. [See *Prideaux*'s Connect. Part I. Book 5. Dr. *Owen* on the Hebrews, Vol. i. Exer. 14, 15. and Mr. *R. Wiater*'s Sermons on Daniel's ſeventy weeks.]

(E) *The deſtruction of Babylon* FORETOLD.] Mr. ROLLIN has collected and arranged the ſeveral prophecies which referred to this period, and ſhewn how exactly they were accompliſhed. We ſhall abridge his obſervations, and refer to the texts with which they are ſupported.

1. God predicted the Jewiſh captivity at Babylon, and the time of its continuance to be ſeventy years. Jer. xxv. 11.

2. The cauſes of God's wrath againſt Babylon were, her pride—cruelty to the Jews—and ſacrilegious impiety. Iſa. xlvii. 6—11.

3. The decree pronounced. The calamities that were to fall upon her, utter and irreparable deſtruction. Pſ. cxxxvii. 8, 9. Iſa. xiii. xiv. Jer. li.

4. Cyrus called to deſtroy Babylon, and to deliver the Jews. Iſa. xlv. 1—4.

5. God gives ſignal to the commanders and to the troops to march againſt Babylon. Iſa. xiii. 2—5. xxi. 2.

6. Particular circumſtances relative to the ſiege and taking of Babylon. The army to conſiſt of Medes and Perſians. Iſa. xxi. 2. Jer. li. 11.—The city to be attacked ſuddenly. Iſa. xlvii. 11. Jer. l. 24.—Euphrates to be dried up. Jer. l. 38, 39. li. 36.—

city, which had long been an enemy to the city of God, viz. Jeruſalem, was deſtroyed, after it had ſtood from the firſt building of Babel, which was about ſeventeen hundred years. If the check that was put to the building this city at its beginning, whereby they were prevented from carrying it to that extent and magnificence that they intended; I ſay, if this promoted the work of redemption, as I have before ſhown it did, much more did this deſtruction of it.

It was a remarkable inſtance of God's vengeance on the enemies of his redeemed church; for he brought this deſtruction on Babylon for the injuries they did to his children, as is often ſet forth in the prophets. It alſo promoted the work of redemption, as thereby God's people, that were held captive by them, were ſet at liberty to return to their own land to rebuild Jeruſalem; and therefore Cyrus, who did it, is called God's ſhepherd. [Iſa. xliv. latter end; and xlv. 1.] And theſe are over and above thoſe ways wherein the ſetting up and overthrowing the four monarchies of the world did promote the work of redemption, which have been before obſerved.

4. What next followed this was, the return of the Jews into their own land, and rebuilding Jeruſalem and the temple. Cyrus, as ſoon as he had deſtroyed the Babyloniſh empire, and erected the Perſian on its ruins, made a decree in favour of the Jews, that they might return to their own land, and rebuild their city and

Babylon to be taken in the midſt of rioting and debauchery. Jer. li. 39, 57.—The king ſeized with inſtant terror. Iſa. xxi. 3, 4. Comp. Dan. v. 6.—That he ſhould return to his debauchery. Iſa. xxi. 5. Comp. Dan. v. 10.—That the Babyloniſh troops, which ſhould be chiefly foreigners, ſhould be ſcattered and flee home. Iſa. xii. 4.—That the king ſhould not be buried with his anceſtors. Iſa. xiv. 19, 20.—The ſlaughter of his children. Iſa. xiv. 21, 22.

Every one of theſe circumſtances was literally and minutely fulfilled; one of the moſt remarkable of which was, that Cyrus contrived to render the Euphrates fordable, and introduced his troops by the channel of it, in a night of debauchery and riot, when through the providence of God the guards had neglected to ſhut the gates. [See ROLLIN's Ancient Hiſt. Book iv. art. 2.]

temple,

temple. This return of the Jews out of the Babyloniſh captivity is, next to the redemption out of Egypt, the moſt remarkable of all the Old Teſtament redemptions, and moſt inſiſted on in ſcripture, as a type of the great redemption of Jeſus Chriſt. (F) It was under the hand of one of his legal anceſtors of Chriſt, viz. Zerubbabel, the ſon of Shealtiel, whoſe Babyloniſh name was Sheſhbazzar. He was the governor of the Jews, and their leader in their firſt return out of captivity; and, together with Joſhua the ſon of Joſedek the high prieſt, had the chief hand in rebuilding the temple. This redemption was brought about by the hand of Zerubbabel and Joſhua the prieſt, as the redemption out of Egypt was brought about by the hand of Moſes and Aaron.

The return out of the captivity was a remarkable diſpenſation of Providence. It was remarkable, that the heart of an heathen prince, as Cyrus was, ſhould be ſo inclined to favour ſuch a deſign as he did, not only in giving the people liberty to return, and rebuild the city and temple, but in giving charge that they ſhould be helped with ſilver and gold, and with goods, and with beaſts. [Ezra i. 4.] And afterwards God wonderfully inclined the heart of Darius to further the building of the houſe of God with his own tribute-money, and by commanding their bitter enemies, the Samaritans, who had been ſtriving to hinder them, to furniſh them with all that they needed in order to it, and to ſupply them day by day; making a decree, that whoſoever failed of it, timber ſhould be pulled down out of his houſe, and he hanged thereon, and his houſe made a dunghill. [Ezra vith.] And after this God inclined the heart of Artaxerxes, another king of Perſia, to promote the work of preſerving the ſtate of the Jews, by his ample commiſſion to Ezra,

(F) *The return from Babylon* TYPICAL.] "The return of the Jews from their captivity in Babylon was only a ſhadow of that deliverance, which the Meſſiah was to bring into the world: and the mighty acts which God wrought in the firſt period, were only faint images of what he would operate in the ſecond." [SAURIN's Sermons, Vol. i. Ser. 4. Robinſon's Tranſlat.]

[Ezra viith.] helping them abundantly with ſilver and gold of his own bounty, and offering more, as ſhould be needful, out of the King's treaſure-houſe, and commanding his treaſurers beyond the river Euphrates to give more, as ſhould be needed, unto an hundred talents of ſilver, and an hundred meaſures of wheat, and an hundred baths of wine, and an hundred baths of oil, and ſalt, without preſcribing how much; and giving leave to eſtabliſh magiſtrates in the land; and freeing the prieſts of toll, tribute, and cuſtom, and other things, which rendered the decree and commiſſion by Artaxerxes the moſt full and ample in the Jews favour of any that, at any time, had been given for the reſtoring of Jeruſalem: and therefore in Daniel's prophecy, this is called the decree for the reſtoring and building Jeruſalem; and hence the ſeventy weeks are dated.

And after this, another favourable commiſſion was granted by the king of Perſia to Nehemiah, [Nehem. ii.] It was remarkable, that the hearts of heathen princes ſhould be ſo inclined. It was the effect of his power, who hath the hearts of Kings in his hands and turneth them whitherſoever he will; and it was a remarkable inſtance of his favour to his people.

Another remarkable circumſtance of this reſtitution of the ſtate of the Jews to their own land was, that it was accompliſhed againſt ſo much oppoſition of their bitter indefatigable enemies the Samaritans, who, for a long time together, with all the malice and craft they could exerciſe, oppoſed the Jews in this affair, and ſought their deſtruction; one while by Biſhlam, Mithridath, Tabeel, Rahum, and Shimſhai, [Ezra iv.] and then by Tatnai, Shetharboznai, and their companions, [chap. v.] and afterwards by Sanballat and Tobiah, as we read in the book of Nehemiah.

We have ſhewed before how the ſettlement of the people in the land in Joſhua's time promoted the work of redemption. On the ſame account does their reſtitution belong to the ſame work. The re-ſettlement of the Jews in the land of Canaan belongs to this work, as it

it was a neceſſary means of preſerving the Jewiſh church and diſpenſation in being, till Chriſt ſhould come. If it had not been for this reſtoration of the Jewiſh church, temple, and worſhip, the people had remained without any temple, and land of their own, that ſhould be as it were their head-quarters, a place of worſhip, habitation, and reſort; the whole conſtitution, which God had done ſo much to eſtabliſh, would have been in danger of utterly failing, long before that ſix hundred years had been out, which was from about the time of the captivity till Chriſt. And ſo all that preparation which God had been making for the coming of Chriſt, from the time of Abraham, would have been in vain. Now that very temple was built that God would fill with glory by Chriſt's coming into it, as the prophets Haggai and Zechariah told the Jews, to encourage them in building it.

5. The next particular I would obſerve, is the addition made to the canon of the ſcriptures ſoon after the captivity by the prophets Haggai and Zechariah, who were ſent to encourage the people in their work of rebuilding the city and temple; and the main argument they make uſe of to that end, is the approach of the time of the coming of Chriſt. Haggai foretold, that Chriſt ſhould be of Zerubbabel's legal poſterity, [chap. ii. 23.] This ſeems to be one of the laſt and moſt particular revelations of the deſcent of Chriſt, till the angel Gabriel was ſent to reveal it to his mother Mary. (G)

6. The next thing I would take notice of, was the pouring out of the Spirit of God that accompanied the miniſtry of Ezra the prieſt after the captivity. Preſently after Ezra came up from Babylon, with the ample commiſſion which Artaxerxes gave him, whence Daniel's ſeventy weeks began, he ſet himſelf to reform the vices and corruptions he found among the Jews; and his great

(G) HAGGAI *propheſied of Chriſt.*] "Non dubium eſt Chriſtum hic deſignari, quia hoc nunquam impletum fuit in perſona Zorobabel." *i. e.* There is no doubt but Chriſt is here intended, becauſe the promiſe never was fulfilled in Zorobabel perſonally. [CALVINUS. Poli Syn. Crit. in loc.]

ſucceſs

ſucceſs in it we have an account of in the xth. chapter of Ezra; ſo that there appeared a very general and great mourning of the congregation of Iſrael for their ſins, which was accompanied with a ſolemn covenant that the people entered into with God, and followed with a great and general reformation. And the people about the ſame time, with great zeal, earneſtneſs, and reverence, gathered themſelves together to hear the word of God read by Ezra; and gave diligent attention, while Ezra and the other prieſts preached to them, by reading and expounding the law, and were greatly affected in the hearing of it. (H) They wept when they heard the words of the law.

(H) EZRA *expounded the law.*] "We have a ſhort, but beautiful deſcription of the manner of Ezra's firſt preaching. Upwards of fifty thouſand people aſſembled in a ſtreet, or large ſquare, near the Water-gate. It was early in the morning of a ſabbath day. A pulpit of wood, in the faſhion of a ſmall tower, was placed there on purpoſe for the preacher, and this turret was ſupported by a ſcaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, ſat ſix of the principal preachers, and in another on the left ſeven. Thirteen other principal teachers, and many Levites, were preſent alſo, on ſcaffolds erected for the purpoſe, alternately to officiate. When Ezra aſcended the pulpit, he produced and opened the book of the law, and the whole congregation inſtantly roſe up from their ſeats, and ſtood. Then he offered up prayer and praiſe to God, the people bowing their heads, and worſhipping the Lord with their faces to the ground; and at the cloſe of the prayer, with uplifted hands, they ſolemnly pronounced Amen, Amen. Then, all ſtanding, Ezra, aſſiſted at times by the Levites, read the law diſtinctly, gave the ſenſe, and cauſed them to underſtand the reading. The ſermons delivered ſo affected the hearers, that they wept exceſſively, and about noon the ſorrow became ſo exuberant and immeaſurable, that it was thought neceſſary by the governor, the preacher, and the Levites to reſtrain it. They, therefore, reminded the congregation—that a juſt grief might run into exceſs—that there was an incongruity between a feſtival and a lamentation—and that on this feſtival, there were ſingular cauſes of extraordinary joy, they were delivered from captivity, the law was reſtored, and they, the very pooreſt of them, had been made by the preachers to underſtand it. Go your way, ſaid they, eat the fat—drink the ſweet—ſend portions unto them, for whom nothing is prepared.—Be not diſcouraged—religious joy is a people's ſtrength. The wiſe and benevolent ſentiments of theſe noble ſouls were imbibed by the whole

law, and ſet themſelves to obſerve the law, and kept the feaſt of tabernacles, as the ſcriptures obſerves, after ſuch a manner as it had not been kept ſince the days of Joſhua the ſon of Nun, [Nehem. viii.] And after this, having ſeparated themſelves from all ſtrangers, they ſolemnly obſerved a faſt, by hearing the word of God, confeſſing their ſins, and renewing their covenant with God; and manifeſted their ſincerity in that tranſaction, by actually reforming many abuſes in religion and morals. [See Nehem. ixth. and following chapters.]

It is obſervable, that it has been God's manner, in every new eſtabliſhment of the ſtate of his viſible church, to give a remarkable out-pouring of his Spirit. So it was on the firſt eſtabliſhment of the church of the Jews at their coming into Canaan under Joſhua, as has been obſerved; and ſo it was now in this ſecond ſettlement of the church in the ſame land in the time of Ezra; and ſo it was on the firſt eſtabliſhment of the Chriſtian church after Chriſt's reſurrection; God wiſely and graciouſly laying the foundation of thoſe eſtabliſhments in a work of his Holy Spirit, for the laſting benefit of the ſtate of his church, thenceforward continued in thoſe eſtabliſhments. And this pouring out of the Spirit of God was a final cure to that nation of that particular ſin, which juſt before they eſpecially run into, viz. intermarrying with the Gentiles; for however inclined to it they were before, they ever after ſhewed an averſion to it.

7. Ezra added to the canon of ſcriptures. He wrote the book of Ezra; and he is ſuppoſed to have written the two books of Chronicles, at leaſt to have compiled

whole congregation, and fifty thouſand troubled hearts were calmed in an inſtant. Home they returned to eat, to drink, to ſend portions, and to make mirth, becauſe they had underſtood the words that were declared unto him Plato was alive at this time, teaching dull philoſophy to cold academicks: but what was he, and what was Xenophon, or Demoſthenes, or any of the pagan orators, in compariſon with theſe men?" [ROBINSON's Eſſay on Preaching, prefixed to his tranſlation of Claude's Eſſay, Vol. I. page xxii.—xxiv.]

them,

them, if he was not the author of the materials. That theſe books were written, or compiled or completed, after the captivity, the things therein contained manifeſt; for the genealogies are brought down below the captivity; [I. Chron. iii. 17, &c.] We have there an account of the poſterity of Jehoiachin for ſeveral ſucceſſive generations. And there is mention in theſe books of this captivity into Babylon, as of a thing paſt, and of things that were done on the return of the Jews after the captivity; as you may ſee in the ixth. chapter. The chapter is moſtly filled up with an account of things that came to paſs after the captivity into Babylon, as you may ſee by comparing it with what is ſaid in the books of Ezra and Nehemiah. And that Ezra was the perſon that compiled theſe books, is probable by this, becauſe they conclude with words that we know are the words of Ezra's hiſtory. The two laſt verſes of II. Chron. are the two firſt verſes of the book of Ezra.

8. Ezra is ſuppoſed to have collected all the books of which the holy ſcriptures did then conſiſt, and diſpoſed them in their proper order. Ezra is often ſpoken of as a noted and eminent ſcribe of the law of God, and the canon of ſcripture in his time was manifeſtly under his ſpecial care; and the Jews, from the firſt accounts we have from them, have always held, that the canon of ſcripture, ſo much of it as was then extant, was collected, and orderly diſpoſed and ſettled by Ezra; and that from him they have delivered it down in the order in which he diſpoſed it, till Chriſt's time; when the Chriſtian church received it from them, and have delivered it down to our times. And the truth of this is allowed as undoubted by divines in general. (1)

(1) *The* CANON *of ſcripture compiled by Ezra.*] "It is generally received, that after the return of the Jews from their captivity in Babylon, all the books of ſcripture having been reviſed by Ezra (then their prieſt and leader) who digeſted them . . . . were by him and the prophets of God that lived with him, conſigned and delivered over to all poſterity." [Bp. COSIN's Scholaſtic Hiſt. of the Canon of Scripture.]

9. The

9. The work of redemption was carried on and promoted in this period, by greatly multiplying the copies of the law, and appointing the conſtant public reading of them in all the cities of Iſrael in their ſynagogues. It is evident, that before the captivity there were but few of them. There was, indeed, the original, laid up beſide the ark; and the kings were required to write out a copy of it for their own uſe, and it was commanded to be read to the whole congregation of Iſrael once every ſeventh year. And we have no account of any other ſtated public reading of the law before the captivity but this. It is manifeſt, by ſeveral things that might be mentioned, that copies of the law were then exceedingly rare; but after the captivity, the conſtant reading of it was ſet up in every ſynagogue throughout the land. Firſt, they began with reading the law, and then they proceeded to eſtabliſh the conſtant reading of the other books of the Old Teſtament. Leſſons were read out of the Old Teſtament, both from the law and the other parts of the ſcripture then extant, in all the ſynagogues which were ſet up in every city and place where the Jews in any conſiderable number dwelt. Thus we find it was in Chriſt and the apoſtles' time, [Acts xv. 21.] 'Moſes 'of old time hath in every city them that preach him, 'being read in the ſynagogues every ſabbath day.' This cuſtom is univerſally ſuppoſed, both by Jews and Chriſtians, to be begun by Ezra. There were, doubtleſs, public aſſemblies before the captivity. They uſed to aſſemble at the temple at their great feaſts, and were directed, when they were at a loſs about any thing in the law, to go to the prieſt for inſtruction; and they uſed alſo to reſort to the prophets houſes; and we read of ſynagogues in the land before, [Pſalm lxxiv. 8.] but it is not ſuppoſed that they then had copies of the law for conſtant public reading and expounding through the land as afterwards. This was one great means of their being preſerved from idolatry. (K)

(K) *The origin of* SYNAGOGUES.] "We read of ſynagogues, indeed, in the Pſalms; but Dean *Prideaux* was of opinion that the

10. The next thing I would mention, is God's remarkably preſerving the church and nation of the Jews, when they were in imminent danger of being univerſally deſtroyed by Haman. We have the ſtory in the book of Eſther, with which you are acquainted. This ſeries of providences was very wonderful in preventing this deſtruction. Eſther was doubtleſs born for this end to be the inſtrument of this remarkable preſervation. (L)

11. After this the canon of ſcripture was farther enlarged in the books of Nehemiah and Eſther; the one by Nehemiah himſelf; and whether the other was written by Nehemiah, or Mordecai, or Malachi, is not of importance for us to know, ſo long as it is one of thoſe books that were always admitted and received as a part of their canon by the Jews, and was among thoſe that the Jews called their ſcriptures in Chriſt's time, and ſuch as was approved by him. For Chriſt does often, in his ſpeeches to the Jews, manifeſtly approve and confirm thoſe books, which amongſt them went by the name of the *ſcriptures*, as might eaſily be ſhown, if there were time for it. (M)

the word [מועדי] which ſignifies any aſſemblies, there intends rather the *proſeuchæ*, open courts where the people met to pray, each for himſelf, than proper ſynagogues.

The ſervice of the ſynagogues conſiſted of prayers, reading, and expounding or preaching, and it is thought that their whole ſervice was conducted in a manner ſimilar to that of our pariſh churches.—And this inſtitution ſeems to be preſerved among them, with little variation, to the preſent day." [See *Prideaux*'s Connect. Part I. Book 6.]

(L) *The Jews delivered from* HAMAN'S *cruelty.*] "There is hardly any hiſtory of the Old Teſtament, (except the life of Joſeph) that more diſplays the myſteries of divine Providence, than the book of Eſther; particularly, we may obſerve the extremity to which God ſuffered his people to be driven; and the wonderful manner in which he delivered them by bringing all the cruelties of wicked Haman on his own head. The Jews eſteemed this book in value next to the Pentateuch, and in memory of the Salvation herein recorded, keep the feaſt of Purim to this day." [See *Stackhouſe*'s Hiſt. of the Bible, Book vii. chap. 2.]

(M) CHRIST *confirmed the Old Teſtament.*] 'Search the ſcrip-'tures,'—*i. e.* of the Old Teſtament, for no part of the New was written till ſome time after our Lord's death,—'for in them 'ye

12. After this the canon of the Old Teſtament was completed and ſealed by Malachi. The manner of concluding this prophecy ſeems to imply, that they were to expect no more prophecies, nor any more written revelations from God, till Chriſt ſhould come. For in the laſt chapter he propheſies of Chriſt's coming; [ver. 2, 3.] 'But unto you that fear my name, ſhall the Sun 'of righteouſneſs ariſe with healing in his wings; and 'ye ſhall go forth and grow up as calves of the ſtall. 'And he ſhall tread down the wicked; for they ſhall be 'as aſhes under the ſoles of your feet, in the day that I 'ſhall do this, ſaith the Lord of hoſts.' Then we read in ver. 4. 'Remember ye the law of Moſes my ſervant 'which I commanded unto him in Horeb for all Iſrael, 'with the ſtatutes and judgements,' *i. e.* Remember and improve what ye have; keep cloſe to that written rule you have, as expecting no more additions to it, till the Old Teſtament is over, and the Sun of righteouſneſs ſhall at length ariſe.

13. Soon after this, the ſpirit of prophecy ceaſed among that people till the time of the New Teſtament. Thus the Old Teſtament lights, the ſtars of the long night, began a pace to hide their heads, the time of the Sun of righteouſneſs now drawing nigh. We before obſerved, how the Kings of the houſe of David ceaſed before the true king and head of the church came; and how the cloud of glory withdrew, before Chriſt, the brightneſs of the Father's glory, appeared; and ſo as to ſeveral other things. And now at laſt the ſpirit of prophecy ceaſed. The time of the great Prophet of God was now ſo nigh, it was time for their typical prophets to be ſilent.

WE have now gone through with the time that we have any hiſtorical account of in the writings of the Old

'ye think ye have eternal life, and they are they that teſtify of 'me,' [John v. 39. ſee alſo ver. 46, and Luke xvi. 29.]

Teſtament, and the laſt thing that was mentioned, by which the work of redemption was promoted, was the ceaſing of the ſpirit of prophecy.

I now proceed to ſhow how the work of redemption was carried on through the remaining times that were before Chriſt: in which we have not that thread of ſcripture hiſtory to guide us which we have had hitherto, but we have theſe three things to direct us, viz. the prophecies of the Old Teſtament, human hiſtories of thoſe times, and ſome occaſional mention made of things which then happened, in the books of the New Teſtament. Therefore,

14. The next particular that I ſhall mention under this period, is the deſtruction of the Perſian empire, and ſetting up of the Grecian empire by Alexander. This came to paſs about ſixty or ſeventy years after the times wherein the Prophet Malachi is ſuppoſed to have propheſied, and about three hundred and thirty years before Chriſt. This was the third overturning of the world that came to paſs in this period, and was greater and more remarkable than either of the foregoing. It was very remarkable on account of the ſuddenneſs of that conqueſt of the world which Alexander made, and the greatneſs of the empire which he ſet up, which much exceeded all the foregoing in its extent.

This event is much ſpoken of in the prophecies of Daniel. This empire is repreſented by the third kingdom of braſs in Daniel's interpretation of Nebuchadnezzar's dream, [Dan. ii.] and in Daniel's viſion of the four beaſts is intended by the third beaſt that was like a leopard, that had on his back four wings of a fowl, to repreſent the ſwiftneſs of its conqueſt, [chap. vii.] and is more particularly repreſented by the he-goat, [chap. viii.] 'that came from the weſt on the face of the 'whole earth, and touched not the ground,' to repreſent how ſwiftly Alexander over-ran the world. The angel himſelf does expreſsly interpret this he-goat to ſignify the king of Grecia, [ver. 21.] 'The rough goat is the

'king

'king of Grecia; and the great horn that is between his 'eyes is the firſt king,' *i. e.* Alexander himſelf. (N)

After

(N) *The viſion of the* GOAT *and of the* LEOPARD.] "A *goat* is very properly made the type of the Grecian or Macedonian empire, becauſe .... Caranus, their firſt king, going with a great multitude of Greeks to ſeek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire: and afterwards ſeeing a herd of goats flying from a violent ſtorm, he followed them to Edeſſa, and there fixed his ſeat of empire, made the goats his enſigns or ſtandards, and called the city Ægeæ or the goat's town, and the people Ægeadæ or the goat's people. And to this may be added that the city Ægeæ or Ægæ was the uſual burying-place of the Macedonian kings. It is alſo very remarkable, that Alexander's ſon by Roxana was named Alexander Ægus, or the ſon of the goat; and ſome of Alexander's ſucceſſors are repreſented in their coins with goat's horns. This 'he-goat came from the weſt;' and who is ignorant that Europe lieth weſtward of Aſia? He came on the face of the whole earth, carrying every thing before him in all the three parts of the world then known; 'and he touched not the ground,' his marches were ſo ſwift and his conqueſts ſo rapid, that he might be ſaid in a manner to fly over the ground without touching it. For the ſame reaſon the ſame empire in the former viſion was likened to a *leopard*, which is a ſwift, nimble animal, and to denote the greater quickneſs and impetuoſity, to a leopard with four *wings*. 'And the goat had a 'notable horn between his eyes;' this horn, ſaith the angel, is the firſt king, or kingdom of the Greeks in Aſia, which was erected by Alexander the Great, and continued for ſome years in his brother Philip Aridæus, and his two young ſons.

"In the two next verſes (6, 7.) we have an account of the Grecians overthrowing the Perſian empire. 'And he came to 'the ram that had two horns, which I had ſeen ſtanding before the 'river, and ran unto him in the fury of his power.' One can hardly read theſe words without having ſome image of Darius's army ſtanding and guarding the river Granicus, and of Alexander on the other ſide with his forces plunging in, ſwimming acroſs the ſtream, and ruſhing on the enemy with all the fire and fury that can be imagined. .... 'And I ſaw him come cloſe unto the ram:' he had ſeveral cloſe engagements with the king of Perſia. 'And 'he was moved with choler againſt him,' for the cruelties which the Perſians had exerciſed towards the Grecians: and for Darius's attempting to corrupt ſometimes his ſoldiers to betray him, and ſometimes his friends to deſtroy him; ſo that he would not liſten to the moſt advantageous offers of peace. 'And he ſmote the 'ram, and brake his two horns:' he ſubdued Perſia and Media with the other provinces and kingdoms of the Perſian empire: .... and in Media, Darius was ſeized and made a priſoner by ſome of his

own

After Alexander had conquered the world, he ſoon died, and his dominion did not deſcend to his poſterity, but four of his principal captains divided his empire between them, as it there follows. Now that being broken, whereas four ſtood up for it, 'four kingdoms 'ſhall ſtand up out of the nation, but not in his power;' ſo you may ſee in the xith. chapter of Daniel. The angel, after foretelling of the Perſian empire, then proceeds to foretell of Alexander, [ver. 3.] 'And a mighty 'king ſhall ſtand up, that ſhall rule with great dominion, and do according to his will.' And then he foretels, [ver. 4th.] of the dividing of his kingdom, between his four captains; 'And when he ſhall ſtand 'up, his kingdom ſhall be broken, and ſhall be divided 'toward the four winds of heaven; and not to his po'ſterity, nor according to his dominion which he ruled: for 'his kingdom ſhall be plucked up, even for others beſides 'thoſe.' Two of theſe four captains, whoſe kingdoms were next to Judea, the one had Egypt and the neighbouring countries on the ſouth of Judea, and the other had Syria and the neighbouring countries north of Judea; and theſe two are thoſe that are called the kings of the north and of the ſouth in the xith. chapter of Daniel. (o)

own traitor ſubjects, who not long after baſely murdered him. 'And 'there was no power in the ram to ſtand before him, but he caſt 'him down to the ground, and ſtamped upon him;' he conquered wherever he came, routed all the forces, took all the cities and caſtles, and entirely ſubverted and ruined the Perſian empire. 'And 'there was none that could deliver the ram out of his hand;' not even his numerous armies could defend the king of Perſia, though his forces in the battle of Iſſus amounted to 600,000 men, and in that of Arbela to ten or eleven hundred thouſand, whereas the whole number of Alexander's was not more than 47,000 in either engagement. So true is the obſervation of the Pſalmiſt, (xxxiii. 16.) 'There is no king ſaved by the multitude of an hoſt:' and eſpecially when God hath decreed the fall of empires, then even the greateſt muſt fall. The fortune of Alexander, of which ſo much hath been ſaid, ... was nothing but the providence of God." [Bp. NEWTON on the Prophecies, Vol. ii. Diſſert. 15.]

(o) *Alexander's empire* DIVIDED.] "The empire of the goat was in its full ſtrength, when Alexander died of a fever at Babylon.

Now, this ſetting up of the Grecian empire did greatly prepare the way for Chriſt's coming, and erecting his kingdom in the world. Beſides theſe ways common to the other overturnings of the world in this period, that have been already mentioned, there is one peculiar to this revolution which I would take notice of, which did remarkably promote the work of redemption; and that was, that it made the *Greek* language common in the world. To have one common language underſtood and uſed through the greater part of the world, was a thing that did greatly prepare the way for the ſetting up of Chriſt's kingdom. This gave advantage for ſpreading the goſpel from one nation to another, and ſo through all nations, with vaſtly greater eaſe, than if every nation had a diſtinct language, and did not underſtand any other. For though ſome of the firſt preachers of the goſpel had the gift of languages, ſo that they could preach in any language; yet all had not this particular gift; and they that had, could not exerciſe it when they would, but only at

lon. He was ſucceeded in the throne by his natural brother Philip Aridæus, and by his own two ſons, Alexander Ægus and Hercules: but in the ſpace of about fifteen years they were all murdered, and then the firſt *horn* or kingdom was entirely *broken*. The royal family being thus extinct, the governors of provinces, who had uſurped the power, aſſumed the title of kings; and by the defeat and death of Antigonus in the battle of Ipſus, they were reduced to four, Caſſander, Lyſimachus, Ptolemy, and Seleucus, who parted Alexander's dominions between them, and divided and ſettled them into four kingdoms. Theſe four kingdoms are the *four notable horns*, which came up in the room of the firſt great horn; and are the ſame as the *four heads of the leopard* in the former viſion. 'Four kingdoms ſhall ſtand up out of the na-'tion, but not in his power;' they were to be kingdoms of Greeks, not of Alexander's own family, but only of his nation; and neither were they to be equal to him in power and dominion, as an empire united is certainly more powerful than the ſame empire divided, and the whole is greater than any of the parts. They were likewiſe to extend 'toward the four winds of heaven:' and in the partition of the empire, Caſſander held Macedon, and Greece, and the weſtern parts; Lyſimachus had Thrace, Bithynia, and the nothern regions; Ptolemy poſſeſſed Egypt, and the ſouthern countries; and Seleucus obtained Syria and the eaſtern provinces." [Bp. NEWTON on the Prophecies, Vol. ii. Diſſert. 15.]

ſpecial

ſpecial ſeaſons, when the Spirit of God was pleaſed to inſpire them in this way. And the church in different parts of the world, as the churches of Jeruſalem, Antioch, Galatia, Corinth, and others, which were in countries diſtant one from another, could not have had that communication one with another, which we have an account of in the book of Acts, if they had *had* no common language. So it was before the Grecian empire was ſet up. But after this, many in all theſe countries well underſtood the ſame language, viz. the Greek; which wonderfully opened the door for mutual communication between thoſe churches, ſo far ſeparated one from another. And again, the making the Greek language common through ſo great a part of the world, did wonderfully make way for the ſetting up of the kingdom of Chriſt, becauſe it was the language in which the New Teſtament was to be originally written. The apoſtles propagated the goſpel through many ſcores of nations; and if they could not have underſtood the Bible any otherwiſe than as it was tranſlated into ſo many languages, it would have rendered the ſpreading of the goſpel vaſtly more difficult. But by the Greek language being made common to all, they all underſtood the New Teſtament of Jeſus Chriſt in the language in which the apoſtles and evangeliſts originally wrote it: ſo that as ſoon as ever it was written by its original penmen, it immediately lay open to the world in a language that was commonly underſtood.

15. The next thing I ſhall take notice of, is the tranſlation of the ſcriptures of the Old Teſtament into the Greek language, which is commonly called the Septuagint, or the tranſlation of the Seventy. This is ſuppoſed to have been made about fifty or ſixty years after Alexander's conquering the world. This is the firſt tranſlation that ever was made of the ſcriptures that we have any credible account of. The canon of the Old Teſtament had been completed by the prophet Malachi but about an hundred and twenty years before in its original; and hitherto the ſcriptures had remained lock-

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ed up from all other nations but the Jews, in the Hebrew tongue, which was underſtood by no other nation. But now it was tranſlated into the Greek language, which, as we obſerved before, was a language commonly underſtood by the nations of the world.

This tranſlation of the Old Teſtament is ſtill extant, and is commonly in the hands of learned men in theſe days, and is made great uſe of by them. The Jews have many fables about the occaſion and manner of this tranſlation; but the truth of the caſe is ſuppoſed to be this, that multitudes of the Jews living in other parts of the world beſides Judea, and being born and bred among the Greeks, the Greek became their common language, and they did not underſtand the original Hebrew; and therefore they procured the ſcriptures to be tranſlated for their uſe into the Greek language: and ſo henceforward the Jews, in all countries, except Judea, were wont in their ſynagogues to make uſe of this tranſlation inſtead of the Hebrew. (P)

This tranſlation of the ſcriptures into a language commonly underſtood through the world, prepared the way for Chriſt's coming, and ſetting up his kingdom in the world, and afterwards did greatly promote it. For as the apoſtles went preaching through the world, they

(P) *The* SEPTUAGINT *tranſlation.*] It is "Almoſt unanimouſly admitted, that about 300 years before the advent of Jeſus Chriſt, a Greek tranſlation of the Old Teſtament was made at Alexandria, for the uſe of the . . . Jews . . . ſettled there . . . . the far greater part of whom had loſt their native language—That at firſt the five books of Moſes only were tranſlated, becauſe they were the only books which were then read in the ſynagogues—That after the tyrannies of Antiochus Epiphanes, the reading of the prophecies being then introduced, the prophecies were alſo tranſlated—That this verſion was ſpread through all thoſe parts of the world where the Greek language was uſed, or where Jews dwelt—And that the apoſtles, preaching the goſpel in the known parts of the world, made uſe of [this] verſion—and that this verſion was one of the preparations which Providence had employed for the call of the Gentiles." [SAURIN's Sermons, tranſlated by Robinſon, Vol. iii. p. 147, 8. For a fuller account of this verſion ſee *Prideaux*'s Connect. Part II. Book 1.]

made great uſe of the ſcriptures of the Old Teſtament, and eſpecially of the prophecies concerning Chriſt contained in them. And by means of this tranſlation, and by the Jews being ſcattered every where, they had the ſcriptures at hand in a language that was underſtood by the Gentiles: and they principally made uſe of this tranſlation in their preaching and writings wherever they went; as is evident by this, that in all the quotations that are made out of the Old Teſtament in their writings, they are almoſt every where in the very words of the Septuagint; they being both written in the ſame language. This makes it evident, that the apoſtles, in their preaching and writings, commonly made uſe of this tranſlation. So this very tranſlation was that which was principally uſed in Chriſtian churches through moſt nations of the world for ſeveral hundred years after Chriſt.

16. The next thing is the wonderful preſervation of the church when it was imminently threatened and perſecuted under the Grecian empire.

The firſt time they were threatened was by Alexander himſelf. When he was beſieging the city of Tyre, ſending to the Jews for aſſiſtance and ſupplies for his army, and they refuſing, out of a conſcientious regard to their oath to the king of Perſia, he being a man of very a furious ſpirit, agreeable to the ſcripture-repreſentation of the rough he-goat, marched againſt them, with a deſign to cut them off. But the prieſts going out to meet him in prieſtly garments, when he met them, God wonderfully turned his heart to ſpare and favour them, much as he did the heart of Eſau when he met Jacob. (Q)

After

(Q) ALEXANDER *ſpared the Jews.*] "The high prieſt in this imminent danger had recourſe to God by ſacrifices and ſupplications; and as he was directed in a viſion in the night, he went forth the next day in his pontifical robes, with all the prieſts in their habits, and the people in white apparel, to meet the conqueror, and to make their ſubmiſſions to him. As ſoon as the king ſaw the high prieſt coming to him in this ſolemn proceſſion, he advanced eagerly to meet him, and bowing down himſelf before him, received him with religious awe and veneration. All preſent

After this, one of the kings of Egypt, a ſucceſſor of one of Alexander's four captains, entertained a deſign of deſtroying the nations of the Jews; but was remarkably and wonderfully prevented by a ſtrong interpoſition of Heaven for their preſervation.

But the moſt wonderful preſervation of them all in this period, was under the cruel perſecution of Antiochus Epiphanes, king of Syria, and ſucceſſor of another of Alexander's four captains. The Jews were at that time ſubject to the power of Antiochus; and he being enraged againſt them, long ſtrove to his utmoſt utterly to deſtroy them, and root them out; at leaſt all of them that would not forſake their religion, and worſhip his idols: and he did indeed in a great meaſure waſte the country, and depopulate the city of Jeruſalem; and profaned the temple, by ſetting up his idols in ſome parts of it; and perſecuted the people with inſatiable cruelty; ſo that we have no account of any perſecution like this before. Many of the particular circumſtances of this perſecution would be very affecting, if I had time to inſiſt on them. This cruel perſecution began about an hundred and ſeventy years before Chriſt. It is much ſpoken of

preſent were aſtoniſhed at this behaviour of the king, ſo contrary to their expectation; and Parmenio in particular demanded the reaſon of it, why he, whom all others adored, ſhould pay ſuch adoration to the Jewiſh high prieſt. Alexander replied, That he paid not this adoration to him, but to that God whoſe prieſt he was; for while he was at Dio in Macedonia, and was meditating upon his expedition againſt the king of Perſia, there appeared unto him in a dream this very man, and in this very habit, inviting him to come over into Aſia, and promiſing him ſucceſs in the conqueſt of it; and now he was aſſured that he had ſet out upon this expedition under the conduct of God, to whom therefore he paid this adoration in the perſon of his high prieſt. Hereupon he entered Jeruſalem in peace, and went up and offered ſacrifices to God in the temple, where the high prieſt produced and laid before him the prophecies of Daniel, wherein it was written, that a king of Grecia ſhould overthrow the Perſian empire, which he interpreted of himſelf. After this he granted peculiar privileges to the Jews, and proceeded in his expedition with full confidence and aſſurance of ſucceſs. [Bp. NEWTON (from *Joſephus*) on the Prophecies, Vol. ii. Diſc. 15.]

in the prophecy of Daniel, [Dan. viii. 9.—25.; xi. 31.—38.] and referred to in the New Teſtament, [Heb. xi. 36—38.] (R)

Antiochus intended not only to extirpate the Jewiſh religion, but as far as in him lay, the very nation; and particularly laboured to the utmoſt to deſtroy all copies of the law. And conſidering how weak they were, in compariſon with a king of ſuch vaſt dominion, the providence of God appears very wonderful in defeating his deſign. Many times the Jews ſeemed to be on the very brink of ruin, and juſt ready to be wholly ſwallowed up: their enemies often thought themſelves ſure of obtaining their purpoſe. They once came againſt the people with a mighty army, and with a deſign of killing all, except the women and children, and of ſelling theſe for ſlaves; and they were ſo confident of obtaining their purpoſe, and others of purchaſing, that above a thouſand merchants came with the army, with money in their hands, to buy the ſlaves that ſhould be ſold. But God wonderfully ſtirred up and aſſiſted one Judas, and others his ſucceſſors, that were called the Maccabees, who, with a ſmall handful in compariſon, vanquiſhed their enemies time after time, and delivered their nation; which was foretold by Daniel, [xi. 32.] Speaking of Antiochus's perſecution, he ſays, 'And ſuch as do wickedly 'againſt the covenant, ſhall he corrupt by flatteries: 'but the people that do know their God, ſhall be ſtrong, 'and do exploits. (S)

God

(R) PERSECUTION *under Antiochus.*] The particulars of this perſecution are recited at length in the vth. vith. and viith. chapters of IId. book of Maccabees, and the moſt material parts of it are confirmed by *Polybius* and *Joſephus*; and copied into *Rollin*'s Ancient Hiſtory, Book xviii. art. 2. and the *Univerſal Hiſt.* Vol. x. Book ii. chap. 11.

(S) *Bravery of* JUDAS MACCABEUS.] "We have here a ſenſible image of the feeble oppoſition which the human arm is able to make againſt that of the Almighty, on whom alone the fate of battle depends. It is evident that Judas himſelf was fully ſenſible of his own weakneſs: 'How can we,' ſays he to the Almighty before the battle, 'ſtand before them, unleſs thou thyſelf aſſiſt 'us?' And it is as evident, that he was no leſs firmly perſuaded of

God afterwards brought this Antiochus to a fearful, miſerable end, by a loathſome diſeaſe, under dreadful torments of body, and horrors of mind; which was foretold, [Dan. xi. 45.] in theſe words, 'Yet he ſhall 'come to this end and none ſhall help him.' (T) After his death, there were attempts ſtill to deſtroy the church of God; but God baffled them all.

17. The next thing to be taken notice of is the deſtruction of the Grecian empire, and ſetting up of the Roman. This was the fourth overturning of the world in this period. And though it was brought to paſs more gradually than the ſetting up of the Grecian empire, yet it far exceeded that, and was much the greateſt and largeſt temporal monarchy that ever was in the world; ſo that the Roman empire was commonly called all the world; [Luke ii. 1.] 'And there went out a decree from 'before Cæſar Auguſtus, that all the world ſhould be 'taxed;' *i. e.* all the Roman empire. This empire is

of the ſucceſs of his arms: 'The victory' (he had ſaid before) 'does not depend on the number of ſoldiers, but it is from 'heaven that all our ſtrength comes.' But although Judas had ſo entire a confidence in God, he employs all thoſe expedients, which the moſt experienced and braveſt general could uſe, in order to obtain the victory. How excellent a pattern have we here for generals! To pray with humility, becauſe all things depend on God; and to act with vigour, as if all things depended on man!" [See I. Macc. iii. and iv.]—[ROLLIN's Ancient Hiſtory, Book xviii. art. 2.]

(T) *Antiochus* DIED *miſerably.*] "News was brought him of the defeat of Nicanor and Timotheus in Judea, ... freſh expreſſes came of Lyſias's defeat, and alſo that the Jews had retaken the temple, thrown down the altars and idols he had ſet up, and re-eſtabliſhed their ancient worſhip; this news increaſed his fury: immediately he commanded his coachman to drive with the utmoſt ſpeed, in order that he might have an opportunity fully to ſatiate his vengeance; threatening to make Jeruſalem the burying place of the whole Jewiſh nation, and not to leave one ſingle inhabitant in it. He had ſcarce uttered that blaſphemous expreſſion, but he was ſtruck by the hand of God. He was ſeized with incredible pains in his bowels, and the moſt exceſſive pangs of the colic. 'Thus the murderer and blaſphemer' (ſays the author of the Maccabees, IId. Book, chap. ix. 12.) 'having 'ſuffered moſt grievouſly, as he treated other men, ſo he died a 'miſerable death in a ſtrange country in the mountain." [ROLLIN's Ancient Hiſtory, Book xviii. art. 2.]

ſpoken

is ſpoken of as much the ſtrongeſt and greateſt of any of the four; [Dan. ii. 40.] 'And the fourth kingdom ſhall 'be ſtrong as iron: foraſmuch as iron breaketh in pieces, 'and ſubdueth all things; and as iron that breaketh all 'theſe, ſhall it break in pieces, and bruiſe.' [So alſo Dan. vii. 7, 19, 23.] The time that the Romans firſt conquered and brought under the land of Judea, was between ſixty and ſeventy years before Chriſt was born: and ſoon after this, the Roman empire was eſtabliſhed in its greateſt extent; and the world continued ſubject to it till Chriſt came, and many hundred years afterwards.

The nations being thus united under one monarchy when Chriſt came, and when the apoſtles went forth to preach the goſpel, did greatly prepare the way for the ſpreading the goſpel, and the ſetting up of Chriſt's kingdom in the world: for the world being thus ſubject to one government, it opened a communication from nation to nation, and ſo opportunity was given for the more ſwiftly propagating the goſpel through it. Thus we find it is in the Britiſh nation, the communication from one part of its dominions to another, is much eaſier and quicker than to foreign nations. There are innumerable difficulties in travelling through nations under different independent governments, which are not in travelling through different parts of the ſame realm, or different dominions of the ſame prince. So the world being under one government, that of the Romans, in Chriſt's and the apoſtles times, facilitated the apoſtles travelling, and the goſpel's ſpreading through the world.

18. About the ſame time learning and philoſophy were riſen to their greateſt height in the heathen world. Almoſt all the famous philoſophers that we have an account of among the heathen, went after the captivity into Babylon. Almoſt all the wiſe men of Greece and Rome flouriſhed in this time. Many of them were, indeed, men of great temporal wiſdom: and that which they in general chiefly profeſſed to make their buſineſs, was to inquire wherein man's chief happineſs lay, and the way in which men might obtain it. They ſeemed earneſtly to buſy themſelves

themſelves in this inquiry, and wrote multitudes of books about it, many of which are ſtill extant. There have been reckoned up ſeveral hundreds of their different opinions concerning it. Thus they wearied themſelves in vain, wandering in the dark, not having the glorious goſpel to guide them. God was pleaſed to ſuffer men to do the utmoſt they could with human wiſdom, and to try the extent of their own underſtandings to find out the way to happineſs, before the true light came to enlighten the world; before he ſent the great Prophet to lead men in the right way to happineſs. God ſuffered theſe great philoſophers to try what they could do for ſix hundred years together; and then it proved, by the events of ſo long a time, that all they could do was in vain; the world not becoming wiſer, better, or happier under their inſtructions, but growing more and more fooliſh, wicked, and miſerable. (U) He ſuffered their wiſdom and philoſophy to

(U) *The ſtate of Pagan* PHILOSOPHY.] The corrupt ſtate of the heathen morals, during the moſt flouriſhing times of their philoſophy, is deſcribed by a learned prelate of the preſent age in the following pointed language—" The ſports of the gladiators, unnatural luſt, the licentiouſneſs of divorce, the expoſing of infants and ſlaves, the procuring abortions, the public eſtabliſhment of ſtews; all ſubſiſted at Rome, and not one of them [was] condemned, or hinted at, in Tully's Offices.—The moſt indecent revelling, drunkenneſs, and lewdneſs, [were] practiſed at the feaſts of Bacchus, Ceres, and Cybele; and their greateſt philoſophers never remonſtrated againſt it.

" The heathen philoſophers, though they have advanced fine ſayings and ſublime precepts, in ſome points of morality, have groſsly failed in others: ſuch as the toleration or encouragement of revenge, ſlavery, unnatural luſt, fornication, ſuicide, &c. For example: *Plato* expreſsly allowed of exceſſive drinking at the feſtivals of Bacchus.—*Maximus Tyrius* forbad to pray.—*Socrates* directs his hearers to conſider the Greeks as brethren; but barbarians [*i. e.* all who were of any other country] as natural enemies.—*Ariſtotle* maintained, that nature intended barbarians [*i. e.* all who were not Grecians] to be ſlaves.—The *Stoics* held, that all crimes were equal.—*Plato*, *Cicero*, *Epictetus*, all allow and adviſe men to continue the idolatry of their anceſtors.—*Ariſtotle*, and *Cicero*, both ſpeak of the forgiveneſs of injuries, as meanneſs and puſillanimity.—Theſe were triſles, to what follows.—

" *Ariſtotle*

to come to the greateſt height before Chriſt came, that it might be ſeen how far reaſon and philoſophy could go in their higheſt aſcent, that the neceſſity of a divine teacher might appear before Chriſt came. And God was pleaſed to

" *Ariſtotle* and *Plato* both direct, that means ſhould be uſed to prevent weak children being brought up.—*Cato* commends a young man for frequenting the ſtews.—*Cicero* expreſsly ſpeaks of fornication as a thing never found fault with.—*Plato* recommends a community of women; and adviſes, that ſoldiers ſhould not be reſtrained from ſenſual indulgence, even the moſt unnatural ſpecies of it.—*Xenophon* relates, without any marks of reprobation, that unnatural luſt was encouraged by the laws of ſeveral Grecian ſtates.—*Solon*, their great lawgiver, forbad it only to ſlaves.—*Diogenes* inculcated, and openly practiſed the moſt brutal luſt.—*Zeno* and *Cato* both killed themſelves." [Bp. of Carlisle's Reflect. on the Life and Character of Chriſt, Appendix.]

Another elegant writer of the preſent day thus paints the ſituation of the heathen world at Chriſt's coming:

" They all worſhipped a multiplicity of gods and dæmons, whoſe favour they courted by impious, obſcene, and ridiculous ceremonies; and whoſe anger they endeavoured to appeaſe, by the moſt abominable cruelties. In the politeſt ages of the politeſt nations in the world, at a time when *Greece* and *Rome* had carried the arts of oratory, poetry, hiſtory, architecture, and ſculpture, to the higheſt perfection, and made no inconſiderable advances in thoſe of mathematics, natural, and even moral philoſophy, in religious knowledge they had made none at all: a ſtrong preſumption, that the nobleſt efforts of the mind of man, unaſſiſted by revelation, were unequal to the taſk. Some few, indeed, of their philoſophers, were wiſe enough to reject theſe general abſurdities, and dared to attempt a loftier flight. *Plato* introduced many ſublime ideas of nature, and its firſt cauſe, and of the immortality of the ſoul; which, being above his own and all human diſcovery, he probably acquired from the books of Moſes, or the converſation of ſome Jewiſh rabbies, whom he might have met with in Egypt; where he reſided, and ſtudied, for ſeveral years. From him *Ariſtotle*, and from both *Cicero*, and ſome few others, drew moſt amazing ſtores of philoſophical ſcience; and carried their reſearches into divine truths, as far as human genius alone could penetrate. But theſe, with all this knowledge, were very deficient in true theology.

" At this time, Chriſtianity broke forth from the eaſt, like a riſing ſun, and diſpelled this univerſal darkneſs, which obſcured every part of the globe; and which, even at this day, prevails in all thoſe remoter regions, to which its ſalutary influence has not as yet extended." [Soame Jenyns, Eſq. Internal Evidence of the Chriſtian Religion.]

make

make fooliſh the wiſdom of this world, to ſhew men the folly of their beſt wiſdom, by the doctrines of his glorious goſpel which were above the reach of all their philoſophy. [See I. Cor. i. 19—21.]

And after God had ſhewn the vanity of human learning, he was pleaſed to make it ſubſervient to the purpoſes of Chriſt's kingdom, as an handmaid to divine revelation: and ſo the prevalence of learning in the world before Chriſt came, made way for his coming both theſe ways, viz. as thereby the vanity of human wiſdom was ſhown, and the neceſſity of the goſpel appeared; and alſo as hereby an handmaid was prepared to the goſpel: for ſo it was made uſe of by the apoſtle Paul, who was famed for his much learning, [Acts xxvi. 24.] and was ſkilled not only in that of the Jews, but alſo of the philoſophers; and improved it to the purpoſes of the goſpel; as you may ſee he did in diſputing with the philoſophers at Athens, [Acts xvii. 22, &c.] He by his learning knew well how to improve what he had read in their writings; and even cites their own poets. (w) And now Dionyſius, who was a philoſopher, was converted by him, and, as eccleſiaſtical hiſtory gives us an account, made a great inſtrument of promoting the goſpel. (x) And there were many others in that and the following ages, who were eminently uſeful by their human learning in promoting the intereſts of Chriſt's kingdom.

18. Juſt

(w) *Paul quotes the Greek* POETS.] "Thoſe words, 'For in 'him we live,' &c. have been ſuppoſed by ſome an alluſion to an old Greek poet; but be this as it may, the following words 'For 'we are alſo his offſpring;' or as *Doddridge* more properly renders them, preſerving their poetic air,

'For we his offſpring are—

Theſe words are unqueſtionably thoſe of *Aratus*, a poet of Cicilia, Paul's own country, who wrote three hundred years before his time." So I. Cor. xv. 33, is ſuppoſed to be a quotation from *Menander*, another Greek Poet. [See Fam. Expoſ. in loc.]

(x) DIONYSIUS *the Areopagite.*] "This *Dionyſius* was bred at Athens in all the learned arts, and was one of the ſenators and judges of the great court of Areopagus; at twenty-five years old he is ſaid to have travelled to Egypt, to perfect himſelf in the ſtudy of aſtrology, for which that nation was famous: here be-

19. Juſt before Chriſt was born, the Roman empire was not only raiſed to its greateſt height, but alſo ſettled in peace. About four and twenty years before this, Auguſtus Cæſar, the firſt Roman Emperor, aſcended the throne: till then the Roman Empire had of a long time been a commonwealth under the government of the ſenate: but now it became an abſolute monarchy. This Auguſtus Cæſar, as he was the firſt, ſo he was the greateſt of all the Roman Emperors. Thus the power of the heathen world, which was Satan's viſible kingdom, was raiſed to its greateſt height, after it had been riſing gradually and ſtrengthening itſelf more and more from the days of Solomon to this day, which was about a thouſand years. Now the heathen world was in its greateſt glory for ſtrength, wealth, and learning.

God did two things to prepare the way for Chriſt's coming, wherein he took a contrary method from that which human wiſdom would have taken. He brought his own viſible people very low, and made them weak; but the heathen, who were his enemies, he exalted to the greateſt height, for the more glorious triumph of the croſs of Chriſt. With a ſmall number in their greateſt weakneſs, he conquered his enemies in their greateſt glory. Thus Chriſt triumphed over principalities and powers in his croſs.

Auguſtus Cæſar had been for many years eſtabliſhing the ſtate of the Roman empire, ſubduing his enemies in one part and another, till the very year that Chriſt was born; when all his enemies being ſubdued, his dominion over the world ſeemed to be ſettled in its greateſt glory. All was eſtabliſhed in peace; in token whereof the Romans ſhut the temple of Janus, which was an eſtabliſhed ſymbol among them of there being univerſal

holding the miraculous eclipſe that was at the time of our Lord's crucifixion, he concluded that ſome great affair was happening to the world. Returning to Athens, he became one of the judges of the Areopagus, diſputed with St. Paul, and was by him converted from his errors and idolatry, and being thoroughly inſtructed, made the firſt biſhop of Athens." [Dr. CAVE.]

peace

peace throughout the Roman empire. (z) And this univerſal peace, which was begun the year that Chriſt was born, laſted twelve years, till the year that Chriſt diſputed with the doctors in the temple.

Thus the world, after it had been, as it were, in a continual convulſion for ſo many hundred years together, like the four winds ſtriving together on the tumultuous raging ocean, whence aroſe thoſe four great monarchies; being now eſtabliſhed in the greateſt height of the fourth and laſt monarchy, and ſettled in quietneſs —— all things are ready for the birth of Chriſt. This remarkable univerſal peace, after ſo many ages of tumult and war, was a fit prelude for the uſhering of the glorious Prince of Peace into the world.

Thus I have gone through our firſt grand period, that from the fall to the time of the incarnation of Chriſt; and have ſhown the truth of the firſt propoſition, viz. That 'from the fall of man to the incarnation of Chriſt,' God was doing thoſe things that were *preparatory* to Chriſt's coming, and *forerunners* of it.

IMPROVEMENT of PERIOD I.

BEFORE I proceed to the next propoſition, I would make ſome few remarks, by way of improvement, upon what has been ſaid under this.

1. We may ſtrongly argue, that Jeſus of Nazareth is indeed the Son of God, and the Saviour of the world; and that the Chriſtian is the true religion, ſeeing Chriſt is the very perſon ſo evidently pointed at, in all the great diſ-

(y) *The* Temple *of* Janus.] This was a ſquare building, (ſome ſay of intire braſs) which contained a ſtatue of Janus five feet high; with brazen gates always kept open in time of war, but ſhut in time of peace; which however ſeldom happened. Hiſtorians mention eight times of its being ſhut up, three of which were in the reign of Auguſtus, and one of them in the time of our Lord's birth. [See *Kennet*'s Antiq. Part II. Book i.]

penſations of Divine Providence from the fall of man, and was ſo undoubtedly in many inſtances foretold from age to age, and ſhadowed forth in a vaſt variety of types and figures. If we ſeriouſly conſider the courſe of things from the beginning, and obſerve the motions of all the great wheels of Providence from one age to another, we ſhall diſcern that they all tend hither. They are all as ſo many lines, whoſe courſe, if accurately followed, will be found to center here. This perſon came into the world with a commiſſion and authority from God to do his work, and to declare his mind. It cannot be any vain imagination, but a plain and evident truth, that *that* perſon who was born at Bethlehem, and dwelt at Nazareth and at Capernaum, and was crucified without the gates of Jeruſalem, muſt be the great Meſſiah, or anointed of God. And bleſſed are all they that believe in and confeſs him, and miſerable are all that deny him. This ſhows the unreaſonableneſs of the Deiſts, who deny revealed religion; and of the Jews, who deny that *this* Jeſus is the Meſſiah foretold and promiſed to their fathers.

Here ſome perſons may be ready to object, that it may be, ſome ſubtle, cunning men contrived to forge this hiſtory, and theſe prophecies, ſo that they ſhould all point to Jeſus Chriſt on purpoſe to prove him to be the Meſſiah. To ſuch it may be replied, how could their craft and ſubtilty help them to foreſee and point at an event that was to come to paſs may ages afterwards; for no fact can be more evident, than that the Jews had thoſe writings long before Chriſt was born; as they have them ſtill in great veneration, wherever they are throughout the world; and they would never have received ſuch a contrivance from Chriſtians, to point to and confirm Jeſus to be the Meſſiah, who they always denied to be ſo; and much leſs would they have been made to believe that they always had theſe books in their hands, if they had been an impoſition.

2. What has been ſaid, affords a ſtrong argument for the divine authority of the books of the Old Teſtament, from that admirable harmony there is in them, whereby they all

all point to the ſame object. For we may ſee from what has been ſaid, how all the parts of the Old Teſtament, though written by ſo many different penmen, and in ages diſtant one from another, do all beautifully harmonize: all agree in one teſtimony, and all center in the ſame event; an event which it was impoſſible any one of them ſhould foreknow, but by a divine revelation, even the future coming of Chriſt. This is evident from what has been ſaid above.

Now, if the Old Teſtament was not inſpired by God, what account can be given of ſuch an agreement? For if theſe books were only human writings, written without any divine direction, then none of theſe penmen knew that there would come ſuch a perſon as Jeſus Chriſt into the world; his coming was only a mere figment of their own brain: and if ſo, how happened it, that this imagination of theirs, which they foretold without any manner of ground for their prediction, was ſo exactly fulfilled? and eſpecially how did they come all to agree in it, all pointing exactly to the ſame thing, though they lived ſo many hundred years diſtant one from another? This admirable agreement in a future event, is therefore a clear and certain evidence of the divine authority of thoſe writings.

3. Hence we may learn what a weak and ignorant objection it is which ſome make againſt ſome parts of the Old Teſtament, that they conſiſt ſo much of the hiſtories of their kings and rulers, of their wars with the neighbouring nations, and of the changes that happened from time to time in their ſtate and government. Other nations ſay they uſed to keep hiſtories of their public affairs as well as the Jews, why then ſhould we think that theſe hiſtories are the word of God, more than thoſe of other people? But what has been ſaid, ſhows the folly and vanity of ſuch an objection. For hereby it appears, that the caſe of theſe hiſtories is very different from that of all others. This alone gives us an account of the original of all things; and deduces them down in a regular ſeries from that original, giving a view of the whole ſcheme

of

of Divine Providence, from the beginning to the conſummation of all things; with an account of the wiſe and holy deſigns of the governor of the world in all.—By theſe hiſtories it appears how God has been carrying on the glorious work of redemption from age to age. And though *hiſtories*, yet are they full of divine inſtruction, and ſhow forth Chriſt, and his glorious goſpel, no leſs than other parts of the holy ſcriptures which are not ſo.

The objection, that it is a common thing for nations and kingdoms to write hiſtories and keep records of their wars, and the revolutions that come to paſs in their territories, is ſo far from being a weighty objection againſt the hiſtorical part of ſcripture, as though it were not the word of God, that it is a ſtrong argument in favour of it. For if reaſon and the light of nature teaches all civilized nations to keep ſuch records, and to publiſh them for the information of others; how much more may we expect that God would give the world a record of the diſpenſations of his divine government, which doubtleſs is infinately more worthy of an hiſtory for our information? If wiſe kings have taken care that there ſhould be good hiſtories written of the nations over which they have reigned, ſhall we think it incredible, that Jeſus Chriſt ſhould take care that his church, which is his kingdom, his peculiar people, ſhould have in their hands a hiſtory of their nation, and of his government over them?

If it had not been for the hiſtory of the Old Teſtament, how ignorant ſhould we have been of God's dealings towards mankind, and eſpecially his church, from the beginning? We ſhould have been wholly in the dark about the creation of the world, the fall of man, the firſt riſe and continued progreſs of the diſpenſation of grace towards fallen mankind; how the light of the goſpel firſt began to dawn in the world; how it increaſed; and how things were preparing for the coming of Chriſt.

If we are Chriſtians, we belong to that divine building of God that has been the ſubject of our diſcourſe: but if it had not been for the hiſtory of the Old Teſtament, we ſhould never have known what was the firſt

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occaſion of God's going about this building, and how the foundation of it was laid, or how it has gone on with from the beginning. The times of the hiſtory of the Old Teſtament are moſtly ſuch as no other hiſtory reaches up to; and therefore if God had not preſerved an account of theſe things in his word, we ſhould have been wholly without them.

Thoſe that object againſt the authority of the Old Teſtament hiſtory of the nation of the Jews, may as well make it an objection againſt Moſes's account of the creation that it is hiſtorical; for, in the former, we have an hiſtory of a work no leſs important, viz. the work of redemption. Nay, this is a far greater and more glorious work, as we obſerved before; and if it were inquired which of the two works, the work of creation, or the work of providence, is greateſt? it muſt be anſwered, the work of providence; but the work of *redemption* is the greateſt of the works of providence. And let thoſe who make this objection conſider what part of the Old Teſtament hiſtory can be ſpared, without makeing a great breach in that thread or ſeries of events by which this glorious work has been carried on.—This leads me to obſerve.

4. That from what has been ſaid we may ſee much of the wiſdom of God in the compoſition of the ſcriptures of the Old Teſtament. Let us briefly take a view of the ſeveral parts of it, and of the need there was of them.

Firſt it was neceſſary that we ſhould have ſome account of the creation of the world, of our firſt parents and their primitive ſtate; of the fall, of the old world and the degeneracy of it, and of the univerſal deluge; alſo of the origin of nations after this deſtruction of mankind.

It ſeems proper that there ſhould be ſome account of the ſucceſſion of the church of God from the beginning; and ſeeing God ſuffered all the world to degenerate, and only took one nation to be his people, to preſerve the true worſhip and religion till the Saviour ſhould come,

that

that in them the world might gradually be prepared for that great light, and thoſe wonderful things that he was to be the author of; and that they might be a typical nation, in whom God might ſhadow forth the future glorious things of the goſpel — it was therefore neceſſary that we ſhould have ſome account of this, how it was firſt done by the calling of Abraham, by their being bond-ſlaves in Egypt, and by their being brought thence to Canaan. It was neceſſary that we ſhould have ſome account of the revelation which God made of himſelf to that people, in giving their law, in the appointment of their typical worſhip, and of the formation of their civil and eccleſiaſtical ſtate.

It ſeems neceſſary that we ſhould have ſome account of their being actually brought to Canaan, their promiſed land—That we ſhould have an hiſtory of the ſucceſſions of the church of Iſrael, and of thoſe providences of God towards them, which were moſt conſiderable and fulleſt of goſpel myſtery; that we ſhould have ſome account of the higheſt external glory of that nation under David and Solomon, and more particularly of the former, whoſe hiſtory is ſo full of the goſpel, and in whom began the race of their kings; and that we ſhould have ſome account of the building of the temple, which was moreover ſo full of myſtery.

It was alſo a matter of conſequence, that we ſhould have ſome account of Iſrael's dividing from Judah, and of the ten tribes' captivity and utter rejection; of the ſucceſſion of the kings of Judah and of the church, till their captivity into Babylon; of their return from their captivity, and re-ſettlement in their own land; and of the origin of the laſt ſtate that the church was in before Chriſt came.

A little conſideration will convince every one, that all theſe things were neceſſary, and that none of them could well be ſpared; and in the general, that it was neceſſary that we ſhould have an hiſtory of God's church till ſuch times as are within the reach of human hiſtories; and it was of importance that we ſhould have an

inſpired hiſtory of thoſe times of the Jewiſh church, wherein there was kept up a more extraordinary intercourſe between God and them, and while he uſed to dwell among them, as it were viſibly, revealing himſelf by the Shechinah, by Urim and Thummim, and by prophecy, and ſo more immediately to order their affairs: that we ſhould have ſome account of the great diſpenſations of God in prophecy, which were to be after the finiſhing of inſpired hiſtory. So it was exceeding needful that there ſhould be a number of prophets raiſed, who ſhould foretel the coming of the Son of God, and the nature and glory of his kingdom, to be as ſo many harbingers to make way for him, and that their prophecies ſhould remain in the church.

It was alſo deſirable that the church ſhould have a book of divine ſongs given by inſpiration from God, wherein there ſhould be a lively repreſentation of the true ſpirit of devotion, of faith, hope, and divine love, joy, reſignation, humility, obedience, repentance, &c. Again, that we ſhould have ſuch books of moral inſtructions as thoſe of Proverbs and Eccleſiaſtes, relating to the affairs and ſtate of mankind, and the concerns of human life, containing rules of true wiſdom and prudence for our conduct in all circumſtances: likewiſe that we ſhould have ſuch a repreſentation of the great love between Chriſt and his ſpouſe, the church, particularly adapted to the diſpoſition and holy affections of a true believer, as we have in Solomon's Song: alſo that we ſhould have a book to teach us how to conduct ourſelves under affliction, ſeeing the church of God is here in a militant ſtate, and his people through much tribulation enter into the kingdom of heaven; therefore God has given us a book moſt proper in theſe circumſtances, even that of Job, written upon occaſion of the afflictions of a particular ſaint, and which was, probably, given to the church in Egypt under her afflictions there; and is made uſe of by the apoſtle to comfort Chriſtians under perſecutions, [James v. 11.] 'Ye have heard of the patience 'of Job, and have ſeen the end of the Lord; that the

'Lord is very pitiful and of tender mercy.' God was alſo pleaſed, in this book of Job, to give ſome view of the ancient divinity before the giving of the law.

Thus, from this brief review, I think it appears, that every part of the ſcriptures of the Old Teſtament is very uſeful and neceſſary, and no part of it can be ſpared, without loſs to the church; and therefore the wiſdom of God is conſpicuous in ordering that the ſcriptures of the Old Teſtament ſhould conſiſt of thoſe very books of which they do conſiſt.

Before I diſmiſs this particular, I would add, that it is very obſervable, that the hiſtory of the Old Teſtament is large and particular where the great affair of redemption required it; as where there was moſt done towards this work, and moſt to typify Chriſt, and to prepare the way for him. Thus it is very large and particular in the hiſtory of Abraham and the other patriarchs; but very ſhort in the account of the time which the children of Iſrael ſpent in Egypt. So it is large in the account of the redemption out of Egypt, and the firſt ſettling of the affairs of the Jewiſh church and nation in Moſes and Joſhua's time; but much ſhorter in the account of the times of the judges. So again, it is large and particular in the account of David and Solomon's times, and very ſhort in the hiſtory of the enſuing reigns. Thus the accounts are long or ſhort, juſt as there is more or leſs of the affair of redemption to be ſeen in them.

5. From what has been ſaid, we may ſee that Chriſt and his redemption are the great ſubject of the whole Bible. Concerning the New Teſtament the matter is plain; and by what has been ſaid on this ſubject hitherto, it appears to be ſo alſo with reſpect to the Old Teſtament. Chriſt and his redemption is the great ſubject of the prophecies, as well as the ſongs of the Old Teſtament; and the moral rules and precepts are all given in ſubordination to him; and Chriſt and his redemption are alſo the great ſubject of the hiſtory of the Old Teſtament, from the beginning all along; and even the hiſtory of the creation is brought in as an introduc-

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tion to the hiſtory of redemption which immediately follows it. The whole book, both the Old Teſtament and New, is filled with the goſpel; only with this difference, that the Old Teſtament contains the goſpel under a vail, but the New contains it unvailed, ſo that we may ſee the glory of the Lord with open face.

6. By what has been ſaid, we may ſee the uſefulneſs and excellency of the Old Teſtament. Some are ready to look on it as being out of date, and as if we, in theſe days of the goſpel, had but little to do with it; which is a very great miſtake, ariſing from want of obſerving its nature and deſign, which, if it were obſerved, would appear full of the goſpel of Chriſt, and would in an excellent manner illuſtrate and confirm the glorious doctrines and promiſes of the New Teſtament. Thoſe parts of the Old Teſtament which are commonly looked upon as containing the leaſt divine inſtruction, are, as it were, mines and treaſures of goſpel knowledge; and the reaſon why they are thought to contain ſo little, is, becauſe perſons do but ſuperficially read them. The treaſures which are hidden underneath are not obſerved. They only look on the top of the ground, and ſo ſuddenly paſs a judgement that there is nothing there; but they never dig into the mine; if they did, they would find it richly ſtored with ſilver and gold, and would be abundantly requited for their pains.

What has been ſaid, may ſhow us what a precious treaſure God has committed into our hands, in that he has given us the Bible. How little do moſt perſons conſider how much they enjoy, in that they have the poſſeſſion of that holy book, and may converſe with it as they pleaſe. What an excellent book is this, and how far exceeding all human writings, wherein God reveals to us, and gives us a view of the grand deſign and glorious ſcheme of Providence from the beginning of the world, either in hiſtory or prophecy! that reveals the great Redeemer and his glorious redemption, and the various ſteps by which God accompliſhes it from the firſt foundation to the top ſtone! Shall we prize an hiſtory which

gives us a clear account of ſome great earthly prince, or mighty warrior, as of Alexander the Great, or Julius Cæſar, or the Duke of Marlborough? and ſhall we not prize the hiſtory that God gives us of the glorious kingdom of his Son Jeſus Chriſt, the Prince and Saviour; and of the wars and other great tranſactions of that King of kings and Lord of armies, the Lord mighty in battle? the hiſtory of the things which he has wrought for the redemption of his choſen people?

7. What has been ſaid, may make us ſenſible how much moſt perſons are to blame for their inattentive way of reading the ſcriptures. How much do the ſcriptures contain, if it were but obſerved? The Bible is the moſt comprehenſive book in the world. But what will all this ſignify to us, if we read it without obſerving what is the drift of the Holy Ghoſt in it? The pſalmiſt [Pſal. cxix. 18.] begs of God, 'That he would enlighten his eyes, 'that he might behold wondrous things out of his law.' The ſcriptures are full of wondrous things. Thoſe hiſtories which are commonly read as if they were only hiſtories of the private concerns of ſuch and ſuch particular perſons, ſuch as the hiſtories of Abraham, Iſaac, and Jacob, and Joſeph; alſo the hiſtory of Ruth; and the hiſtories of particular lawgivers and princes, as the hiſtory of Joſhua and the Judges, and David and the Iſraelitiſh princes; are accounts of much greater things, things of far more importance and extenſive concernment, than thoſe that read them are commonly aware of.

The hiſtories of ſcripture are commonly read as if they were ſtories written only to entertain men's fancies and to amuſe their leiſure hours, when the infinitely great things contained or pointed at in them are paſſed over, and never taken notice of. Whatever treaſures the ſcriptures contain, we ſhall be never the better for them, if we do not obſerve them. He that has a Bible, and does not obſerve what is contained in it, is like a man who has a box full of ſilver and gold, and does not know it, does not obſerve that it is any thing more than a veſ-

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ſel filled with common ſtones. As long as it is thus with him, he will be never the better for his treaſure; for he that knows not that he has a treaſure, will never make uſe of what he has, and ſo might as well be without it. He who has a plenty of the choiceſt food ſtored up in his houſe, and does not know it, will never taſte what he has, and will be as likely to ſtarve, as if his houſe were empty.

8. What has been ſaid, may ſhow us how great a perſon Jeſus Chriſt is, and how great an errand he came into the world upon, ſeeing there was ſo much done to prepare the way for his coming. God had been doing nothing elſe but preparing the way for his coming, through all ages, from the beginning. If we had notice of a certain ſtranger's being about to come into a country, and ſhould obſerve that a great preparation was made for his coming, that many months were taken up in it, and great things done; and that many great alterations were made in the ſtate of the whole country, and that many hands were employed, and perſons of great note were engaged in making preparation for the coming of this perſon, and the whole country was overturned, and all the affairs and concerns of the country were ordered ſo as to be ſubſervient to the deſign of entertaining that perſon when he ſhould come; it would be natural for us to think with ourſelves, why, ſurely, this is ſome extraordinary perſon indeed, and it is ſome very great buſineſs that he is coming upon!

How great a perſon then muſt he be, for whoſe coming into the world the great God of heaven and earth, and governor of all things, ſpent four thouſand years in preparing the way,—bringing mighty events to paſs, accompliſhing wonders without number, often overturning the world in order to it, and cauſing all the revolutions and changes in the habitable world from generation to generation to be ſubſervient to this great deſign? Surely this muſt be ſome very great and extraordinary perſon, and a great work indeed it muſt needs be that he is coming about!

We read, [Matth. xxi. 8—10.] that when Chriſt was coming into Jeruſalem, and the multitudes ran before him, and cut down branches of palm-trees, and ſtrewed them in the way, and others ſpread their garments in the way, and cried, 'Hoſanna to the ſon of David,' that the whole city was moved, ſaying, Who is this? They wondered who that extraordinary perſon ſhould be, that there ſhould be ſuch an ado made on occaſion of his coming into the city, and to prepare the way before him. But if we conſider what has been ſaid on this ſubject, what great things were done in all ages to prepare the way for Chriſt's advent, and how the world was often overturned to make way for it, much more may we cry out, Who is this? What great perſon is this? And ſay, [as in Pſalm xxiv. 8, 10.] 'Who is the King of glory,' that God ſhould ſhow ſuch reſpect, and put ſuch vaſt honour upon him? Surely this perſon is honourable indeed in God's eyes, and greatly beloved of him; and ſurely it is a great errand upon which he is ſent into the world!

PERIOD

PERIOD II.

FROM CHRIST'S INCARNATION TO HIS RESURRECTION.

HAVING ſhown how the work of redemption was carried on through the firſt period, from the fall of man to the incarnation of Chriſt, I come now to the ſecond, viz. the time of Chriſt's humiliation, or the ſpace from his incarnation to his reſurrection. And this is the moſt remarkable period that ever was or ever will be. Though it was but between thirty and forty years, yet more was done in it than had been from the beginning of the world to that time. We have obſerved, that all events from the fall to the incarnation were only preparatory for what was now done. And it may alſo be obſerved, that what was done before the commencement of time, in the eternal counſels of God, and between the perſons of the Trinity, chiefly reſpected this period. We therefore now proceed to conſider the ſecond propoſition, viz.

THAT THE TIME FROM CHRIST'S INCARNATION TO HIS RESURRECTION WAS EMPLOYED IN PROCURING AND PURCHASING REDEMPTION.

Though there were many things done preparatory to our redemption from the fall of man to this time, and millions of ſacrifices had been offered up; yet none of them could purchaſe our redemption. But as ſoon as Chriſt was incarnate, the purchaſe immediately began; and the whole time of Chriſt's humiliation, from his becoming incarnate, till the morning that he aroſe from the dead, was taken up in this purchaſe, and then it was completely finiſhed. As nothing was done before Chriſt's incarnation, ſo nothing was done after his reſurrection, to purchaſe redemption for men. Nor will there ever be

any

any thing more done to all eternity: but that very moment that the human nature of Chriſt ceaſed to remain under the power of death, the utmoſt farthing of the price of the ſalvation was paid for every one of the elect.

But for the more orderly and regular conſideration of the great things done by our Redeemer to purchaſe redemption for us,

1. I would ſpeak of Chriſt becoming incarnate to capacitate himſelf for this purchaſe;—and,

2. Of the purchaſe itſelf.

§ I. *Of* Christ's Incarnation.

FIRST, I would conſider Chriſt's taking upon him our nature to put himſelf in a capacity to purchaſe redemption for us.—This was abſolutely neceſſary, for though Chriſt, as God, was infinitely ſufficient for the work, yet to his being in an immediate capacity for it, it was needful that he ſhould not only be God but man. If Chriſt had remained only in the divine nature, he could not have purchaſed our ſalvation; not from any imperfection of the divine nature, but by reaſon of its abſolute and infinite perfection: for Chriſt, merely as God, was not capable either of obedience or ſuffering. And it was neceſſary not only that Chriſt ſhould take upon him a created nature, but that he ſhould take upon him *our* nature. It would not have ſufficed for him to have become an angel, and to have obeyed and ſuffered in the angelic nature. But it was neceſſary that he ſhould become a man, and that upon three accounts.

(1.) It was needful to anſwer the law, that *that* nature ſhould obey, to which the law was given. Man's law could not be anſwered, but by being obeyed by man. God's juſtice inſiſted upon it, that the law which he had given to man ſhould be honoured and ſubmitted to, and fulfilled by the human nature, otherwiſe the law could not be anſwered for men. The words, Thou *ſhalt*, or

Thou

Thou ſhalt *not* do thus or thus, were ſpoken to mankind, and therefore the human nature muſt fulfil them.

(2.) It was needful to anſwer the law that the nature that ſinned ſhould die. Theſe words, 'Thou ſhalt ſurely 'die,' reſpect the human nature: the ſame nature to which the command was given, was the nature to which the threatening was directed.

(3.) God ſaw meet, that the ſame world which was the ſtage of man's fall and ruin, ſhould alſo be the ſtage of his redemption. We read often of his coming into the world to ſave ſinners, and of God's ſending him into the world for this purpoſe. It was needful that he ſhould come into this ſinful, miſerable world, to reſtore and ſave it, and that he ſhould tabernacle with us: [John i. 14.] 'The Word was made fleſh, and dwelt among us.'

CONCERNING the INCARNATION of Chriſt, I would obſerve the following things:

The *incarnation* itſelf; in which eſpecially two things are to be conſidered, viz.

(1.) His conception, which was in the womb of Mary, whereby he became truly the ſon of man, as he was often called. He was one of the poſterity of Adam, a child of Abraham, and a ſon of David according to God's promiſe. But his conception was not in the way of ordinary generation but by the power of the Holy Ghoſt. Chriſt was formed in the womb of the Virgin, of the ſubſtance of her body, by the power of the Spirit of God. So that he was the immediate ſon of the woman, but not the immediate ſon of any male whatſoever; and ſo was the ſeed of the woman, and the ſon of a virgin. (z)

(z) *Chriſt born of a* VIRGIN.] Some learned men have cited a tradition from the *Talmud*, that ſeems very remarkably to allude to this, viz. 'That when Meſſiah ſhould come, no man 'ſhould know whence he was, and that his birth ſhould be like 'the dew of the Lord, as drops upon the graſs, expecting not 'the labour of man.' [STACKHOUSE's Hiſt. of the Bible, Book viii. chap. 1. and compare John vii. 27. 'When Chriſt cometh no man knoweth whence he is;' alſo Note o, page 231, above.]

(2.) His birth.—Though the conception of Chriſt was ſupernatural, yet after he was conceived, his human nature was gradually perfected in the womb as others are, and his birth was in the natural way of nature. But his conception being ſupernatural, by the power of the Holy Ghoſt, he was both conceived and born without ſin.

2. The ſecond thing I would obſerve concerning the incarnation of Chriſt, is the fulneſs of the time in which it was accompliſhed. It was after things had been preparing for it from the fall, and when all things were ready. It came to paſs at a time, which in infinite wiſdom was the moſt fit and proper: [Gal. iv. 4.] 'When the fulneſs 'of time was come, God ſent forth his Son, made of a 'woman, made under the law.'

It was now the moſt proper time on every account. Any time before the flood would not have been ſo fit a time. For then the miſchief and ruin that the fall brought on mankind, was not ſo fully ſeen. The curſe did not ſo fully come on the earth before the flood, as it did afterwards: for though the ground was curſed in a great meaſure before, yet it pleaſed God that the curſe ſhould once, before the reſtoration of Chriſt, be executed in an univerſal deſtruction, as it were, of the very form of the earth; that the dire effects of the fall might once in ſuch a way be ſeen before the recovery by Chriſt. Though mankind were mortal before the flood, yet their lives were continued the greater part of a thouſand years; a kind of immortality in compariſon with what the life of man is now. It pleaſed God, that the curſe, 'Duſt 'thou art and to duſt thou ſhalt return,' ſhould have its full accompliſhment, before the Redeemer came to purchaſe a never-ending life for man.

It would not have been ſo fit a time for Chriſt to come, after the flood, before Moſes's time; for till then mankind were not ſo univerſally apoſtatized from the true God; they were not fallen univerſally into heatheniſh darkneſs; and ſo the need of Chriſt, the light of the world, was not ſo evident: and the woful conſequence of the fall with reſpect to man's mortality, was not ſo fully

fully manifeſt till then; for man's life was not ſo ſhortened as to be reduced to the preſent ſtandard till about Moſes's time.

It was moſt fit that the time of the Meſſiah's coming ſhould not be till many ages after Moſes's time; till all nations, but the children of Iſrael, had lain long in heatheniſh darkneſs; that the remedileſſneſs of their diſeaſe might by long experience be ſeen, and ſo the abſolute neceſſity of the heavenly Phyſician, before he came.

Another reaſon why Chriſt did not come ſoon after the flood probably was, that the earth might be full of people, that Chriſt might have the more extenſive kingdom, and that the effects of his light, and power, and grace, might be glorified, and that his victory over Satan might be attended with the greater multitude of conqueſts. It was alſo needful that the coming of Chriſt ſhould be many ages after Moſes, that the church might be prepared, by the Meſſiah's being many ways prefigured and foretold, and by his being long expected. It was not proper that Chriſt ſhould come before the Babyloniſh captivity, becauſe Satan's kingdom was not then come to the height. The heathen world before that conſiſted of leſſer kingdoms. But God ſaw meet that the Meſſiah ſhould come in the time of one of the four great monarchies of the world. Nor was it proper that he ſhould come in the time of the Babyloniſh monarchy; for it was God's will, that ſeveral general monarchies ſhould follow one another, and that the coming of the Meſſiah ſhould be in the time of the laſt, which appeared above them all. The Perſian monarchy, by overcoming the Babylonian, appeared above it; and ſo the Grecian, by overcoming the Perſian, appeared above that; and for the ſame reaſon, the Roman above the Grecian. Now it was the will of God, that his Son ſhould make his appearance in the world in the time of this greateſt and ſtrongeſt monarchy, which was Satan's viſible kingdom in the world; that by overcoming this, he might viſibly overcome Satan's kingdom in its greateſt ſtrength

and glory, and ſo obtain the more complete triumph over Satan himſelf.

It was not proper that Chriſt ſhould come before the Babyloniſh captivity. For, before that, we have no hiſtories of the ſtate of the heathen world, to give us ſo full proof of the need of a Saviour. And beſides, before that learning did not much flouriſh, and ſo there had not been opportunity to ſhow the inſufficiency of human learning and wiſdom to reform and ſave mankind. Again, before that, the Jews were not diſperſed over the world, as they were afterwards; and ſo things were not prepared in this reſpect for the coming of Chriſt. The neceſſity of aboliſhing the Jewiſh diſpenſation, was not then ſo apparent as it was afterwards made, by the diſperſion of the Jews; neither was the way prepared for the propagation of the goſpel, as it was afterwards, by the ſame diſperſion. Many other things might be mentioned, by which it would appear, that no other time before that very time in which Chriſt did come, would have been proper for his appearing in the world to purchaſe the redemption of men. (A)

3. The next thing that I would obſerve, is the greatneſs of this event. Chriſt's incarnation was more wonderful than any thing that had ever come to paſs; and there has been but one greater event that has ever come to paſs ſince, and that was his death. The creation of the world was a very great thing, but not ſo great as the incarnation of Chriſt. It was a great thing for God to make the creature, but not ſo much as for the Creator himſelf to become one. We have ſpoken of many great things that were accompliſhed from one age to another,

(A) *Other reaſons for Chriſt's appearance at* THIS TIME.] One of theſe we ſhall add from a late ingenious author—"Had Chriſt appeared while the Jews were a free, independent nation, with the power of life and death inveſted in them, they would, doubtleſs, have taken him off at the firſt diſcovery of his public character, and by that means have prevented the propagation of his doctrine, without ſome miraculous interpoſition." [Dr. WARD's Diſſertations, No. XV.]

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in the ages between the fall of man and the incarnation of Chriſt: but this was a much greater event than any of them. Then was the greateſt perſon born that ever was or ever will be.

4. Next obſerve the remarkable circumſtances of it; ſuch as his being born of a virgin, pious and holy indeed, but poor, as appeared by her offering at her purification: [Luke ii. 24] 'And to offer a ſacrifice according to that 'which is ſaid in the law of the Lord, A pair of turtle 'doves, or two young pigeons.' Which refers to Lev. v. 7. 'And if ſhe be not able to bring a lamb, then ſhe 'ſhall bring two turtles, or two young pigeons.' And this poor virgin was eſpouſed to an huſband who was a poor man. Though they were both of the royal family of David, the moſt honourable family, and Joſeph was the rightful heir to the crown; yet the family was reduced to a very low ſtate; which is repreſented by the tabernacle of David being fallen or broken down, [Amos ix. 11.] 'In that day will I raiſe up the tabernacle of David that 'is fallen, and cloſe up the breaches thereof, and I will 'raiſe up his ruins, and I will build it as in the days of 'old.'

He was born in the town of Bethlehem as was foretold: (B) and there was a very remarkable providence of God

(B) *Chriſt to be born in* BETHLEHEM.] This was predicted by the Prophet Micah, [chap. v. 2.] and his words are quoted with ſome variation by the Evangeliſt Matthew, [chap. ii. 3—6.] "In St. Matthew it is ſaid, 'Thou, Bethlehem IN the land of Judah, 'art *not* the leaſt;' whereas in the Hebrew it is, 'though thou 'art the leaſt:' the ſenſe in both is clear and conſiſtent, for this city, though far from being the moſt conſiderable in extent of all thoſe belonging to the princes of Judah, is nevertheleſs, on account of the governor or ruler that was to come out of it, not the leaſt among the thouſands of Judah. The learned Pococke on this this paſſage has ſhewn, that the original word may ſignify either *great* or *little*. If it is read as in the tranſlation from the Syriac, in the Engliſh Polyglot, with an interrogation, it will have the force of a negative, and then may well be rendered, as in the Arabic and Perſic verſions, and in the goſpel by St. Matthew; but if without any interrogation, it will be as it is in the other verſions,

"Who

God to bring about the fulfilment of this prophecy, the taking of all the world by Auguſtus Cæſar, [Luke ii. 1.] He was born in a very low condition, even in a ſtable, and laid in a manger. (c)

5. I would obſerve the concomitants of this great event,—And,

(1.) Firſt the return of the Spirit; which indeed began a little before the incarnation of Chriſt; but yet

"Who this ruler, or prince, or king is, that ſhould come from Bethlehem, is determined by the deſcription that immediately follows, 'whoſe goings forth have been from of old, from ever-'laſting.'

"It is he who ſo often went forth in the name of the Lord, who converſed with Abraham and Moſes, who was before the foundation of the earth was laid, and who at laſt was made manifeſt in the fleſh, and came forth from Bethlehem, the King of the Jews." [Dr. SHARP's Argument from the Prophecies in Defence of Chriſtianity, p. 153—155.]

(c) *This prophecy* WONDERFULLY *fulfilled.*] "The Emperor of Rome iſſues a royal edict, that all his large dominion ſhall be taxed. He meant to fill his coffers with money; but a greater Sovereign than he intended the fulfilling of his promiſes. While every man repairs to his city to be taxed, in obedience to the imperial mandate, Joſeph his father, as was ſuppoſed, repairs among the reſt to Bethlehem, the city of his family, being of the houſe and lineage of David. And now he is arrived with Mary, his eſpouſed wife; who being near the time of her delivery, had been directed by Providence, or ſpecial inſtinct, to accompany her huſband on this occaſion. No coſtly palace receives our weary travellers. A common inn is the place of his nativity: perhaps a ſilent intimation, that he himſelf ſhould be a common ſaviour. Nor even in the inn could a commodious apartment be ſpared to the Lord of heaven and earth. Ye men of Bethlehem, what a gueſt did you exclude! The coarſe accommodation of a manger was all his mother could obtain for her tender infant. Lo! there *he* lies wrapt in ſwaddling cloaths, whom the heaven of heavens cannot contain . . . for this is *he*—believe it, ye children of men—whoſe name is Immanuel, which by interpretation is, God with us! This is *he*, who from all everlaſting was the brightneſs of the Father's glory, the expreſs image of his perſon, who rejoiced always before him, and was daily his delight! . . . . O ye beautiful ſcenes of the creation, thou glorious ſun, thou ſilver moon, and all ye glittering ſtars, in you the inviſible things of God are clearly ſeen; but now you are eclipſed by the more excellent glory, God manifeſted in the fleſh!" [M'EWEN's Eſſays, Vol. ii. page 7—10.]

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was given on occaſion of that, as it was to reveal either his birth, or that of his forerunner John the Baptiſt. I have before obſerved how the ſpirit of prophecy ceaſed not long after the book of Malachi was written. From about the ſame time viſions and immediate revelations ceaſed alſo: But now, on this occaſion, they are granted anew, and the Spirit in theſe operations returns again. The firſt inſtance of its reſtoration that we have an account of is in the viſion of Zacharias, the father of John the Baptiſt, [Luke i.] The next is in the viſion which the virgin Mary had. The third in the viſion of Joſeph, [Matt. i.] In the next place, the Spirit was given to Elizabeth, [Luke i. 41.] Next, to Mary, as appears by her ſong, [Luke i. 46, &c.] Then to Zacharias again, [ver. 64.] alſo to Simeon, [Luke ii. 25.] to Anna, [ver. 36.] Afterwards to the wiſe men in the eaſt. Then to Joſeph again, directing him to flee into Egypt, and after that directing his return.

(2.) I would next obſerve the great notice that was taken of the incarnation both in heaven, and on earth. How it was noticed by the glorious inhabitants of the heavenly world, appears by their joyful ſongs on this occaſion, heard by the ſhepherds in the night. This was the greateſt event of Providence that ever the angels had beheld. We read of their ſinging praiſes when they ſaw the formation of the lower world: [Job xxxviii. 7.] 'When the morning-ſtars ſang together, and all the ſons 'of God ſhouted for joy.' So now they ſang praiſes on this much greater occaſion, of the birth of the Son of God, who is the creator of the world.

The glorious angels had all along expected this event: they had taken great notice of the prophecies and promiſes of theſe things all along: for we are told, that the angels deſire to look into the affairs of redemption, [1. Pet. i. 12.] They had all along been the miniſters of Chriſt in this affair of redemption, in all the ſeveral ſteps of it down from the very fall of man. So we read, that they were employed in God's dealings with his ancient people from time to time. And doubtleſs they had long joyfully

joyfully expected the coming of Chriſt; but now they ſee it accompliſhed, and therefore greatly rejoice, on this occaſion.

Notice was taken of it by ſome among the Jews; as particularly by Elizabeth and the Virgin Mary before the birth of Chriſt; not to ſay by John the Baptiſt before he was born, when he leaped in his mother's womb as it were for joy, at the voice of the ſalutation of Mary. But Elizabeth and Mary do moſt joyfully praiſe God together, when they meet, with Chriſt and his forerunner in their wombs, and the Holy Spirit in their ſouls. And afterwards what joyful notice is taken of this event by the ſhepherds and by thoſe holy perſons Zacharias, Simeon, and Anna! How do they praiſe God on this occaſion!—Thus the church in heaven, and on earth, unite in their joy and praiſe.

Great part of the univerſe takes joyful notice of the incarnation of Chriſt: heaven takes notice of it, and the inhabitants ſing for joy. This lower world, the world of mankind, does always take notice of it, even Gentiles as well as Jews; for it pleaſed God to put honour on his Son, by wonderfully ſtirring up ſome of the wiſeſt of the Gentiles to come a long journey to ſee and worſhip the Son of God at his birth, being led by a miraculous ſtar, ſignifying the birth of that glorious perſon, who is the bright and morning ſtar, going before, and leading them to the very place where the young child was. Some think they were inſtructed by the prophecy of Balaam, who dwelt in the eaſtern parts, and foretold Chriſt's coming as a ſtar that ſhould riſe out of Jacob: or they might be excited by that general expectation there was of the Meſſiah's coming about that time, before ſpoken of, from the notice they had of it by the prophecies the Jews had with them in their diſperſions in all parts of the world.†

(3.) The next concomitant of the birth of Chriſt was his circumciſion.—But this may more properly be ſpoken of under another head.

* See Note B, page 266.

(4.) Ano-

(4.) Another concomitant circumſtance was his coming into the ſecond temple, being firſt brought thither when an infant, on occaſion of the purification of the bleſſed Virgin. We read, [Hagg. ii. 7.] 'The deſire of 'all nations ſhall come, and I will fill this houſe (or 'temple) with glory.' And in [Mal. iii. 1.] 'The 'Lord, whom ye ſeek, ſhall ſuddenly come to his temple, 'even the meſſenger of the covenant.' And now was the firſt inſtance of the fulfilment of theſe prophecies.

(5.) The laſt thing I ſhall here mention is the ſceptre's departing from Judah, in the death of Herod the Great. The ſceptre had never totally departed from Judah till now. Judah's ſceptre was greatly diminiſhed in the revolt of the ten tribes in Jeroboam's time; and the ſceptre departed from Iſrael or Ephraim, at the time of the captivity of the ten tribes by Shalmaneſer. But yet the ſceptre remained in the tribe of Judah, under the kings of the houſe of David. And when the tribes of Judah and Benjamin were carried captive by Nebuchadnezzar, the ſceptre of Judah ceaſed for a little while, till the return from the captivity under Cyrus, and then, though they were not an independent government, as they had been before, but owed fealty to the kings of Perſia; yet their governor was of themſelves, who had the power of life and death, and they were governed by their own laws; and ſo Judah had 'a lawgiver from between his feet' during the Perſian and Grecian monarchies. Towards the latter parts of the Grecian monarchy, the people were governed by kings of their own, of the race of the Maccabees, for the greater part of an hundred years. After that they were ſubdued by the Romans. But the Romans ſuffered them to be governed by their own laws, and to have a king of their own, Herod the Great, who reigned about forty years, and governed with kingly authority, only paying homage to the Romans. But preſently after Chriſt was born he died, [as we have an account, Matt. ii. 19.] and Archelaus ſucceeded him; but was ſoon put down by the Roman empire; and then the ſceptre fully departed from Judah. There were no

more temporal kings of Judah after that, neither had that people their governors henceforth from among themſelves but were ruled by a Roman governor ſent among them; and they ceaſed to have any more the power of life and death. Hence the Jews ſay to Pilate, 'It is not lawful 'for us to put any man to death,' [John xviii. 31.] Thus the ſceptre departed from Judah when Shiloh came.*

§ II. *The* PURCHASE *of* REDEMPTION.

HAVING thus conſidered Chriſt's coming into the world, and his taking on him our nature, to put himſelf in a *capacity* for the purchaſe of redemption, I come now to ſpeak of the *purchaſe* itſelf.—And in ſpeaking of this, I would, 1. Show what is intended by the purchaſe of redemption.—2. Make ſome general obſervations concerning thoſe thimgs by which this purchaſe was made.—3. Conſider what Chriſt did; and, 4. what he ſuffered, to make that purchaſe.

1. Chriſt purchaſed our redemption both by his *ſatisfaction*, and his *merit*. The price that Chriſt lays down, pays our debt, and ſo it ſatisfies: by its intrinſic value, and by the agreement between the Father and the Son, it procures our title for happineſs, and ſo it merits. The *ſatisfaction* of Chriſt is to free us from miſery, and the *merit* of Chriſt is to purchaſe happineſs for us. (D)

The word purchaſe, as it is uſed with reſpect to the purchaſe of Chriſt, is taken either ſtrictly, or more largely. It is uſed ſtrictly, to ſignify only the merit of Chriſt; and more largely, to include both his ſatisfaction and merit.

* See Note G, p. 161.

(D) *Chriſt's ſatisfaction and merit to be diſtinguiſhed.*] In like manner ſome divines diſtinguiſh between Chriſt's active and paſſive obedience, referring our pardon to the latter, and to the former our title to glory. The ſubject is ably and at large diſcuſſed by Mr. *Hervey*, Theron and Aſpaſio, Vol. i. Dial. 2. and Vol. ii. Dial. 10.; alſo Aſpaſio vind. Let. i.

Indeed

Indeed many of the words uſed in this affair have various acceptations. Thus divines ſometimes uſe the term *merit* for the whole price that Chriſt offered. So the word *ſatisfaction* is alſo ſometimes uſed, to include not only propitiation, but alſo for his meritorious obedience. For, in ſome ſenſe, not only ſuffering the penalty, but obedience, is needful to ſatisfy the law. The reaſon of the various uſe of theſe terms ſeems to be, that they do not differ ſo much *really* as *relatively*. They both conſiſt in paying a *price* of infinite value; but that price, as it reſpects a debt to be paid, is called *ſatisfaction*; and as it reſpects a benefit to be obtained, is called *merit*. (E) He who lays down a price to pay a debt, does in ſome ſenſe make a *purchaſe*; he purchaſes liberty from the obligation. And he who lays down a price to purchaſe a good, does as it were make *ſatisfaction:* he ſatisfies the conditional demands of him to whom he pays it. This may ſuffice concerning what is meant by the purchaſe of Chriſt.

2. I proceed to ſome general obſervations concerning thoſe things by which this purchaſe was made—And,

(1.) I obſerve, that whatever in Chriſt's work had the nature of *ſatisfaction*, was by virtue of his ſuffering or humiliation. But whatever had the nature of *merit*,

(E) *The* PRICE *of our redemption.*] "Now, what is a price? A price is a valuable compenſation of one thing for another. A ſlave is redeemed from captivity, a debtor from priſon, when ſome gracious redeemer procures their liberty, by giving ſome equivalent to the perſon by whom they are detained. We are debtors; we cannot pay unto God what we are owing. We are captives, and we cannot haſten to be looſed. Jeſus Chriſt is the merciful Redeemer, who pays the ſum we were owing, and ſays to the priſoner, 'Go forth.' Will we not believe an apoſtle, when he tells us, 'Ye are not your own; ye are bought with a 'price;' [I. Cor. vi. 20.] Would you know what this price is? Another apoſtle will tell, 'Ye are not redeemed with corruptible 'things, as ſilver and gold, but with the precious blood of 'Chriſt, [I. Pet. i. 18.] [M'EWEN's Eſſays, Vol. i. p. 35.]

"The ranſom was paid down. The fund of heav'n
. . . . . pour'd forth the price,
All price beyond. Though curious to compute,
Archangels fail'd to caſt the mighty ſum."
[YOUNG's Night Thoughts, IV.]

it was by virtue of the excellency of his obedience.—The *ſatisfaction* of Chriſt conſiſts in his anſwering the demands of the law on man, which were conſequent on the breach of it. Theſe were anſwered by ſuffering its penalty. The *merit* of Chriſt conſiſts in what he did to fulfil what the law demanded before man ſinned, which was obedience.

The ſatisfaction or propitiation of Chriſt conſiſts either in his ſuffering *pain*, or being ſubject to *abaſement*. For he not only made ſatisfaction by proper ſuffering, but by whatever had the nature of humiliation and abaſement; as his continuance under the power of death, while he lay in the grave, though neither his body nor his ſoul ſtrictly endured ſuffering after he was dead. So all the obedience of Chriſt in his ſtate of humiliation, in one reſpect or another, had the nature of merit in it, and was part of the price with which he purchaſed happineſs for the elect.

(2.) Both Chriſt's ſatisfaction for ſin, and alſo his meriting happineſs by his righteouſneſs, were carried on through the *whole* time of his humiliation. Chriſt's ſatisfaction for ſin was not *only* by his laſt ſufferings, though it was *principally* by them; but all his ſufferings, and all the humiliation that he was ſubject to from the firſt moment of his incarnation to his reſurrection, were propitiatory or ſatisfactory.—So alſo the purchaſe of happineſs by his righteouſneſs was alſo carried on through the *whole* time of his humiliation; not only in the courſe of his life, but in laying down his life at the end.

(3.) It was by the ſame things that Chriſt both ſatisfied God's juſtice, and alſo purchaſed eternal happineſs. He did not make ſatisfaction by ſome things that he did, and then work out a righteouſneſs by others, but in the ſame acts by which he wrought out righteouſneſs, he alſo made ſatisfaction, only taken in a different relation. Thoſe ſame acts of obedience wherein the righteouſneſs of Chriſt conſiſted, and which purchaſed heaven for us, conſidered with reſpect to the ſelf-denial, pain, and humiliation which was in them, had the nature of ſatisfaction,

tion and procured our pardon. Thus his going about doing good, preaching the goſpel, and teaching his diſciples, was a part of his righteouſneſs, as it was done in obedience to the Father: and a part of his ſatisfaction, as he did it with great labour, trouble, and wearineſs, and under great temptations, expoſing himſelf hereby to reproach and contempt. So his laying down his life had the nature of *ſatisfaction*, conſidered as his bearing our puniſhment in our ſtead; but conſidered as an act of obedience to God, who had given him this command, that he ſhould lay down his life for ſinners, it was a part of of his *righteouſneſs*, (F) as truly as of his ſatisfaction.—Theſe things may ſuffice to be obſerved in general concerning the purchaſe of redemption.

3. I now proceed to ſpeak more particularly of thoſe things which Chriſt did, and was the ſubject of, during his humiliation, whereby this purchaſe was made.——And the nature of the purchaſe of Chriſt, as it has been explained, leads us to conſider theſe things under a twofold view, viz. (1.) With reſpect to his *righteouſneſs*, which appeared in them;—and, (2.) With reſpect to *the ſufferings and humiliation*, which he was ſubject to in our ſtead.

(1.) I will conſider the things that paſſed during the time of Chriſt's humiliation, with reſpect to the obedience that he exerciſed in them. And this is ſubject to a threefold diſtribution. With reſpect to the *laws* which he obeyed.—With reſpect to the various *ſtages of life* in

(F) *Chriſt's* DEATH *an act of obedience.*] "This part of our Lord's meritorious humiliation [viz. his *death*] is [ſometimes] by a very uſual figure, put for the whole. The death of Chriſt includes not only his ſufferings, but his *obedience*. The ſhedding of his precious blood was at once the grand inſtance of his ſuffering, and the finiſhing act of his obedience. In this view it is conſidered, and thus it is interpreted by his own ambaſſador; who, ſpeaking of his divine Maſter, ſays, 'He was *obedient* unto death, 'even the death of the croſs,' [Phil. ii. 8.] In like manner, when the ſcripture aſcribes our juſtification to the *death* of Chriſt, we are not to think that it would ſet aſide, but imply his obedience. [HERVEY, Theron and Aſp, Vol. ii. Dial. 10.]

which

which he performed it,—and with reſpect to the ſeveral *virtues* he exerciſed.

The firſt diſtribution of the acts of Chriſt's righteouſneſs is with reſpect to the *laws* which he obeyed. But all the precepts which Chriſt obeyed may be reduced to one law, which the apoſtle calls 'the law of works,' [Rom. iii. 27.] And this indeed includes all the laws which God ever gave to mankind; for it is a general rule of the law of works, and indeed of the law of nature, that God is to be obeyed, and that he muſt be ſubmitted to in whatever poſitive precept he is pleaſed to give. But, more particularly, the commands which Chriſt obeyed, were of three kinds; they were either ſuch as he was ſubject to merely as *man*, as a *Jew*, or purely as *Mediator*. As *man* he obeyed the moral law, which was the ſame with that which was given at Mount Sinai, which is obligatory on all mankind in all ages of the world.—As a *Jew*, he was ſubject to the ceremonial law, and was conformed to it in being circumciſed the eighth day; and he ſtrictly obeyed it in going up to Jeruſalem to the temple three times a year; at leaſt after he was come to the age of twelve years, which ſeems to have been the age when the males began to go up to the temple: Chriſt alſo conſtantly attended the ſervice of the temple, and of the ſynagogues. To this head may be reduced, his ſubmiſſion to John's baptiſm; for it was a ſpecial command to the Jews, to go forth to John the Baptiſt, and be baptized of him, and therefore when Chriſt came to be baptized of John, and John objected, that he had more need to be baptized of him, he gives this reaſon in reply, that it was needful that he ſhould do it, that he might 'fulfil all righteouſneſs.' [Matt. iii. 13.—15.] —Again, Chriſt was ſubject to the *mediatorial* law, which contained thoſe commands of God to which he was ſubject, not merely as man, nor yet as a Jew, but which related purely to his mediatorial office. Such were the commands which the Father gave him, to teach ſuch doctrines, to preach the goſpel, to work ſuch miracles, to call ſuch diſciples, to appoint ſuch ordinances, and finally to lay down his life: for he did all theſe things in obedience to com-

commands he had received of the Father, as he often tells us, [John x. 18.—xiv. 31.]

And it is to be obſerved, that Chriſt's righteouſneſs, by which he merited heaven for himſelf, and all who believe in him, conſiſts principally in his obedience to this mediatorial law: for in fulfilling this law conſiſted his chief work and buſineſs in the world. What Chriſt had to do in the world as Mediator, was infinitely more difficult than what he had to do merely as a man, or as a Jew. To his obedience to this mediatorial law belongs his going through his laſt ſufferings, beginning with his agony in the garden, and ending with his reſurrection. As the obedience of the firſt Adam, wherein his righteouſneſs would have conſiſted, if he had ſtood, would have principally conſiſted, not in his obedience to the moral law, to which he was ſubject merely as man, but in his obedience to that ſpecial law that he was ſubject to as moral head and ſurety of mankind, even the command of abſtaining from the tree of knowledge of good and evil; ſo the obedience of the ſecond Adam, wherein his righteouſneſs conſiſts, lies principally, not in his obedience to the law that he was ſubject to merely as man, but that ſpecial law to which he was ſubject in his office as Mediator and ſurety for man.

BEFORE I proceed to the next diſtribution of Chriſt's righteouſneſs, I would obſerve three things concerning his obedience to theſe laws.

[1.] He performed that obedience to them, which was in every reſpect *perfect*; it was univerſal as to the *laws* that he was ſubject to, and every individual precept contained in them. It was perfect with reſpect to the *principle* from which he obeyed: this was wholly right; there was no corruption in his heart. It was perfect with reſpect to the *ends* he acted for; for he never had any by-ends, but aimed perfectly at ſuch as the law of God required. And it was perfect with reſpect to the conſtancy of his obedience: he held out to the end, through all the changes he paſſed through, and all the trials that he underwent.—The meritorioufneſs of Chriſt's obedience depends

depends on the perfection of it. If it had failed in any inſtance, it could not have been meritorious: for that is not accepted as an obedience to a law, that does not fully anſwer it.

[2.] The next thing I would obſerve of Chriſt's obedience is, that it was performed through the greateſt *trials* and temptations that ever any obedience was: which was another thing that rendered it more meritorious and thank-worthy. To obey another when his commands are eaſy, is not ſo worthy, as it is to obey when it cannot be done without great difficulty.

[3.] He performed this obedience with infinite *reſpect* to God, and the honour of his law. The obedience he performed was with infinitely greater love to God, and regard to his authority, than the angels poſſeſs. The angels perform their obedience with that love which is perfect, with ſinleſs perfection: but Chriſt performed his obedience with much greater love than the angels do theirs, even infinite love; for though the human nature of Chriſt was not capable of love abſolutely infinite, yet Chriſt's obedience, which was performed in that human nature, is not to be looked upon as merely the obedience of the human nature, but the obedience of his perſon, as God-man; and there was infinite love of the perſon of Chriſt manifeſt in that obedience. And this, together with the infinite dignity of the perſon that obeyed, rendered his obedience infinitely meritorious.

THE ſecond diſtribution of the acts of Chriſt's obedience, is with reſpect to the different *parts* of his life, wherein they were performed. And in this reſpect they may be divided into thoſe which were performed in *private* life, and thoſe which were performed in his *public* miniſtry.

Thoſe acts he performed during his *private* life: he was perfectly obedient in his childhood. (G) He infinitely differed

(G) *The* CHILDHOOD *of Jeſus.*] "We cannot reaſonably doubt, but the young Redeemer gave early proofs of his divine origi-

differed from other children, who, as ſoon as they begin to act, begin to ſin and rebel. He was ſubject to his earthly parents, though he was Lord of all, [Luke ii. 51.] He was found about his Father's buſineſs at twelve years of age in the temple. [Luke ii. 42.] He then began that work that he had to do in fulfilment of the mediatorial law, which the Father had given him. He continued his private life for about thirty years, dwelling at Nazareth in the houſe of his reputed father Joſeph, where he ſerved God in a private capacity, and in following a mechanical trade, the buſineſs of a carpenter.

Thoſe acts which he performed during his *public miniſtry*, which began when he was about thirty years of age, and continued for the three laſt years and an half of his life. Moſt of the hiſtory of the evangeliſts is taken up in giving an account of what paſſed during theſe three years and an half. Chriſt's firſt appearing in his public miniſtry, is what is often called his *coming* in ſcripture. Thus John ſpeaks of Chriſt's coming as what is yet to be, though he had been born long before.—Concerning the public miniſtry of Chriſt, obſerve the following things.

[1.] The forerunner of Chriſt's coming in his public miniſtry was John the Baptiſt: he came preaching repentance for the remiſſion of ſins, to make way for Chriſt's coming, agreeable to the prophecies of him, [Iſ. xl. 3—5. and Matt. iv. 5, 6.] It is ſuppoſed that John the Baptiſt began his miniſtry about three years and an half before Chriſt; ſo that John's miniſtry and Chriſt's put together, made ſeven years, which was the laſt of Daniel's weeks; [Dan. ix. 27.] 'He will confirm the co-

original. It was, no doubt, a very pleaſing employment to the highly-favoured parents, to rear up this tender plant by a thouſand endearing offices; to mark the firſt buddings of his genius more than mortal; and to obſerve the bloſſoms of every heavenly grace that adorned his holy ſoul. But as it hath ſeemed good to the wiſdom of the Holy Ghoſt, to be very ſparing in the hiſtory of his private life, after he called his Son out of Egypt, we muſt be contented to remain in ignorance of what is not revealed."

[M'Ewen's Eſſays, Vol. ii. p. 13, 14.]

'venant with many for one week.' Chriſt came in the midſt of this week, viz. in the beginning of the laſt half of it, or the laſt three years and an half, as Daniel foretold, as in the verſe juſt now quoted: 'And in the midſt 'of the week he ſhall cauſe the ſacrifice and the oblation 'to ceaſe.'*

John Baptiſt's miniſtry conſiſted principally in preaching the law, to awaken men and convince them of ſin; to prepare men for the coming of Chriſt, to comfort them; as the law is to prepare the heart for the entertainment of the goſpel.—A very remarkable out-pouring of the Spirit of God attended John's miniſtry; and the effect of it was, that Jeruſalem, and all Judea, and all the region round about Jordan, were awakened, convinced, and ſubmitted to his baptiſm, confeſſing their ſins. John is ſpoken of as the greateſt of all the prophets who came before Chriſt: [Matt. xi. 11.] 'Among thoſe that are born of 'women, there hath not riſen a greater than John the 'Baptiſt;' *i. e.* he had the moſt honourable office. (H) He was as the morning ſtar, which is the harbinger of the approaching day, and forerunner of the riſing ſun. The other prophets were ſtars that were to give light in the night; but we have heard how thoſe ſtars went out on the approach of the goſpel day. But now the coming of Chriſt being very nigh, the morning ſtar comes before him, the brighteſt of all the ſtars, as John the Baptiſt was the greateſt of all the prophets.

And when Chriſt came in his public miniſtry, the light of the morning ſtar decreaſed too; as ye ſee, when the

* Compare Note D, p. 272.

(H) *John's office* HONOURABLE.] "Twas great preferment to John above all the prophets, that he was Chriſt's harbinger. .... His buſineſs was to prepare Chriſt's way, to diſpoſe people to receive the Saviour, by diſcovering to them their ſin and miſery, and their need of a Saviour. ..... *Note*, Much of the beauty of God's diſpenſations lies in their mutual connection and coherence, and the reference they have one to another. That which advanced John above the Old Teſtament prophets was, that he went immediately before Chriſt. *Note*, The nearer any are to Chriſt, the more truly honourable they are." [HENRY in loc.]

ſun

ſun riſes, it diminiſhes the light of the morning ſtar. So John the Baptiſt ſays of himſelf, [John iii. 30.] 'He 'muſt increaſe, but I muſt decreaſe.' And ſoon after Chriſt began his public miniſtry, John the Baptiſt was put to death; as the morning ſtar is viſible a little while after the ſun is riſen, yet ſoon goes out.

[2.] The next thing to be taken notice of is Chriſt's entrance on his public miniſtry, which was by baptiſm, followed with the temptation in the wilderneſs. His baptiſm was, as it were, his ſolemn inauguration, by which he entered on his miniſtry, and was attended with his being anointed with the Holy Ghoſt, in a ſolemn and viſible manner, the Holy Ghoſt deſcending upon him in a viſible ſhape like a dove, attended with a voice from heaven, ſaying, 'This is my beloved Son in whom I am 'well pleaſed,' [Matt. iii. 16, 17.]

After this he was led by the devil into the wilderneſs. Satan made a violent onſet upon him at his firſt entrance on his work; and now he had a remarkable trial of his obedience; but he got the victory. He who had ſuch ſucceſs with the firſt Adam, had none with the ſecond.

[3.] The work in which Chriſt was employed during his miniſtry. And here are three things chiefly to be taken notice of, viz. his preaching, his working of miracles, and his calling and appointing diſciples and miniſters of his kingdom.

His *preaching* the goſpel. Great part of the work of his public miniſtry conſiſted in this; and much of that obedience by which he purchaſed ſalvation for us, was in his ſpeaking thoſe things which the Father commanded him. He more clearly and abundantly revealed the mind and will of God, than ever it had been before. He came from the boſom of the Father, and perfectly knew his mind, and was in the beſt capacity to reveal it. As the ſun, as ſoon as it is riſen, begins to ſhine; ſo Chriſt, as ſoon as he came into his public miniſtry, began to enlighten the world with his doctrine. As the law was given at Mount Sinai, ſo Chriſt delivered his evangelical doctrine, full of bleſſings, and not curſes, to a multitude

on a mountain, [Matt. v. vi. and vii.]—When he preached, he did not teach as the ſcribes, but he taught as one having authority; ſo that his hearers were aſtoniſhed at his doctrine. (1) He did not reveal the mind and will of God in the ſtyle of the prophets, 'Thus ſaith the 'Lord;

(1) *Chriſt taught* NOT *as the* SCRIBES.] "Our Lord Jeſus Chriſt had been long expected to appear in the Jewiſh church, as *a prophet like unto Moſes*. . . . . The people therefore formed the higheſt expectations of his œconomy, and he framed it ſo as to exceed all deſcription. *He taught . . . not as the ſcribes.*

Inſtead of *deriving* his doctrine from popular notions, human paſſions, the intereſts of princes, or the traditions of prieſts, he took it immediately from the holy ſcriptures, to which he conſtantly appealed. The truths of natural religion he explained and eſtabliſhed; the doctrines of revelation he expounded, elucidated, and enforced, and thus brought life and immortality to *light* by the goſpel.—The *motives* which he employed to give his doctrine energy, were not taken from ſinful ſecular things; but it was urged home in its truth and importance. The fact is *true*, and THEREFORE you ought to believe it, whether the world admit it or not. That duty is *important*, . . . and THEREFORE you ought to perform it, whether the world perform it or not.—The *tempers* in which he executed his miniſtry were the nobleſt that can be conceived. He was humble, compaſſionate, firm, diſintereſted, and generous.—Add to theſe, the ſimplicity and majeſty of his ſtyle, the beauty of his images, the alternate ſoftneſs and ſeverity of his addreſs, the choice of his ſubjects, the gracefulneſs of his deportment, the indefatigableneſs of his zeal, . . . where ſhall I put the period? His perfections are inexhauſtible, and our admiration is everlaſting. The character of Chriſt is the beſt book a preacher can ſtudy.

"The ſucceſs that accompanied the miniſtry of our Emanuel, was truly aſtoniſhing. My ſoul overflows with joy, my eyes with tears of pleaſure, while I tranſcribe it. When this Sun of righteouſneſs aroſe with healing under his wings, the diſintereſted populace, who lay all neglected and forlorn, benighted with ignorance, and benumbed with vice, ſaw the light, and hailed the brightneſs of its riſing. Up they ſprang, and after him in multitudes, men, women, and children went. Was he to paſs a road, they climbed the trees to ſee him, yea the blind ſat by the way ſide to hear him go by. Was he in a houſe, they unroofed the building to come at him. As if they could never get near enough to hear the ſoft accents of his voice, they preſſed, they crowded, they trod upon one another to ſurround him. When he retired into the wilderneſs, they thought him another Moſes, and would have made him a king. It was the fineſt thing they could think of,

'Lord;' but, 'Verily, verily, I ſay unto you.' He delivered his doctrines, not only as the doctrines of the Father, but as his own. He gave forth his commands, not as the prophets were wont to do, merely as God's commands, but as his own, 'This is my command-'ment,'—'Ye are my friends if ye do whatſoever I com-'mand you,' [John xv. 12, 14.]

Another thing that Chriſt was employed in during the courſe of his miniſtry, was working *miracles*. Concerning which we may obſerve ſeveral things.

Their *multitude*. Beſides particular inſtances, we often have an account of multitudes coming at once with diſeaſes, and his healing them.—They were works of *mercy*. He went about doing good, healing the ſick, reſtoring ſight to the blind, hearing to the deaf, and the proper uſe of their limbs to the lame and halt; feeding the hungry, cleanſing the leprous, and raiſing the dead. —They were almoſt all of them ſuch as had been ſpoken of as the *peculiar* works of God, in the Old Teſtament. Such were ſtilling the waves of the ſea, [Pſal. cvii. 29.] Walking on the ſea in a ſtorm; [Job ix. 8.] Caſting out devils: [Pſal. lxxiv. 14.] Feeding a multitude in a wilderneſs: [Deut. viii. 16.] Diſcerning men's thoughts: [Amos iv. 13.] Raiſing the dead: [Pſal. lxviii. 20.] Opening the eyes of the blind: [Pſal. cxlvi. 8.] Healing the ſick: [Pſal. ciii. 3.] And lifting up thoſe who are bowed together; [Pſal. cxlvi. 8.]—They were in general ſuch works as were *images* of the great work which he came to work on men's hearts; repreſenting that inward, ſpiritual cleanſing, healing, renovation, and reſurrection, which all his redeemed are the ſubjects of.—He wrought them in *ſuch* a *manner* to ſhow, that he did

of. He, greater than the greateſt monarch, deſpiſed worldly grandeur; but to fulfil prophecy, ſitting upon a borrowed aſs's colt, rode into Jeruſalem *the Son of the Higheſt*, and allowed the tranſported multitude to ſtrew the way with garments and branches, and to arouſe the inſenſible metropolis with acclamations, the very children ſhouting, 'Hoſannah! Hoſannah in the Higheſt! Hoſan-'nah to the ſon of David! Bleſſed be he that cometh in the name 'of the Lord!" [Robinson's Diſſ. prefixed to *Claude*, p. xxvii.]

them

them by his own power, and not by the power of another, as the other prophets did. They were wont to work all their miracles in the name of the Lord; but Chriſt wrought in his own name. Moſes was forbidden to enter into Canaan, becauſe he ſeemed by his ſpeech to aſſume the honour of working only one miracle to himſelf. [See Numbers xx. 8—13.] Nor did Chriſt work miracles as the apoſtles did, who wrought them all in the name of Chriſt; but he wrought them in his own name, and by his own authority and will: Thus, ſaith he, 'I will, be 'thou clean,' [Matt. viii. 3.] And in the ſame ſtrain he put the queſtion, 'Believe ye that I am able to do this?' [Matt. ix. 28.]

Another thing that Chriſt did in the courſe of his miniſtry, was to call his diſciples. He called many diſciples, whom he employed as miniſters; he ſent ſeventy at one time into his work: but there were twelve that he ſet apart as apoſtles, who were the grand miniſters of his kingdom, and, as it were, the twelve foundations of his church. [See Rev. xxi. 14.] Theſe were the main inſtruments of ſetting up his kingdom in the world, and therefore ſhall ſit on twelve thrones, judging the twelve tribes of Iſrael. [Matt. xix. 28.]

[4.] I would obſerve how he finiſhed his miniſtry. And this was—In giving his dying counſel to his diſciples, which we have recorded in the xivth. xvth. and xvith. chapters of John's goſpel.—In inſtituting a ſolemn memorial of his death, namely, the ſacrament of the Lord's ſupper, wherein we have a repreſentation of his body broken, and of his blood ſhed. (K)—In offering up himſelf, without ble-

(K) How *Chriſt finiſhed his miniſtry.*] "The feaſt of the paſſover drew nigh, at which he knew that he was to ſuffer. The night was arrived, wherein he was to be delivered into the hands of his enemies. He had ſpent the evening in conference with his diſciples; like a dying father in the midſt of his family, mingling conſolations with his laſt inſtructions. When he had ended his diſcourſe to them, he 'lifted up his eyes to heaven,' and .... began that ſolemn prayer of interceſſion for the church, which cloſed his miniſtry. Immediately after he went forth with his diſci-

blemiſh, a ſacrifice to God, which he did in his laſt ſufferings, as God's anointed prieſt: and it was the greateſt act of his public miniſtry, and indeed of his obedience. The prieſts of old uſed to do many other things as God's miniſters: but were then in the higheſt execution of their office, when they were offering ſacrifices on the altar. So the greateſt thing that Chriſt did in the execution of his prieſtly office, and indeed the greateſt thing that ever was done, was the offering up himſelf a ſacrifice to God. Herein he was the antitype of all that had been done by all the prieſts, in all their ſacrifices and offerings, from the beginning of the world.

(3.) The third diſtribution of the acts by which Chriſt purchaſed redemption, regards the *virtues* that he exerciſed and manifeſted in them, which were every *poſſible* virtue and grace. Indeed there are ſome particular virtues that ſinful man may have, that were not in Chriſt; not from any want or defect of virtue, but becauſe his virtue was perfect and without defect. Such are repentance, brokenneſs of heart for ſin, and mortification of luſt. Thoſe virtues were not in Chriſt, becauſe he had no ſin of his own to repent of, nor any luſt to deny. But all virtues which do not pre-ſuppoſe ſin, were in him, and that in a higher degree than ever they

diſciples into the garden of Gethſemane, and ſurrendered himſelf to thoſe who came to apprehend him.

"Such was the ſituation of our Lord. . . . . He ſaw his miſſion on the point of being accompliſhed. He had the proſpect full before him of all that he was about to ſuffer. 'Father! *the* '*hour* is come.' What hour? An hour the moſt critical, the moſt pregnant with great events, ſince hours had begun to be numbered, ſince time had begun to run. It was the hour in which the Son of God was to terminate the labours of his important life, by a death ſtill more important and illuſtrious; the hour o atoning, by his ſufferings, for the guilt of mankind; the hour of accompliſhing prophecies, types, and ſymbols, which had been carried on through a ſeries of ages; the hour of concluding the old, and of introducing to the world the new diſpenſation of religion; the hour of his triumphing over the world, and death, and hell; the hour of his erecting that ſpiritual kingdom which is to laſt for ever. Such is the hour, ſuch are the events, which you are to commemorate in the ſacrament of our Lord's ſupper." [Dr. BLAIR's Sermons, Vol. i. Ser. 5.]

were

were in any other man, or any mere creature; every virtue in him was perfect, virtue itself was greater in him than in any other; and it was under greater advantages to shine in him than in any other. Strict virtue shines most when most tried: but never any virtue had such trials as Christ's had.—The virtues that Christ exercised may be divided into three sorts, those which more immediately respect *God*, *himself*, and other *men*.

Those virtues which more immediately respect *God*, appeared in the work which Christ did for our redemption. There appeared in him an holy fear and reverence towards God the Father. Christ had a greater trial of his virtue in *this* respect than any other had, from the honourableness of his person. This was the temptation of the angels that fell, to cast off their worship of God, and reverence of his majesty, that they were beings of such exalted dignity and worthiness themselves. [See I. Tim. iii. 6.] But Christ was infinitely more worthy and honourable than they; for he was the eternal Son of God, and his person was equal to the person of God the Father: and yet, as he had taken on him the office of mediator, and the nature of man, he was full of reverence towards God. He adored him in the most reverential manner time after time. So he manifested a wonderful love towards God. The angels give great testimony of their love towards God, in their constancy and agility in doing the will of God; and many saints have given great testimonies of their love to God, by having endured great labours and sufferings: but none ever gave such testimonies of love to God as Christ has; none ever performed such a labour of love as he did, or suffered so much from love to God. So also he manifested the most wonderful submission to the will of God. Never was any one's submission so tried as he was.

In this work he most wonderfully manifested those virtues which more immediately respected *himself*; as particularly humility, patience, contempt of the world. Christ, though he was the most excellent and honourable of all men, yet was the most humble; yea, he was the most

moſt humble of all creatures. No angel or man ever equalled him in humility, though he was the higheſt of all creatures in dignity and honour. Chriſt would have been under the greateſt temptation to pride, if it had been poſſible for any thing to have tempted to him. The temptation of the angels that fell was the dignity of their nature, and the honourableneſs of their circumſtances; but Chriſt was infinitely more honourable than they. The human nature of Chriſt was ſo honoured as to be in the ſame perſon with the eternal Son of God, who was equal with God; and yet that human nature was not at all lifted up with pride. Nor was the man Chriſt Jeſus at all lifted up with pride, with all thoſe wonderful works which he wrought, of healing the ſick, curing the blind, lame, and maimed, and raiſing the dead. And though he knew that God had appointed him to be the king over heaven and earth, angels and men, as he ſays, [Matt. ix. 27.] 'All things are deliver-'ed unto me of my Father;' though he knew he was ſuch an infinitely honourable perſon, and 'thought it not 'robbery to be equal with God;' and though he knew he was the heir of God the Father's kingdom; yet ſuch was his humility, that he did not diſdain to be abaſed and depreſſed down into lower and viler circumſtances and ſufferings than ever any other elect creature was; ſo that he became leaſt and loweſt of all. The proper trial and evidence of humility is ſtooping or complying with thoſe acts or circumſtances, when called to it, which are very low, and contain great abaſement. But none ever ſtooped ſo low as Chriſt, if we conſider either the infinite height that he ſtooped from, or great depth to which he ſtooped. Such was his humility, that though he knew himſelf to be infinitely worthy of being honoured ten thouſand times more than the higheſt prince on earth, or angel in heaven; yet he did not think it too much when called to it, to be bound as a curſed malefactor, to become the laughing-ſtock of the vileſt of men, to be crowned with thorns, to have a mock robe put on him, and to be crucified like a ſlave or malefactor, as one of the meaneſt

and worſt of vagabonds and miſcreants, and an accurſed enemy of God and men, who was not fit to live on the earth; and this not for himſelf, but for ſome of the meaneſt and vileſt of creatures, ſome of thoſe accurſed wretches that crucified him. Was not this a wonderful manifeſtation of humility, when he cheerfully and moſt freely ſubmitted to this abaſement?—And how did his patience ſhine forth under all the terrible ſufferings which he endured, when he was dumb, and opened not his mouth, but went as a lamb to the ſlaughter, and was patient under all the ſufferings he endured from firſt to laſt.—And what contempt of the glory of the world was there, when he rather choſe this meanneſs, and ſuffering, than to wear a temporal crown, and be inveſted with the external glories of an earthly prince, as the multitude often ſolicited him? Chriſt, in the work which he wrought out, in a wonderful manner exerciſed thoſe virtues which more immediately reſpect *other men*. And theſe may be ſummed up under two heads, viz. meekneſs, and love. Chriſt's *meekneſs* was his humble calmneſs of ſpirit under the provocations he met with. None ever met with ſo great provocations as he did. The greatneſs of provocation lies in two things, the *degree* of oppoſition by which the provocation is given; and, in the degree of the *unreaſonableneſs* of that oppoſition, or in its being not only without reaſon, againſt the greateſt degree of obligation to the contrary. Now, if we conſider both theſe things, no man ever met with a thouſandth part of the provocation that Chriſt met with from men: and yet how meek was he under all! how compoſed and quiet his ſpirit! how far from being in a ruffle and tumult! When he was reviled, he reviled not again; and 'as a ſheep before 'her ſhearers is dumb, ſo he opened not his mouth.' No appearance was there of a revengeful ſpirit: on the contrary, what a ſpirit of forgiveneſs did he exhibit! ſo that he fervently and effectually prayed for the forgiveneſs of his enemies when they were in the higheſt act of provocation that ever they perpetrated, viz. nailing him to the croſs: [Luke xxiii. 34.] 'Father, forgive them, for they know

'not

'not what they do.'—And never did there appear ſuch an inſtance of love to men, as he ſhowed when on earth, eſpecially in going through his laſt ſufferings, and offering up his life and ſoul for them. There had been very remarkable manifeſtations of love in ſome of the ſaints, as in the Apoſtles Paul, John, and others; but the love that Chriſt ſhowed them on earth, as much exceeded the love of all other men, as the ocean exceeds a ſmall ſtream. (L)

And

(L) *The excellency of Chriſt's* CHARACTER.] "He ſets an example of the moſt perfect piety to God, and of the moſt extenſive benevolence and the moſt tender compaſſion to men. He does not merely exhibit a life of ſtrict juſtice, but of overflowing benignity. His temperance has not the dark ſhades of auſterity; his meekneſs does not degenerate into apathy. His humility is ſignal, amidſt a ſplendour of qualities more than human. His fortitude is eminent and exemplary, in enduring the moſt formidable external evils and the ſharpeſt actual ſufferings: his patience is invincible; his reſignation entire and abſolute. Truth and ſincerity ſhine throughout his whole conduct. Though of heavenly deſcent, he ſhews obedience and affection to his earthly parents. He approves, loves, and attaches himſelf to amiable qualities in the human race. He reſpects authority, religious and civil; and he evidences regard for his country by promoting its moſt eſſential good in a painful miniſtry dedicated to its ſervice, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by conſummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies.

"Never was a character at the ſame time ſo commanding and natural, ſo reſplendent and pleaſing, ſo amiable and venerable. There is a peculiar contraſt in it between an awful greatneſs, dignity and majeſty, and the moſt conciliating lovelineſs, tenderneſs, and ſoftneſs. He now converſes with prophets, lawgivers, and angels; and the next inſtant he meekly endures the dulneſs of his diſciples and the blaſphemies and rage of the multitude. He now calls himſelf greater than Solomon, one who can command legions of angels, the giver of life to whomſoever he pleaſeth, the Son of God, who ſhall ſit on his glorious throne to judge the world. At other times we find him embracing young children, not lifting up his voice in the ſtreets, not breaking the bruiſed reed, nor quenching the ſmoaking flax; calling his diſciples, not ſervants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pauſe an inſtant, and fill our minds with the idea of one who knew all

And it is to be obſerved, that all the virtues which appeared in Chriſt ſhone brighteſt in the cloſe of his life, under the trials he then met with. Eminent virtue always ſhows brighteſt in the fire. Pure gold ſhows its purity chiefly in the furnace. It was chiefly under thoſe trials which Chriſt underwent in the cloſe of his life, that his love to God, and his regard to the honour of his law; his ſpirit of obedience, humility, and contempt of the world; his patience, meekneſs, forgiveneſs towards men, appeared. Indeed every thing that Chriſt did to work out redemption for us appears chiefly in the cloſe of his life. Here chiefly appears the merit of his ſatisfaction, and the brightneſs of his example.

Thus we have taken a brief view of the things whereby the purchaſe of redemption was made with reſpect to his *righteouſneſs* that appeared in them.—I proceed now,

4. To take a view of them with reſpect to the *ſatisfaction* that he thereby made for ſin, or the *ſufferings* and *humiliation* that he was the ſubject of in them, on our account. And here,

(1.) He was ſubject to uncommon humiliation and ſuffering in his infancy. He was born to that end that he might die; and therefore he did, as it were, begin to die as ſoon as he was born. His mother ſuffered in an uncommon manner in bearing him. When her travail came upon her, it is ſaid, 'there was no room in the inn.' [Luke ii. 7.] She was forced to betake herſelf to a ſtable;

things heavenly and earthly, ſearched and laid open the inmoſt receſſes of the heart, rectified every prejudice, and removed every miſtake of a moral and religious kind; by a word exerciſed a ſovereignty over all nature, penetrated the hidden events of futurity, gave promiſes of admiſſion into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, ſocial, benevolent, friendly, affectionate. Such a character is fairer than the morning ſtar. Each ſeparate virtue is made ſtronger by oppoſition and contraſt; and the union of ſo many virtues forms a brightneſs, which fitly repreſents the glory of that God, 'who inhabiteth 'light inacceſſible.'' [Bp. NEWCOME's Obſervat. on our Lord's Conduct, &c.]

and

and therefore Chriſt was born in the place of the bringing forth of beaſts. Thus he ſuffered in his birth, as though he had been meaner and viler than a man, and not poſſeſſed of the dignity of the human nature, but had been of the rank of the brute creatures. And we may conclude, that his mother's circumſtances in other reſpects were proportionably ſtrait and difficult, and that ſhe was deſtitute of the conveniences neceſſary for ſo young an infant which others were wont to have; for want of which the new-born babe without doubt ſuffered much.—

And beſides, he was perſecuted in his infancy: they began to ſeek his life as ſoon as he was born. Herod was ſo deſirous to kill him, that, in order to it, he killed all the children in Bethlehem, and in all the coaſts thereof, from two years old and under. [Matt. ii. 16.] And Chriſt ſuffered baniſhment in his infancy, was driven out of his native country into Egypt, and without doubt ſuffered much by being carried ſo long a journey, when he was ſo young, into a ſtrange country.

(2.) Chriſt was ſubject to great humiliation in his private life at Nazareth: he there led a ſervile obſcure life, in a mean laborious occupation; for he is called not only the carpenter's *ſon*, but the *carpenter*: [Mark vi. 3.] 'Is 'not this the *carpenter*, the brother of James and Joſes, 'and Juda, and Simeon?' (M) He, by hard labour, earned his bread before he ate it, and ſo ſuffered that curſe which God pronounced on Adam, [Gen. iii. 13.] 'In the 'ſweat of thy face ſhalt thou eat bread.' Let us conſider how great a degree of humiliation the glorious Son of

(M) "It is no uncommon thing, in the diſpenſations of the only wiſe God, to keep thoſe perſons long hidden under the vail of obſcurity, whom he intends ſhall make the moſt illuſtrious appearances on earth; and that thoſe whom infinite Wiſdom hath appointed for the emancipation or redemption of others, as preparatory to that, ſhall themſelves experience the hardſhips of bondage, toil, and labour; ſo that, like the riſing ſun, they may more viſibly ſhed their light upon, and ſenſibly communicate their uſefulneſs to, a benighted world. Thus Moſes, Joſeph, Gideon, and . . . he who was laughed to ſcorn, and contemptuouſly ſtiled, 'The carpenter, the ſon of Mary." [Y.]

God

God, the creator of heaven and earth, was ſubject to in this, that for about thirty years he ſhould live a private obſcure life, and all this while be overlooked, and not more regarded than other labouring men. Chriſt's humiliation in this reſpect was greater in his private life, than in the time of his public miniſtry. There were many manifeſtations of his glory in the word he preached, and the great miracles he wrought: but the firſt thirty years of his life he ſpent among mean, ordinary men, as it were in ſilence, without thoſe manifeſtations of his glory, or any thing to diſtinguiſh him except the ſpotleſs purity and eminent holineſs of his life; and that was in a great meaſure hid in obſcurity; ſo that he was little taken notice of till after his baptiſm.

(3.) Chriſt was the ſubject of great humiliation and ſuffering during his public life, from his baptiſm till the night wherein he was betrayed. (N) As particularly,

He ſuffered great *poverty*, ſo that he had not 'where to 'lay his head,' [Matt. viii. 20.] and commonly uſed to lodge abroad in the open air, for want of a ſhelter to betake himſelf to; [compare the following places together, Matt. viii. 20.; John xviii. 1, 2.; Luke xxi. 37.—xxii. 39.] So that what was ſpoken of Chriſt in Canticles, [v. 2.] 'My head is filled with dew, and my locks with the 'drops of the night,' was *literally* fulfilled. And through this poverty he was doubtleſs often pinched with hunger, and thirſt, and cold. [See Matt. iv. 2.—xxi. 18.] His mother and natural relations were poor, and not able to

(N) JESUS SUFFERED.] "The Gentiles acknowledged it, the Jews triumphed at it. . . . If hunger and thirſt, if revilings and contempt, if ſorrows and agonies, if ſtripes and buffettings, if condemnation and crucifixion, be ſuffering, Jeſus *ſuffered*. If the infirmities of our nature, if the weight of our ſins, if the malice of man, if the machinations of Satan, if the hand of God, could make him ſuffer, our Saviour *ſuffered*. If the annals of times, if the writings of his apoſtles, if the death of his martyrs, if the confeſſion of Gentiles, if the ſcoffs of the Jews be teſtimonies, Jeſus *ſuffered*. Nor was there ever any which thought he did not really and truly *ſuffer*, but ſuch as without irrationality pretended that he was not really and truly *man*." [Bp. PEARSON, on the Creed, Art. 4.]

help

help him; and he was maintained by the charity of ſome of his diſciples while he lived. So we read [Luke viii. 2, 3.] of 'certain women that followed him, and miniſ-'tered to him of their ſubſtance.' He was ſo poor, that he was not able to pay the tribute that was demanded of him, without miracle. [Matt. xvii. 27.] And when he ate his laſt paſſover, it was not at his own charge, but at the charge of another. [Luke xxii. 7, &c.] Alſo from his poverty he had no grave of his own to be buried in. It was the manner of the Jews, unleſs they were very poor, to prepare themſelves a ſepulchre while they lived; but Chriſt had no land of his own, though he was poſſeſſor of heaven and earth; and therefore was buried by Joſeph of Arimathea's charity, and in his tomb, which he had prepared for himſelf.

He ſuffered great *hatred* and *reproach*. 'He was de-'ſpiſed and rejected of men.' He was by moſt eſteemed a poor inſignificant perſon; one of little account, ſlighted for his low parentage, and his mean city, Nazareth. He was reproached as a glutton and drunkard, a friend of publicans and ſinners; was called a deceiver of the people; ſometimes a madman, a Samaritan, and one poſſeſſed with a devil. [John vii. 20.—viii. 48.—x. 20.] He was called a blaſphemer, and accounted by many a wizzard, or one that wrought miracles by the black art, and by communication with Beelzebub. They excommunicated him, and agreed to excommunicate any man that ſhould own him. [John ix. 22.] They wiſhed him dead, and were continually ſeeking to murder him; ſometimes by force, and ſometimes by craft. They often took up ſtones to ſtone him, and once led him to the brow of a hill, intending to throw him down the precipice, to daſh him to pieces againſt the rocks. [Luke iv. 29.]—He was thus hated and reproached by his own viſible people: [John i. 11.] 'He 'came to his own, and his own received him not.' And he was *principally* deſpiſed and hated by thoſe who were in chief repute, and were the greateſt men. But into whatever part of the land he went, he met with hatred and contempt. He met with theſe in Capernaum, and when

when he went to Jericho; at Jeruſalem, which was the holy city, when he went to the temple to worſhip; alſo in Nazareth, his own city, and among his own relations, and neighbours.

He ſuffered the *buffettings* of *Satan* in an uncommon manner. We read [Matt. iv. 1.—11.] of one time in particular, when he had a long conflict with the devil, when he was in the wilderneſs forty days, with nothing but wild beaſts and devils; and was ſo expoſed to the devil's power, that he was bodily carried about by him from place to place, while he was otherwiſe in a very ſuffering ſtate. (o)

(4.) I come now to the evening of the night wherein he was betrayed. And from this time was his greateſt humiliation and ſuffering, by which principally he made ſatisfaction to the juſtice of God for the ſins of men. Firſt, his life was ſold by one of his own diſciples for thirty pieces of ſilver, which was the price of the life of a ſervant, [Exod. xxi. 32.] Then he was in ſuch a dreadful agony in the

(o) *Chriſt* TEMPTED *of the devil.*] This extraordinary event has been much the ſubject of infidel ridicule; and ſome ingenious writers, to avoid the difficulties of a literal interpretation, have reduced the whole to viſion and allegory; and thus involved it, as we apprehend, in far more and greater. We humbly conceive, that the beſt way to avoid difficulties on this, and many other parts of ſacred writ, is to adhere as cloſe as poſſible to the language of inſpiration, ſince the additions of puzzled commentators often add abſurdity to remove doubts. That when our Lord retired to the interior part of the wilderneſs, the enemy of mankind ſhould aſſume a diſguiſe, (whether human or angelic, is not important) and preſent the moſt plauſible temptation to our Redeemer under theſe trying circumſtances, is perfectly conſiſtent with the malevolence of his character; but how far he was permitted to exert his power in forming them, is not neceſſary to be inquired. The grand objection is, why was Satan ſuffered thus to inſult the Son of God? Wherefore did the Redeemer ſuffer his ſtate of retirement to be thus diſturbed, with the malicious ſuggeſtions of the fiend? The great apoſtle furniſhes an anſwer, equally pertinent and conſolatory—'He was *tempted* in *all* points 'like as we are—that he might be *touched* with the feeling of our 'infirmities—and himſelf having ſuffered being *tempted*, he is able 'to *ſuccour* them that are tempted.' [See Heb. ii. 18.—iv. 15.] [I. N.]

garden,

garden, that there came ſuch a horror upon his ſoul, that he began to be ſorrowful and very heavy, and ſaid, [Mark xiv. 33, 34.] his 'ſoul was exceeding ſorrowful, 'even unto death, and was ſore amazed.' (P) So violent was the agony of his ſoul, as to force the blood through the pores of his ſkin; ſo that he was overwhelmed with amazing ſorrow, his body was covered with blood. The diſciples, who uſed to be his friends and family, now appear cold, and unconcerned for him at the time his Father's face is hid from him. Judas, whom he had treated as one of his family, or familiar friends, comes and betrays him in the moſt deceitful, treacherous manner. The officers and ſoldiers apprehend and bind him His diſciples forſake him and flee, inſtead of comforting him in his diſtreſs. He is led as a malefactor before the prieſts and ſcribes, his mortal enemies, that they might ſet as his judges; and they ſet up all night, to enjoy the pleaſure of inſulting him, now they had got him into their hands. But becauſe they aimed at nothing ſhort of his life, they ſet themſelves to find ſome colour to put him to death, and ſeek for witneſſes againſt him. (Q) When none appeared,

(P) *Chriſt* EXCEEDING *ſorrowful.*] "To heighten our idea of this diſtreſs, the evangeliſts make uſe of the moſt forcible words, 'He was *ſeized* with the moſt alarming *aſtoniſhment*, [ηρ-'ξατο εκθαμβεισθαι] He was *overwhelmed* with inſupportable *dejec-'tion*, [αδημονειν] He was *beſieged* on all ſides, as it were with an 'army of invading *ſorrows*, [περιλυπος] He *wreſtled*, amidſt ſtrong 'cries and tears, not only with the malice of men and rage of de-'vils, but with the infinitely more dreaded indignation of God; 'He wreſtled even unto an *agony* [εν αγωνια] of ſpirit.' All theſe circumſtances of horror and anguiſh conſtitute what a celebrated poet very juſtly ſtiles,

'A weight of woe, more than ten worlds can bear."

[HERVEY, Theron and Aſp, Vol. i, Dial. 4.]

(Q) *Let this cup paſs* FROM *me.*] "This was the voice not only of reſignation, but of acquieſcence and complacency. Such a deprecatory requeſt, put up with ſo much earneſtneſs, yet with ſo much ſubmiſſion, betrayed not any weakneſs of mind; it only ſhewed the reality of our Lord's manhood; that his ſenſations were exactly like ours; that he affected no ſtoical apathy, but will-

appeared, they employed ſome to bear falſe witneſs; and when their witneſs did not agree together, then they examined him, to catch ſomething out of his *own* mouth. They hoped he would ſay, that he was the Son of God, and then they thought they ſhould have enough. And when he was ſilent they adjured him in the name of God, to ſay whether he was or not. When he confeſſed this, they ſuppoſed they had enough, then it was a time of rejoicing with them, which they ſhow, by inſulting him, ſpitting in his face, blindfolding and buffetting him, and then bidding him propheſy who it was that ſtruck him; thus ridiculing him for pretending to be a prophet. And the very ſervants have a hand in the cruel ſport: [Mark xiv. 65.] 'And the ſervants did ſtrike him with the 'palms of their hands.'

During the ſufferings of that night, Peter, one of the chief of his own diſciples, appears aſhamed to own him, and denies and renounces him with oaths and curſes. And after the chief prieſts and elders had finiſhed the night in ſo ſhamefully abuſing him, when the morning was come, which was the morning of the moſt wonderful day that ever was, they led him away to Pilate, to be condemned to death by him, becauſe they had not the power of life and death in their own hands. He is brought before Pilate's judgement ſeat, and there the prieſts and elders accuſe him as a traitor. And when Pilate, upon examining into the matter, declared he found no fault in him, the Jews were but the more fierce and violent to have him condemned. Upon which Pilate, after clearing him, very unjuſtly brings him to a ſecond trial; and then not finding any thing againſt him, acquits him again. Pilate treats him as a poor worthleſs fellow; but is aſhamed on ſo little pretence to condemn him as a traitor.

willingly endured, not proudly deſpiſed, tribulation and anguiſh. It demonſtrated likewiſe, beyond the power of deſcription, the extreme ſeverity and almoſt inſupportable weight of our Redeemer's afflictions." [Ibid.]

And then he was ſent to Herod to be tried by him, and was brought before his judgement ſeat; his enemies following, and virulently accuſing him as a traitor, or one that would ſet up for a king; but he conſiders him as Pilate did, as a poor creature, not worthy to be taken notice of, and does but make a mere jeſt of the Jews, accuſing him as a dangerous perſon to Cæſar, as one that was in danger of ſetting up to be a king againſt him; and therefore, in deriſion, dreſſes him in a mock robe, makes ſport of him, and ſends him back through the ſtreets of Jeruſalem, to Pilate, with it on.

Then the Jews prefer Barabbas before him, and are inſtant and violent with loud voices to Pilate, to crucify him. So Pilate after he had cleared him twice, and Herod once, very unrighteouſly brings him on trial the third time. Chriſt was ſtripped and ſcourged: thus he gave his 'back to the ſmiters,' [Iſa. l. 6.] After that, thoughPilate ſtill declared that he found no fault in him; yet ſo unjuſt was he, that for fear of the Jews he delivered him to be crucified. But before they execute the ſentence, his ſpiteful and cruel enemies again inſult and torture him. They ſtripped him, and put on him a ſcarlet robe, place a reed in his hand, and a crown of thorns on his head. Both Jews and Roman ſoldiers were united in the tranſaction; they bow their knees before him, and in deriſion cry, 'Hail, King of the Jews.' They ſpit upon him alſo, and took the reed out of his hand, and ſmote him on the head. After this they led him away to crucify him, and made him carry his own croſs, till he ſunk under it, his ſtrength being ſpent; and then they laid it on one Simon a Cyrenian. [Mat. xxvii. 32.]

At length, being come to Mount Calvary, they execute the ſentence which Pilate had ſo unrighteouſly pronounced. They nailed him to the croſs by his hands and feet, then raiſe it erect, and fix one end in the ground, he being ſtill ſuſpended on it by the nails which pierced his hands and feet. And now Chriſt's ſufferings are come to the extremity; now the cup which he ſo earneſtly

prayed that it might paſs from him, (R) is come, and he muſt, he does drink it. [Iſa. xxvi. 39.] In thoſe days crucifixion was the moſt tormenting death by which any were executed. There was no death wherein the perſon expired ſo much of mere torment: and hence the Roman word,* which ſignifies *torment*, is taken from this kind of death.—And beſides what our Lord endured in this excruciating death in his body, he endured vaſtly more in his ſoul. Now was that travail of his ſoul, of which we read in the prophet; now it pleaſed God to bruiſe him, and to put him to grief; now 'he poured out his 'ſoul unto death,' [Iſa. liii. 10.] And if the mere forethought of this cup made him ſweat blood, how much more dreadful and excruciating muſt the drinking of it have been! Many martyrs have endured much in their bodies, while their ſouls have been joyful, and have ſung for joy, whereby they have been ſupported under the ſufferings of their outward man, and have triumphed over them. But this was not the caſe with Chriſt; he had no ſuch ſupport: but his ſufferings were chiefly thoſe of the mind, though the others were extremely great.

Now under all theſe ſufferings the Jews ſtill mock him; and wagging their heads ſay, [Matt. xxvii. 40.] 'Thou that deſtroyeſt the temple and buildeſt it in three 'days, ſave thyſelf: if thou be the Son of God, come 'down from the croſs.' Even the chief prieſts, ſcribes, and elders, joined in the cry, ſaying, 'He ſaved others,

(R) *The Jews ſought a* PRETENCE *for the death of Chriſt.*] It is ſaid in the *Miſhna*, that before any one was puniſhed for a capital crime, proclamation was made by the public crier, "That if any perſon could teſtify the innocence of the priſoner, they might come forward and declare it." On which the *Gemara* of *Babylon* adds, that "at the death of Jeſus this proclamation was made for 40 days, but no defence could be found." But we know this latter aſſertion to be falſe, and perhaps the injuſtice of this uſual privilege being denied him, is alluded to by our Lord himſelf, [John xviii. 20, 21.] 'I ſpake openly to the world .... 'Why aſkeſt thou me? aſk them which heard me, what I ſaid 'unto them; behold, they know what I ſaid.' [LOWTH's Iſaiah, p. 241. Compare Note U, p. 249.]

* *Cruciatus.*

'himſelf

'himſelf he cannot ſave.' (s) And probably the devil at the ſame time tormented him to the utmoſt of his power; and hence it is ſaid, [Luke xxii. 53.] 'This is your 'hour, and the power of darkneſs.'

Under theſe ſufferings, Chriſt having cried out once and again with a loud voice, at laſt he ſaid, 'It is finiſhed, '[John xix. 20.] and bowed the head, and gave up the 'ghoſt.' (T) And thus was finiſhed the greateſt work that

(s) HIMSELF *he cannot ſave.*] So CELSUS, that bitter enemy of Chriſtianity, tauntingly cries, "Why, in the name of wonder, does he not on this occaſion, at leaſt, act the God? Why does he not deliver himſelf from this ſhocking ignominy, or execute ſome ſignal vengeance on the author of ſuch impious and abuſive inſults, both of himſelf and his Father?"—Why, *Celſus?* Becauſe on his death depends the ſalvation of mankind, and thereby is purchaſed that pardon which the goſpel proclaims to ſinners, ſuch as *Celſus*.

"There hangs all human hope, that nail ſupports
The falling univerſe"——— YOUNG.

"You indeed, (continues the heathen) take upon you to deride the images of our deities; but if *Bacchus* himſelf, or *Hercules* had been preſent, you would not have dared to offer ſuch an affront; or, if you had been ſo preſumptuous, would have ſeverely ſmarted for your inſolence." Yes, *Celſus*; ſuch is the revengeful ſpirit of your gods; but *Jeſus* exhibits an inſtance of patience, meekneſs, and compaſſion equally oppoſite to your temper and that of your ſanguinary idols. [Vide Orig. contra Celſ. 81. 404.] [P.]

(T) *He gave up the ghoſt.*] The late ingenious Mr. FERGUSON has ſhewn, from accurate aſtronomical obſervations, that the day on which our Lord was crucified, was "the 14th of the month *Niſan*, anſwering (in that year) to the 3d of April, ... in the 33d year of his age," ſince that was the only year in which the paſſover fell on a Friday, "between the 20th and 40th year of the vulgar æra of Chriſt's birth."

The ſame philoſopher has obſerved, that the darkneſs which covered the land at this time, could not be a natural one, becauſe the ſun can never be eclipſed in a natural way but at the time of new moon, and our Saviour was crucified at the time of the paſſover, when the moon was *full*; we have another proof of this from the continuance of that darkneſs for three hours; for the ſun can never be eclipſed totally in a natural way for more than five minutes of time to any one place of the earth.—How dreadfully ſolemn was this ſcene!

"The ſun beheld it—No, the ſhocking ſcene
Drove

that ever was done; now the angels beheld the moſt wonderful ſight that ever was ſeen: now was accompliſhed the main thing that had been pointed at by the various inſtitutions of the ceremonial law, and by all the typical diſpenſations and by all the ſacrifices from the beginning of the world. (u)

Chriſt being thus brought under the power of death, continued under it till the morning of the next day but one: (w) and then was finiſhed that great work, the purchaſe

Drove back his chariot; midnight veil'd his face:
.... Not ſuch as nature makes;
A midnight, nature ſhudder'd to behold;
A midnight new, a dread eclipſe (without
Oppoſing ſpheres) from her Creator's frown!
Sun, didſt thou fly thy Maker's pain? or ſtart
At that enormous load of human guilt,
Which bow'd his bleſſed head; o'erwhelm'd his croſs;
Made groan the creature; burſt earth's marble womb
With pangs, ſtrange pangs! deliver'd of her dead?
Hell howl'd; and heav'n that hour let fall a tear;
Heav'n wept that man might ſmile! heav'n bled that man
Might never die!"——

[YOUNG's Night Thoughts, IV.]

(u) *The* TYPES *now all accompliſhed.*] "In this hour, the long ſeries of prophecies, viſions, types, and figures was accompliſhed; this was the center in which they all met; this the point towards which they had tended and verged throughout the courſe of ſo many generations. You behold the law and the prophets ſtanding, if we may ſpeak ſo, at the foot of the croſs, and doing homage. You behold Moſes and Aaron bearing the ark of the covenant; David and Elijah preſenting the oracle of teſtimony. You behold all the prieſts and ſacrifices, all the rites and ordinances, all the types and ſymbols, aſſembled together to receive their conſummation. Without the death of Chriſt, the worſhip and ceremonies of the law would have remained a pompous, but unmeaning inſtitution. In the hour when he was crucified, 'the 'book with the ſeven ſeals' was opened. Every rite aſſumed its ſignificancy, every prediction met its event, every ſymbol diſplayed its correſpondence." [BLAIR's Sermons, Vol. I. Ser. 5.]

(w) *Chriſt* CONTINUED *under the power of death.*] During this period, ſome have ſuppoſed our Lord deſcended below the grave, and 'preached to the *ſpirits*,'—either in *limbus patrum*, *purgatory*, or even *hell* itſelf. The two former of theſe opinions have been maintained by Popiſh writers, and ſufficiently anſwered by Proteſtants: but the latter notion ſuppoſes that Chriſt after his death went

chaſe of our redemption; for which ſuch great preparation had been made from the beginning of the world.

Then

went down among the damned, preached ſalvation there, and actually converted and delivered many of the unhappy ſpirits therein confined. The text here alluded to [I. Pet. iii. 19, 20.] has been already cited, with Dr. *Doddridge*'s ingenious paraphraſe, Note N, page 106, where we promiſed to conſider this extraordinary opinion, againſt which the following objections appear to us important and deciſive.

1. The *ſpirit* 'by which he went and preached,' was not Chriſt's human ſoul, but a divine nature, or rather the Holy Spirit, 'by 'which' he was *quickened*, and raiſed from the dead.

2. Chriſt when on the croſs promiſed the penitent thief his preſence that day in Paradiſe, and accordingly when he died committed his ſoul into his heavenly Father's hand; in heaven, therefore, and not in hell, we are to ſeek the ſeparate ſpirit of our Redeemer in this period. [Luke xxiii. 43, 46.]

3. Had our Lord deſcended to preach ſalvation to the damned, there is no ſuppoſeable reaſon why the unbelievers in Noah's time only ſhould be mentioned, rather than thoſe of Sodom, and the unhappy multitude who died in ſin.

4. Granting the fact, that our Saviour deſcended into hell, (of which in a ſubſequent note) we have no intimation of his preaching being attended with any more ſucceſs than that of his ſervant Noah. Some, indeed, were raiſed from the dead at this time, and no doubt theſe would have been taken for ſome of the unhappy ſpirits releaſed, and permitted to return to earth, had not the ſcripture expreſſly told us that they were the bodies of *ſaints*. [Matt. xxvii. 52.]

5. So far from any intimation of ſuch deliverance, St. Jude, ſubſequent to this, mentions the ſinners of Sodom ſuffering the vengeance of eternal fire: and both the apoſtles Jude and Peter mention the Sodomites, the Iſraelites that periſhed for their rebellion in the wilderneſs, the fallen angels, and impenitent ſinners in general, as involved in one common ruin, and reſerved to the 'day of judgement to be *puniſhed*;' and the latter includes the inhabitants of the old world among the reſt. [See Jude 5—8. II. Pet. ii. 4—9.]

6. Our Lord is expreſs, that 'he that believeth ſhall *never* come 'into condemnation—ſhall *never* periſh;' and 'he that believeth '*not*, ſhall *not* ſee life,'—not come *where* he is. [John iii. 36.—v. 24.—viii. 21.] This we ſhall have occaſion to notice farther near the cloſe of this work.

Is it ſaid that the propoſed ſentiment exceedingly glorifies the Redeemer, and greatly adds to the triumph of his reſurrection? Far be it from us to leſſen the Redeemer's honour: but let us not dreſs up the pageants of our imagination to grace his victory.

The

Then was finiſhed all that was required in order to fulfill the threatenings of the law, and all that was neceſſary in order to ſatisfy divine juſtice; then the utmoſt that vindictive juſtice demanded, even the whole debt, was paid. Then was finiſhed the whole of the purchaſe of eternal life.

IMPROVEMENT OF PERIOD II.

IN ſurveying the hiſtory of redemption, we have now ſhown how this work was carried on through the two firſt periods into which we divided it, from the fall to the incarnation of Chriſt, and from thence to the end of the time of Chriſt's humiliation; and have particularly explained how in the firſt of theſe periods God *prepared* the way for Chriſt's appearing and purchaſing redemption; and how, in the ſecond period, that purchaſe was *made* and *finiſhed*. I would now add ſome improvement of what has been ſaid on both theſe ſubjects in conjunction.

1. I begin with an uſe of reproof; a reproof of three things; of unbelief, ſelf-righteouſneſs, and a careleſs neglect of the ſalvation of Chriſt.

(1.) If the things above particularly recited be true, how greatly do they reprove thoſe who do not believe in, and heartily receive the Lord Jeſus Chriſt! Perſons may receive him in profeſſion, and may wiſh that they had ſome of thoſe benefits that Chriſt has purchaſed, and yet their *hearts* not receive him; they may be ſincere in nothing that they do towards him; they may have no high eſteem of him, nor any real reſpect to him. Though their hearts have been opened wide to others, yet Chriſt has always been ſhut out, and they have been deaf to all his imitations. They never found an inclination of heart to receive him, nor would they ever truſt in him.

The apoſtle deſcribing the magnificence of this event ſays, [Col. ii. 15.] that 'he ſpoiled principalities and powers—made a ſhew 'of them openly:' but adds nothing of the ſouls delivered from hell, though he would hardly have omitted ſuch a fact. [G. E.]

Let

Let me now call upon you, to conſider how great your ſin, in thus rejecting Jeſus Chriſt, appears to be from thoſe things that have been ſaid. You ſlight the glorious perſon, for whoſe coming God made ſuch great preparations in ſuch a ſeries of wonderful providences from the beginning of the world, and who, after all things were made ready, God ſent into the world, bringing to paſs a thing before unknown, viz. the union of the divine nature with the human in one perſon. You have been guilty of ſlighting that great Saviour, who, after ſuch preparation, actually accompliſhed the purchaſe of redemption; and who, after he had ſpent three or four and thirty years in poverty, labour, and contempt, in purchaſing redemption, at laſt finiſhed the purchaſe by cloſing his life under ſuch extreme ſufferings as you have heard; (Y) and ſo by his death, and continuing for a time under the power of death, completed the whole. This is the Saviour you reject and deſpiſe. You make light of all the glory of his perſon, and all the love of a Father, in ſending him into the world, and the Son's compaſſion in the whole of this affair. That precious ſtone that God hath laid in Zion for a foundation in ſuch a manner, and by ſuch wonderful works as you have heard, is a ſtone ſet at nought by you.

Sinners ſometimes are ready to wonder why unbelief ſhould be looked upon as ſuch a great ſin: but if you conſider what you have heard, how can you wonder? If it be ſo, that this is ſo great a Saviour, and his work ſo

(Y) *Chriſt* DIED *under extreme ſufferings.*] Some have ventured to compare the death of *Socrates* with that of JESUS: but "What an infinite diſproportion is there between them! The death of *Socrates*, peaceably philoſophiſing with his friends, appears the moſt agreeable that could be wiſhed for; that of JESUS, inſulted and accuſed by a whole nation, is the moſt horrible that could be feared. *Socrates*, in receiving the cup of poiſon, bleſſed, indeed, the weeping executioner that adminiſtered it; but JESUS, in the midſt of excruciating tortures, prayed for his mercileſs tormentors.—Yes, if the life and death of *Socrates* were thoſe of a *ſage*, the life and death of JESUS were thoſe of a GOD. [ROSSEAU's Letter to the Abp. of Paris.]

great, and that ſuch great things have been done in order to it, truly there is no cauſe of wonder that the rejection of this Chriſt is ſpoken of in ſcripture as a ſin, ſo provoking to God, and attended with greater aggravations than the worſt ſins of the heathen, who never heard of thoſe things, nor have had this Saviour offered to them.

(2.) What has been ſaid, affords matter of reproof to thoſe who, inſtead of believing in Chriſt, truſt in themſelves for ſalvation. It is a common thing with men to truſt in their prayers, their good converſations, the pains they take in religion, the reformations of their lives, and in their ſelf-denial, to make ſome atonement for their ſins, and to recommend themſelves to God.

Conſider three things:

[1.] How great a thing that is which you take upon you: though you are poor, worthleſs, polluted worms of the duſt; yet ſo arrogant are you, that you take upon you that work which the only begotten Son of God became man to capacitate himſelf for; and in order to which God made ſo great preparation. Conſider how vain is the thought which you entertain of yourſelf; how muſt ſuch arrogance appear in the ſight of Chriſt, whom it coſt ſo much to make a purchaſe of ſalvation, when it was not to be obtained even by him, ſo great and glorious a perſon, at a cheaper rate than his wading through a ſea of blood, and paſſing through the midſt of the furnace of God's wrath.

[2.] If there be ground for you to truſt, as you do, in your own righteouſneſs, then all that Chriſt did to purchaſe ſalvation when on earth, and all that God did from the fall of man to that time to prepare the way for it, is in vain. Your ſelf-righteouſneſs charges God with the greateſt folly, in that he has done all this to bring about an accompliſhment of what you alone, a little worm, with your poor polluted ſervices, are ſufficient to accompliſh. For if you can appeaſe God's anger, and can commend yourſelf to him by theſe means, then you have no need of Chriſt; but he is dead in vain: [Gal. ii. 21.] 'If righteouſneſs come by the law, then Chriſt is dead in 'vain.'

'vain.'—Alas! how blind are natural men! How vain are the thoughts they have of themſelves! How ignorant of their own littleneſs and pollution! How do they exalt themſelves up to heaven! What great things do they aſſume to themſelves!

[3.] You that truſt to your own righteouſneſs, arrogate to yourſelves the honour of the greateſt thing that ever God himſelf did; not only as if you were ſufficient to perform divine works, and to accompliſh ſome of the great works of God; but ſuch is your pride and vanity, that you are not content without taking upon you to do the *greateſt* work that ever God himſelf wrought, even the work of redemption. To work out redemption is a greater thing than to create a world. Conſider what a figure you would make, if you ſhould attempt to deck yourſelf with majeſty, pretend to ſpeak the word of power, and call an univerſe out of nothing; yet in pretending to work out redemption, you attempt a greater thing.—You take upon you to do the moſt difficult *part* of this work, viz. to purchaſe redemption. Chriſt could accompliſh other parts of this work without coſt, or difficulty: but this part coſt him his life, as well as innumerable pains and labours, very great ignominy and contempt. If all the angels in heaven had been ſufficient for this work, would God have ſent his own Son, the Creator of angels, into the world, to have done and ſuffered ſuch things?—What ſelf-righteous perſons take to themſelves, is the ſame work that Chriſt was engaged in when he was in his agony and bloody ſweat, and when he died on the croſs. Their ſelf-righteouſneſs does, in effect, charge Chriſt's offering up himſelf in theſe ſufferings, as the greateſt inſtance of folly that ever men or angels ſaw, inſtead of being the moſt glorious diſplay of the divine wiſdom and grace. Yea, ſelf-righteouſneſs makes all that Chriſt did and ſuffered through the whole courſe of his life, with all that God did in the diſpenſations of his providence from the beginning, nothing, but a ſcene of the moſt wild, extreme, and tranſcendent folly.—Is it any wonder, then, that a ſelf-righteous ſpirit is ſo repreſented in ſcrip-

ture, and ſpoken of, as that which is moſt fatal to the ſouls of men? Or that Chriſt was ſo provoked with the Phariſees and others, who truſted in themſelves that they were righteous, and were proud of their goodneſs, and thought that their own performances were a valuable price of God's favour and love?

Let perſons hence be warned againſt a ſelf-righteous ſpirit. You that are ſeeking ſalvation, and taking pains in religion, take heed that you do not truſt in what you do; that you do not harbour any thoughts, that God ought to accept of what you do, ſo as to be inclined by it in ſome meaſure to forgive you, and have mercy on you; or that he does not act juſtly, if he refuſe to regard your prayers and pains. Such complaining of God, and quarrelling with him, for not taking more notice of your righteouſneſs, plainly ſhows that you are guilty of all that arrogance that has been ſpoken of, thinking yourſelf ſufficient to offer the price of your own ſalvation.

(3.) What has been ſaid on this ſubject, affords matter of reproof to thoſe who careleſſly neglect the ſalvation of Chriſt; ſuch as live a ſenſual life, neglecting the buſineſs of religion, and the ſalvation of their own ſouls, having their minds taken up about the gains, the vanities, and pleaſures of the world. Let me here apply myſelf to you in ſome expoſtulatory interrogations.

[1.] Shall ſo many prophets, kings, and righteous men, have their minds taken up with the proſpect, that the purchaſe of ſalvation was to be wrought out in ages long after their death; and will you neglect it when actually accompliſhed? You have heard what great account the church in all ages made of the future redemption of Chriſt; how joyfully they expected and ſpoke of it. How much did Iſaiah, Daniel, and other prophets, ſpeak concerning this redemption! How did David employ his voice and harp in celebrating it, and the glorious diſplay of divine grace therein exhibited! How did Abraham and the other patriarchs rejoice in the proſpect of Chriſt's day, and the redemption which he was to purchaſe! And even the ſaints before the flood were elated in the

expec-

expectation of this glorious event, though it was then ſo long future, ſo faintly and obſcurely revealed to them. Now theſe things are declared to you as actually fulfilled. The church has ſeen accompliſhed all thoſe great things which they ſo joyfully propheſied of. And yet, when theſe things are ſet before you as already accompliſhed, how light do you make of them! How unconcerned are you about them, following other things, not ſo much as feeling any intereſt in them! Indeed your ſin is extremely aggravated in the ſight of God. God has put you under a more glorious diſpenſation; has given you a more clear revelation of Chriſt and his ſalvation; and yet you neglect all theſe advantages, and go on in a careleſs courſe of life, as though nothing had been done, no ſuch diſcovery had been made you.

[2.] Have the angels been ſo engaged about this ſalvation ever ſince the fall of man, though they are not immediately concerned in it, and will you who need it, and have it offered to you, be ſo careleſs about it? You have heard how the angels at firſt were ſubjected to Chriſt as mediator, and how they have all along been miniſtering ſpirits to him in this affair. And when Chriſt came, how engaged were their minds! They came to Zacharias, to inform him of the coming of Chriſt's forerunner; to the Virgin Mary, to inform her of the approaching birth of Chriſt; to Joſeph, to warn him of the danger which threatened the new-born Saviour, and to point out the means of ſafety: and at the birth of Chriſt, the whole multitude of the heavenly hoſts ſang praiſes upon the occaſion, ſaying, 'Glory to God in the higheſt, and on 'earth, peace and good will towards men.' Afterwards, from time to time, they miniſtered to Chriſt when on earth; they did ſo at the time of his temptation, at the time of his agony in the garden, at his reſurrection, and at his aſcenſion. All theſe things ſhow, that they were greatly engaged in this affair; and the ſcripture informs us, that they pry into theſe things: [I. Pet. i. 12.] 'Which 'things the angels deſire to look into.' And how are they repreſented in the Revelation, as being employed in hea-

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ven in ſinging praiſes to him that ſitteth on the throne, and to the Lamb!—Now, ſhall theſe take ſo much notice of his redemption, and of the purchaſer, who need it not for themſelves, and have no immediate intereſt in it; and will you, who are in ſuch extreme neceſſity, neglect and take no notice of it?

[3.] Did Chriſt labour ſo hard and ſuffer ſo much, to procure this ſalvation, and is it not worth the while for you to be at ſome labour in ſeeking it? Did our ſalvation lie with ſuch weight on the mind of Chriſt, as to induce him to become man, and to ſuffer even death itſelf, in order to procure it for us, and is it not worth the while for you, who need this ſalvation, and muſt periſh eternally without it, to take earneſt pains to obtain an intereſt in it after it is procured, and all things are ready?

[4.] Shall the great God be ſo concerned about this ſalvation, as ſo often to overturn the world to make way for it: and when all was done, is it not worth your ſeeking after? What great, what wonderful things has the Lord of heaven and earth done from one age to another, caſting down and ſetting up kings, raiſing up a great number of prophets, ſeparating a diſtinct nation from the reſt of the world, overturning one kingdom and another, and often the ſtate of the world; and ſo has continued bringing about one change and revolution after another, for forty centuries in ſucceſſion, to make way for the procuring of this ſalvation! And when he has done all; is it not worthy of your being concerned about it, but that it ſhould be thrown by, and made nothing of, in compariſon of worldly gain, youthful diverſions, and other ſuch trifling things?—O! that you who live negligent of this ſalvation, would conſider what you do! What you have heard from this ſubject, may ſhow you what reaſon there is in that exclamation of the Apoſtle, [Heb. ii. 3.] 'How 'ſhall we eſcape if we neglect ſo great ſalvation?' and in that, [Acts xiii. 41.] 'Behold, ye deſpiſers, and wonder 'and periſh: for I work a work in your days, a work 'which you ſhall in no wiſe believe, though a man de-'clare it unto you,' God looks on ſuch as you as great enemies

enemies of the croſs of Chriſt, and adverſaries and deſpiſers of all the glory of this great work. And if God has made ſuch account of the glory of ſalvation as to deſtroy many nations, and ſo often overturn all nations, to prepare the way for the glory of his Son in this affair; how little account will he make of the lives and ſouls of ten thouſand ſuch oppoſers and deſpiſers as you that continue impenitent, in competition with his glory! Why ſurely you ſhall be daſhed in pieces as a potter's veſſel, and trodden down as the mire of the ſtreets. God may, through wonderful patience, bear with hardened careleſs ſinners for a while; but he will not *always* bear with ſuch deſpiſers of his dear Son, and his great ſalvation, the glory of which he has had ſo much at heart, but will utterly conſume them without remedy or mercy.

2. I conclude, ſecondly, with a uſe of encouragement to burdened ſouls, to put their truſt in Chriſt for ſalvation. To all ſuch as are not careleſs and negligent, but ſenſible in ſome meaſure of their neceſſity of an intereſt in Chriſt, and afraid of the wrath to come; to ſuch, what has been ſaid on this ſubject holds forth great matter of encouragement, to venture their ſouls on the Lord Jeſus Chriſt; and as motives proper to excite you ſo to do, let me lead you to conſider two things in particular.

(1.) The completeneſs of the purchaſe which has been made; as you have heard, this work of purchaſing ſalvation was wholly finiſhed during the time of Chriſt's humiliation. When Chriſt roſe from the dead, and was exalted from that abaſement to which he ſubmitted for our ſalvation, the purchaſe of eternal life was completely made, ſo that there was no need of any thing more to be done in order to it. But now the ſervants were ſent forth with this meſſage, [Matt. xxii. 4.] 'Behold I have 'prepared my dinner: my oxen and my fattlings are kil-'led, and all things are ready, come unto the marriage.' Therefore all things being ready, are your ſins many and great? Here is enough done by Chriſt to procure their pardon; there is no need of any righteouſneſs of yours to obtain your juſtification: no, you may come freely, without

without money and without price: ſince therefore there is ſuch a free and gracious invitation given you, come; come naked as you are; come as a poor condemned criminal; come and caſt yourſelf down at Chriſt's feet, as one juſtly condemned, and utterly helpleſs in yourſelf. Here is a complete ſalvation wrought out by Chriſt, and through him offered to you; come, therefore, accept of it, and be ſaved.

(2.) For Chriſt to reject one that thus comes to him, would be to fruſtrate all thoſe great things which you have heard that God brought to paſs from the fall of man to the incarnation of Chriſt. It would alſo fruſtrate all that Chriſt did and ſuffered while on earth; yea, it would fruſtrate the incarnation of Chriſt itſelf, for all theſe things were for that end, that thoſe might be ſaved who ſhould come to Chriſt. Therefore you may be ſure Chriſt will not be backward in ſaving thoſe who come to him, and truſt in him; for he has no deſire to fruſtrate himſelf in his own work; neither will God the Father refuſe you; for he has no deſire to fruſtrate himſelf in all that he did for ſo many hundreds years, to prepare the way for the ſalvation of ſinners by Chriſt. Come, therefore, hearken to the ſweet and earneſt call of Chriſt. [Matt. xi. 28—30.] 'Come unto me, all ye that labour, 'and are heavy laden, and I will give you reſt; take my 'yoke upon you, and learn of me; and ye ſhall find 'reſt unto your ſouls: for my yoke is eaſy, and my bur-'den is light.'

PERIOD

PERIOD III.

IN diſcourſing on this ſubject, we have already ſhown how the work of redemption was carried on through the two firſt of the three periods into which we divided the whole ſpace of time from the fall to the end of the world; and we are now come to the third and laſt period, beginning with Chriſt's reſurrection, and reaching to the end of the world; and are now to ſhow how this work was alſo carried on through this period, from the following propoſition—

THAT THE SPACE OF TIME FROM THE RESURRECTION OF CHRIST TO THE END OF THE WORLD IS ALL ENGAGED IN BRINGING ABOUT THE GREAT EFFECT, OR SUCCESS, OF CHRIST'S PURCHASE.

Not but that there were great effects and glorious ſucceſs of Chriſt's purchaſe of redemption before, even from the beginning. But all that ſucceſs was only preparatory, and by way of anticipation; as ſome few fruits are gathered before the harveſt. There was no more ſucceſs before Chriſt came than God ſaw needful to prepare the way for his coming. The proper time of the ſucceſs or effect of Chriſt's purchaſe of redemption is after the purchaſe has been made; as the proper time for the world to enjoy the light of the ſun is the day time, after the ſun is riſen, though we may have ſome ſmall matter of it reflected from the moon and planets before. And even the ſucceſs of Chriſt's redemption, while he himſelf was on earth, was very ſmall, in compariſon of what it was after the concluſion of his humiliation.

But Chriſt having finiſhed that greateſt and moſt difficult of all works, the work of the purchaſe of redemption, now is the time for him to obtain the joy that was ſet before him. Having made his ſoul an offering for ſin, now is the time for him to ſee his ſeed, and to have

'a portion divided to him with the great, and to divide 'the ſpoil with the ſtrong.' [Iſa. liii.]

One deſign of Chriſt's humiliation was, to lay a foundation for the overthrow of Satan's kingdom; and now is come the time to effect it; as Chriſt a little before his crucifixion ſaid, [John xii. 31.] 'Now is the judge-'ment of this world; now ſhall the prince of this world 'be caſt out.' Another deſign was, to gather together in one all things in Chriſt, [John xii. 32.] 'And I, if 'I be lifted up, will draw all men unto me;' which is agreeable to Jacob's prophecy of Chriſt, that 'when '*Shiloh* ſhould come, to him ſhould the gathering of the 'people be,' [Gen. xlix. 10.]—A third deſign is the ſalvation of the elect. Now when his ſufferings are finiſhed, and his humiliation is perfected, the time is come for that alſo, [Heb. v. 8, 9.] 'Though he were a Son, 'yet learned he obedience by the things which he ſuf-'fered; and being made perfect, he became the author 'of eternal ſalvation unto all them that obey him.'—Another deſign was, to accompliſh by theſe things great glory to the perſons of the Trinity. Now alſo is come the time for that; [John xvii. 1.] 'Father, the hour is 'come; glorify thy Son, that thy Son alſo may glorify 'thee.'—Laſtly, another deſign was the glory of the ſaints; [John xvii. 2.] 'As thou haſt given him power 'over all fleſh, that he ſhould give eternal life to as 'many as thou haſt given him.'—And all the diſpenſations of God's providence henceforward, even to the final conſummation of all things, are to give Chriſt his reward, and to fulfil the joy that was ſet before him.

INTRODUCTION.

BEFORE I enter on the conſideration of the particular things accompliſhed in this period, I would briefly obſerve, how the times of this period are repreſented in ſcripture.

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1. The times of this period, for the moſt part, are thoſe which in the Old Teſtament are called the latter days. We often, in the prophets of the Old Teſtament, read of ſuch and ſuch things that ſhould come to paſs in the *latter* days, and ſometimes in the *laſt* days. Now theſe expreſſions of the prophets are moſt commonly to be underſtood of the times of this period. They are called the *latter* days, and the *laſt* days; becauſe this is the laſt period of the ſeries of God's providences on earth, the laſt period of that great work of Providence, the work of redemption, which is, as it were, the ſum of God's works of providence, the time wherein the church is under the laſt diſpenſation that ever will be given on earth. (A)

2. The whole time of this period is ſometimes in ſcripture called 'the *end* of the world,' [I. Cor. x. 11.] 'Now all theſe things happened unto them for enſam-'ples; and they are written for our admonition, upon 'whom the *ends* of the world are come.' And the apoſtle, [Heb. ix. 26.] in this expreſſion of the end of the world, means the whole of the goſpel day, from the birth of Chriſt to the finiſhing of the day of judgement: 'But now once in the end of the world hath he ap-'peared, to put away ſin by the ſacrifice of himſelf.' This ſpace of time may well be called 'the *end* of the 'world;' for this whole time is taken up in bringing things to that great iſſue that God had been preparing the way for, in all the great diſpenſations of providence, from the firſt fall of man to this time. Before, things were in a kind of preparatory ſtate, but now they are in a finiſhing ſtate: it is the winding up of things which is all this while accompliſhing. Heaven and earth began

(A) *The* LATTER DAYS.] Rabbi *D. Kimchi* [in Iſa. ii.] *Aben Ezra* [in Hoſea iii.] and *Manaſſe*, [lib. iii. De Reſur.] all underſtand by this phraſe, 'the days of the Meſſiah;' and Dr. *Owen* ſuppoſes them ſo called, not ſo much in reference to the goſpel, as the laſt diſpenſation, or the end of the world, as ſome have ſuppoſed, but "the laſt days of the Judaical church and ſtate." [OWEN in Heb. i. 2.]

to *ſhake* in order to a diſſolution, according to the prophecy of Haggai, before Chriſt came, that ſo only 'thoſe 'things that cannot be ſhaken may remain;' [Heb. xii. 2.] *i. e.* that thoſe things that are to come to an end, may come to an end, and that only thoſe things may remain, which are to remain eternally.

So, in the firſt place, the carnal ordinances of the Jewiſh worſhip came to an end, to make way for the eſtabliſhment of that ſpiritual worſhip, the worſhip of the heart, which is to endure to eternity; [John iv. 21, 23.] 'Jeſus ſaith unto the woman, Believe me, the hour com-'eth, when ye ſhall neither in this mountain, nor yet at 'Jeruſalem, worſhip the Father.—But the hour cometh, 'and now is, when the true worſhippers ſhall worſhip the 'Father in ſpirit and truth; for the Father ſeeketh ſuch 'to worſhip him.' This is one inſtance of the temporary world's coming to an end, and the eternal world's beginning. Another inſtance that the outward temple, and the city of Jeruſalem, came to an end, to give place to the ſetting up of the ſpiritual temple and the city, which are to endure for ever, which is alſo another inſtance of removing thoſe things which are ready to vaniſh away, that thoſe things which cannot be ſhaken may remain. Again, the old heathen empire comes to an end, to make way for the everlaſting empire of Chriſt. Upon the fall of antichriſt, an end will be put to Satan's viſible kingdom on earth, to eſtabliſh Chriſt's eternal kingdom; [Dan. vii. 27.] 'And the kingdom and dominion, and the great-'neſs of the kingdom under the whole heaven, ſhall be 'given to the ſaints of the Moſt High, whoſe kingdom is 'an everlaſting kingdom, and all dominions ſhall ſerve 'and obey him:' which is another inſtance of the ending of the temporary world, and the beginning of the eternal one. And then, laſtly, the very frame of this corruptible world ſhall come to an end, to make way for the church to dwell in another dwelling-place, which ſhall laſt to eternity; which is the concluding inſtance.

Becauſe the world is thus coming to an end by various ſteps and degrees, the apoſtle perhaps uſes this expreſſion, that

that not the *end*, but the *ends* of the world are come on us; as though the world has ſeveral endings one after another.—The goſpel diſpenſation is the laſt ſtate of things in the world; and this ſtate is a finiſhing ſtate: it is all ſpent in finiſhing things off which before had been preparing, or aboliſhing things which before had ſtood. It is all ſpent as it were in ſumming things up, and bringing them to their iſſues, and their proper fulfilment. Now all the old types are fulfilled, and the predictions of all the prophets from the beginning of the world ſhall be accompliſhed in this period.

3. That ſtate of things which is attained in the events of this period is called 'a *new heaven* and *a new earth*;' [Iſa. lxv. 17, 18.] 'For behold, I create a *new heaven* and 'a *new earth*: and the former ſhall not be remembered, 'nor come into mind. But be you glad and rejoice for 'ever in that which I create; for behold, I create Jeru-'ſalem a rejoicing, and her people a joy.' And [ch. lxvi. 22.] 'For as the new heavens and new earth which I 'make, ſhall remain before me; ſo ſhall your ſeed and 'your name remain.' [See alſo ch. li. 16.] As the former ſtate of things, or the old world, by one ſtep after another, is through this period coming to an end; ſo the new ſtate of things, or the new world, which is a ſpiritual world, is beginning and ſetting up. In conſequence of each of theſe finiſhings of the old ſtate of things, there is the beginning of a new and eternal one. So that which accompanied the deſtruction of the literal Jeruſalem, was an eſtabliſhing of the ſpiritual. So with reſpect to the deſtruction of the old heathen empire, and all the other endings of the old ſtate of things, till at length the very outward frame of the old world itſelf ſhall come to an end; and the church ſhall dwell in a world new to it, or to a great part of it, even heaven, which will be a new habitation: and then ſhall the utmoſt be accompliſhed that is meant of the new heavens and new earth. [See Rev. xxi. 1.]

The end of God's creating the world was to prepare a kingdom for his Son, (for he is appointed heir of the world)

world,) and that he might have the poſſeſſion of it, and a kingdom in it, which ſhould remain to all eternity. So far as the kingdom of Chriſt is ſet up in the world, ſo far is the world brought to its end, and the eternal ſtate of things ſet up. So far are all the great changes and revolutions of the world brought to their ultimate iſſue. So far are the waters of the long channel of divine Providence, which has ſo many branches, and ſo many windings and turnings, emptied out into their proper ocean, which they have been ſeeking from the beginning and head of their courſe, and ſo are come to their reſt. So far as Chriſt's kingdom is eſtabliſhed in the world, ſo far are things wound up and ſettled in their everlaſting ſtate, and a period put to the courſe of things in this changeable world; ſo far are the firſt heavens and the firſt earth come to an end, and the new heavens and the new earth eſtabliſhed in their room.—This leads me to obſerve,

4. That the ſtate of things which is attained by the events of this period, is what is ſo often called the *kingdom* of heaven, or the *kingdom* of *God*. We very often read in the New Teſtament of the kingdom of heaven. John the Baptiſt preached that the kingdom of heaven was at hand, and ſo did Chriſt, and his diſciples after him; referring to ſomething that the Jews in thoſe days expected, by that name. They ſeem to have taken their expectation and the name chiefly from that prophecy of Daniel in Nebuchadnezzar's dream, [Dan. ii. 44.] 'And in the days of 'theſe kings ſhall the God of heaven ſet up a kingdom.' [See alſo chap. vii. 13, 14.] Now this *kingdom* of *heaven* is that evangelical ſtate of things in his church, and in the world, wherein conſiſts the ſucceſs of Chriſt's redemption in this period. There had been often great kingdoms ſet up before.—But Chriſt came to ſet up the laſt kingdom, which is not an earthly kingdom, but an heavenly, and ſo is properly called the kingdom of heaven, [John xviii. 36.] 'My kingdom is not of the world,' [Luke xxii. 29.] 'My Father hath appointed me a kingdom.'—Under this head I would obſerve ſeveral things particularly, for the clearer

clearer underſtanding of what the ſcriptures ſays concerning this period.

(1.) The ſetting up of the kingdom of Chriſt is chiefly accompliſhed by four ſucceſſive great events, each of which is in ſcripture called Chriſt's *coming* in his *kingdom*. The firſt is Chriſt's appearing in thoſe wonderful diſpenſations of providence in the apoſtles days, in erecting his kingdom, and deſtroying his enemies, which ended in the deſtruction of Jeruſalem. This is called Chriſt's coming in his kingdom, [Matt. xvi. 28.] 'Verily I ſay unto you, 'there be ſome ſtanding here, which ſhall not taſte of 'death till they ſee the Son of man coming in his king-'dom.' The ſecond was accompliſhed in Conſtantine's time, in the deſtruction of the heathen Roman empire. This alſo is repreſented as Chriſt's coming, and is compared to the laſt judgement, [Rev. vi. 13—17.] The third is to be accompliſhed at the deſtruction of antichriſt; which is repreſented as Chriſt's coming in his kingdom in the prophecy of Daniel, and in other places, as I may poſſibly ſhow hereafter. The fourth and laſt is his coming to judgement in the end of time, which is the event principally ſignified in ſcripture by Chriſt's coming in his kingdom.

(2.) I would obſerve, that each of the three former of theſe is a lively image of the laſt, viz. Chriſt's coming to the final judgement; as the principal diſpenſations of providence before Chriſt's firſt coming were types of that event.—As Chriſt's laſt coming to judgement is accompanied with a reſurrection of the dead, ſo is each of the three foregoing with a ſpiritual reſurrection. The coming of Chriſt to the deſtruction of Jeruſalem was preceded by a glorious *ſpiritual* reſurrection of ſouls in the calling of the Gentiles, and bringing multitudes to him by the preaching of the goſpel. Chriſt's coming in Conſtantine's time was accompanied with a ſpiritual reſurrection of the greater part of the known world, in a reſtoration of it to a viſible church ſtate, from a ſtate of heatheniſm. So Chriſt's coming at the deſtruction of antichriſt will be attended with a ſpiritual reſurrection of the

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church after it had been long as it were dead, in the times of antichriſt. This is called the firſt reſurrection in the Revelation, [chap. xx. 5.]

Again, as Chriſt in the laſt judgement will manifeſt himſelf in the glory of his Father, ſo in each of the three foregoing events Chriſt glorioufly manifeſts himſelf in judgements upon his enemies, and in grace and favour to his church. As the laſt coming of Chriſt will be attended with a literal gathering together of the elect from the four winds of heaven, ſo were each of the preceding attended with a ſpiritual in-gathering. As this gathering together of the elect will be effected by the angels with a great ſound of a trumpet, [Matt. xxiv. 31.] ſo are each of the preceding by the trumpet of the goſpel, ſounded by the miniſters of Chriſt: as there ſhall precede the laſt appearance of Chriſt, a time of great degeneracy and wickedneſs, ſo this has been, or will be, the caſe with each of the other appearances. Before each of them is a time of great oppoſition to the church: before the firſt, by the Jews; before the ſecond, by the heathen; before the third, by antichriſt; and before the laſt, by Gog and Magog, as deſcribed in the Revelation.

By each of theſe comings of Chriſt, God works a glorious deliverance for his church; each of them is accompanied with a glorious advancement of the ſtate of it.—The firſt, which ended in the deſtruction of Jeruſalem, was attended with bringing the church into the glorious ſtate of the goſpel; the ſecond, in Conſtantine's time, with an advancement of the church into a ſtate of liberty from perſecution, and the countenance of civil authority, and triumph over their heathen perſecutors. The third, which ſhall be at the downfall of antichriſt, will be accompanied with an advancement of the church into that ſtate of the glorious prevalence of truth, liberty, peace, and joy, that we ſo often read of in the prophetical parts of ſcripture; the laſt will be attended with the advancement of the church to conſummate glory in heaven.—Each of theſe is accompanied with a terrible deſtruction of the wicked, and the enemies of the church:

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the firſt, with the terrible deſtruction of the perſecuting Jews; the ſecond, with dreadful judgements on the heathen; the third, with the awful deſtruction of antichriſt, the moſt cruel and bitter enemy that ever the church had; the fourth, with divine wrath and vengeance on all the ungodly.—Farther, there is in each of theſe appearances of Chriſt an ending of the old heavens and the old earth, and a beginning of new heavens and a new earth; or an end of a temporal ſtate of things, and a beginning of an eternal one.

(3.) I would obſerve, that each of thoſe four great diſpenſations which are repreſented as Chriſt's coming in his kingdom, are but ſo many ſteps and degrees of the accompliſhment of one event. They are not the ſetting up of ſo many diſtinct kingdoms of Chriſt; they are all of them only ſeveral degrees of the accompliſhment of one event, [Dan. vii. 13, 14.] 'And I ſaw in the night 'viſions, and behold, one like the Son of man, came 'with the clouds of heaven, and came to the Ancient of 'days, and they brought him near before him. And 'there was given him dominion, and glory, and a king-'dom, that all people, nations, and languages, ſhould 'ſerve him: his dominion is an everlaſting dominion, 'and his kingdom that which ſhall not be deſtroyed.' This is what the Jews expected, and called 'the coming 'of the kingdom of heaven;' and what John the Baptiſt and Chriſt had reſpect to, when they ſaid, 'The 'kingdom of heaven is at hand.'

(4.) I would obſerve, that as there are ſeveral ſteps of the accompliſhment of the kingdom of Chriſt, ſo in each one of them the event is accompliſhed in a farther degree than in the foregoing. That in the time of Conſtantine was a greater and farther accompliſhment of the kingdom of Chriſt, than that which ended in the deſtruction of Jeruſalem; that which ſhall be at the fall of antichriſt, will be a ſtill farther accompliſhment of the ſame thing, and ſo on with regard to each; ſo that the kingdom of Chriſt is gradually prevailing and growing by

theſe ſeveral great ſteps of its fulfilment, from the time of Chriſt's reſurrection, to the end of the world.

And becauſe theſe four great events are but images one of another, and the three former but types of the laſt, and ſince they are all only ſeveral ſteps of the accompliſhment of the ſame thing; hence we find them all from time to time propheſied of under one, as they are in the prophecies of Daniel, and likewiſe in the xxivth. chapter of Matthew, where ſome things ſeem more applicable to one of them, and others to another.

(5.) And laſtly, It may be obſerved, that the providences of God between theſe four great events are to make way for the kingdom and glory of Chriſt in the great event following. Thoſe diſpenſations of providence which were towards the church of God and the world, before the deſtruction of the heathen empire in the time of Conſtantine, ſeem all to have been to make way for the glory of Chriſt, and the happineſs of the church in that event. And ſo the gracious providences of God ſince that, till the deſtruction of antichriſt, and the beginning of the glorious times of the church which follow, ſeem all to be to prepare the way for the greater glory of Chriſt and his church in that event; and the providences of God which ſhall be after that to the end of the world, ſeem to be for the greater manifeſtation of Chriſt's glory at the end of the world, and in the conſummation of all things.

I thought it needful to obſerve thoſe things in general concerning this laſt period of the ſeries of God's providence, before I take notice of the particular providences by which the work of redemption is carried on through this period; and before I proceed, I will alſo briefly anſwer to an *inquiry*, viz. Why the ſetting up of Chriſt's kingdom after his humiliation ſhould be ſo gradual, by ſo many ſteps, and ſo long in accompliſhing, ſince God could eaſily have finiſhed it at once? Though it would be preſumption in us to pretend to declare all the ends of God in this, yet doubtleſs much of the wiſ-

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dom of God may be ſeen in it by us; and particularly in theſe two things:

[1.] In this reſpect God's wiſdom is more viſible: if it had been done at once, or in a very ſhort time, there would not have been ſuch opportunities to perceive and obſerve it, as when the work is gradually accompliſhed, and one effect of his wiſdom is held forth to obſervation after another. It is wiſely determined of God, to accompliſh this great deſign by a wonderful and long ſeries of events, that the glory of his wiſdom may be diſplayed in the whole ſeries; and that the glory of his perfections may be ſeen, appearing, as it were, by parts, and in particular ſucceſſive manifeſtations: for if all that glory which appears in all theſe events had been manifeſted at once, it would have been too much for us, and more than we at once could take notice of; it would have dazzled our eyes and overpowered our ſight.

[2.] Satan is more glorioufly triumphed over. God could eaſily, by an act of almighty power, at once have cruſhed Satan. But by giving him time to uſe his utmoſt ſubtilty to hinder the ſucceſs of what Chriſt had done and ſuffered, he is not defeated merely by ſurpriſe, but has large opportunity to uſe his utmoſt power and ſubtilty again and again, to ſtrengthen his own intereſt all that he can by the work of many ages. Thus God deſtroys and confounds him, and ſets up Chriſt's kingdom time after time, in ſpite of all his ſubtle machinations and great works, and by every ſtep advances it ſtill higher and higher, till at length it is fully ſet up, and Satan perfectly and eternally vanquiſhed.

I now proceed to take notice of the particular events, whereby, from the end of Chriſt's humiliation to the end of the world, the ſucceſs of Chriſt's purchaſe has been or ſhall be accompliſhed.

§ I. Those things whereby Christ was capacitated for this work.

I WOULD take notice, firſt, of thoſe things by which Chriſt was put into a capacity for accompliſhing the end of his purchaſe. And they are two things, viz. his *reſurrection* and his *aſcenſion*. As we obſerved before, the incarnation of Chriſt was neceſſary in order to Chriſt's being in a capacity for the purchaſe of redemption, ſo the reſurrection and aſcenſion of Chriſt were requiſite in order to his accompliſhing the ſucceſs of his purchaſe.

1. His *reſurrection*. It was neceſſary in order to Chriſt's obtaining the end and effect of his purchaſe of redemption, that he ſhould riſe from the dead. For God the Father had committed the whole affair of redemption, not only the purchaſing of it, but the beſtowment of the bleſſings purchaſed, to his Son, that he ſhould not only purchaſe it as prieſt, but actually accompliſh it as king of Zion; and in his complex perſon as God-man. For the Father would have nothing to do with fallen man in a way of mercy but by a mediator. But in order that Chriſt might carry on the work of redemption, and accompliſh thus the ſucceſs of his own purchaſe, it was neceſſary that he ſhould be alive, and ſo that he ſhould riſe from the dead. Therefore Chriſt, after he had finiſhed this purchaſe by death, (B) and by continuing for a time under

(B) *Chriſt finiſhed his purchaſe by his death.*] Our author properly omits the deſcent of Chriſt to hell, and his ſuppoſed work there. But it may be ſaid, Do not both the Old and New Teſtament, [Pſalm xvi. 10.—Acts ii. 31.] (as well as the apoſtle's creed) intimate that Chriſt deſcended into hell, in thoſe well-known words, 'Thou wilt not leave my ſoul in hell?'—We anſwer, that this is explained (as is the manner of the Heb. poetry) in the following words, 'Neither wilt thou ſuffer thine Holy one 'to ſee corruption;' ſo the ſame words are uſed, [Pſalm lxxxix. 48.] 'What man is he that liveth, and ſhall not ſee death? Shall 'he deliver his ſoul from the hand of the grave?'—In the Heb. [שאול] the word commonly rendered Hell, but which, indeed, properly ſignifies 'the inviſible ſtate, (as our word *hell* originally did)

under the power of death, riſes from the dead, to fulfil the end of his purchaſe, and himſelf to bring about that for which he died: for this matter God the Father had committed unto him, that he might, as Lord of all, manage all to his own purpoſes: [Rom. xiv. 9.] 'For to 'this end Chriſt both died, and roſe, and revived, that 'he might be Lord both of the dead and of the living.'

Indeed, both Chriſt's reſurrection and his aſcenſion, were part of the ſucceſs of what he did and ſuffered in his humiliation. For though Chriſt did not properly purchaſe redemption for *himſelf*, yet he purchaſed eternal life and glory for himſelf, (as man and Mediator) and theſe were given him as a reward of what he did and ſuffered, [Phil. ii. 8, 9.] 'He humbled himſelf, and be-'came obedient unto death, even the death of the croſs: 'wherefore hath God highly exalted him.' And it may be looked upon as part of the ſucceſs of Chriſt's purchaſe, if it be conſidered, that he did not riſe as a private perſon, but as the head of his elect church; ſo that they did, as it were, all riſe with him. Chriſt was juſtified in his reſurrection, *i. e.* God acquitted and diſcharged him hereby, as having done and ſuffered enough for the ſins of all the elect, [Rom. iv. 25.] 'Who was delivered for our offences, and raiſed again for our juſtification.' And God put him in poſſeſſion of eternal life, as the head of the church, as a ſure earneſt that they ſhould follow. For when Chriſt roſe from the dead, it was the beginning of eternal life in him. His life before his death was a mortal life, a temporal life; but his life after his reſurrection was an eternal life, [Rom. vi. 9.] 'Knowing that Chriſt 'being raiſed from the dead, dieth no more; death hath 'no more dominion over him,' [Rev. i. 18.] 'I am he that 'liveth, and was dead; and behold I am alive for ever-

did) and the other word [נפש] ſignifies not always the immortal ſoul, but the animal frame in general, either living or dead. As to the creed, Bp. Pearſon has ſhewn, that this article was firſt inſerted to expreſs the burial of Chriſt, although afterwards, when *that* clauſe was added, this was explained of his ſoul. [See Bp. *Pearſon* on the Creed, and *Fulke* on the Rhemiſh Teſtament, chap. vii.] [G. E.]

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'more, Amen.'—But he was put in poſſeſſion of this eternal life, as the head of the body; and took poſſeſſion of it, not only to enjoy it himſelf, but beſtow the ſame on all who believe in him; ſo that the whole church, as it were, riſes in him.

The reſurrection of Chriſt is the moſt joyful event that ever came to paſs; becauſe hereby Chriſt reſted from the great and difficult work of purchaſing redemption, and received God's teſtimony, that it was finiſhed. (c) The death of Chriſt was full of pain and ſorrow; by his reſurrection that ſorrow is turned into joy. The head of the church, in that great event, enters on the poſſeſſion of eternal life; and the whole church is, as it were, 'begotten again to a lively hope,' [I. Pet. i. 3.] Weeping had continued for a night, but now joy cometh in the morning, the moſt joyful morning that ever was. This is the day of the reigning of the head of the church, and all the church reigns with him. This is ſpoken of as a day which was worthy to be commemorated with the greateſt joy of all days, [Pſal. cxviii. 24.] 'This is the day which the Lord hath made, we will re-

(c) *Chriſt's reſurrection* JOYFUL.] "Was ever joy more rational? Was ever triumph more glorious? The triumphant entries of conquerors, the ſongs that rend the air in praiſe of their victories, the pyramids on which their exploits are tranſmitted to poſterity, when they have ſubdued an enemy, routed an army, humbled the pride, and repreſſed the rage of a foe; ought not all theſe to yield to the joys that are occaſioned by the event which we celebrate to-day? Ought not all theſe to yield to the victories of our incomparable Lord, and to his people's expreſſion of praiſe? One part of the gratitude which is due to beneficial events, is to know their value, and to be affected with the benefits they procure. Let us celebrate the praiſe of the author of our redemption, my brethren; let us call heaven and earth to witneſs our gratitude. Let an increaſe of zeal accompany this part of our engagements. Let a double portion of fire from heaven kindle our ſacrifices, and, with a heart penetrated with the livelieſt gratitude and with the moſt ardent love, let each Chriſtian exclaim, 'Bleſſed be the God and Father of my Lord 'Jeſus Chriſt, who, according to his abundant mercy, hath be-'gotten me again to a lively hope by the *reſurrection* of Jeſus 'Chriſt from the dead." [SAURIN's Sermons, Vol. ii. Ser. 8.]

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'joice and be glad in it.' And, therefore, this is appointed for the day of the church's ſpiritual rejoicing to the end of the world, to be weekly ſanctified, as their day of holy reſt and joy, that the church therein may reſt and rejoice with her head. And as the iiid. chap. of Geneſis is the moſt ſorrowful chapter in the Bible; ſo thoſe chapters in the evangeliſts that give an account of the reſurrection of Chriſt, may be looked upon as the moſt joyful; for they give an account of the finiſhing of the purchaſe of redemption, and the beginning of the glory of the head of the church, as a ſeal and earneſt of the eternal glory of all the members.

It is farther to be obſerved, that the day of the goſpel moſt properly begins with the reſurrection of Chriſt.—Till Chriſt aroſe from the dead, the Old Teſtament diſpenſation remained: but now it ceaſes, all being fulfilled that was ſhadowed forth in the typical ordinances of that diſpenſation: ſo that here moſt properly is the end of the Old Teſtament night, and Chriſt riſing from the grave with joy and glory, as the joyful bridegroom of the church, as a glorious conqueror to ſubdue their enemies under their feet, was like the ſun riſing as it were from under the earth, after a long night of darkneſs, and coming forth as a bridegroom, prepared as a ſtrong man to run his race, appearing in joyful light to enlighten the world. [Pſal. xix.] Now that glorious diſpenſation begins, which the prophets ſo long foretold, now the goſpel ſun is riſen in glory, 'and with healing in his wings, that thoſe who fear 'God's name, may go forth, and grow up as calves of 'the ſtall.' [Mal. iv. 2.]

2. Chriſt's *aſcenſion* into heaven. In this I would include his ſitting at the right hand of God. For Chriſt's aſcenſion, and ſitting at the right hand of God, can ſcarcely be looked upon as two diſtinct things: for his aſcenſion was nothing elſe but aſcending to God's right hand; it was his coming to ſit down at his Father's right hand in glory. This was another thing whereby Chriſt was put into a capacity for the accompliſhing the effect of his purchaſe; as one that comes to deliver a people as their king,

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in order to it, and that he might be under the beſt capacity for it, is firſt enthroned. We are told, that Chriſt was exalted for this end, that he might accompliſh the ſucceſs of his redemption, [Acts v. 31.] 'Him hath God 'exalted with his right hand, for to give repentance unto 'Iſrael, and the remiſſion of ſins.'

Chriſt's aſcenſion into heaven was, as it were, his ſolemn coronation, whereby the Father did ſet him upon the throne, and inveſt him with the glory of his kingdom which he had purchaſed for himſelf, that he might thereby obtain the ſucceſs of his redemption in conquering all his enemies: [Pſal. cx. 1.] 'Sit thou at my right hand, 'until I make thine enemies thy footſtool.' Chriſt entered into heaven, in order to obtain the ſucceſs of his purchaſe, as the high prieſt of old, after he had offered ſacrifice, entered into the holy of holies with the blood of the ſacrifice, in order to obtain the ſucceſs of the ſacrifice which he had offered. [See Heb. ix. 12.] He entered into heaven, there to make interceſſion for his people, to plead the ſacrifice which he had made in order to the ſucceſs of it. [Heb. vii. 25.]—And as he aſcended into heaven, God the Father did in a viſible manner ſet him on the throne as king of the univerſe. He then put the angels all under him, and ſubjected heaven and earth under him, that he might govern them for the good of the people for whom he had died. [Eph. i. 20—22.]—And as Chriſt roſe from the dead, ſo he aſcended into heaven as the head of the body and forerunner of all the church; and ſo they, as it were, aſcend with him, as well as riſe with him; ſo that we are both raiſed up together, and made to ſit together in heavenly places in Chriſt, [Eph. ii. 6.]

The day of Chriſt's aſcenſion into heaven was doubtleſs a joyful, glorious day in heaven; and as heaven received Chriſt, God-man, as its king, ſo doubtleſs it received a great acceſſion of glory and happineſs, far beyond what it had before: ſo that the times in both parts of the church, both that part which is in heaven, and alſo that which is on earth, are become more glorious ſince Chriſt's humiliation

liation than before.—So much for thoſe things whereby Chriſt was put into the beſt capacity for obtaining the ſucceſs of redemption.

§ II. Dispensations of Providence by which this success was established.

I WOULD conſider thoſe diſpenſations of Providence, by which the means of this ſucceſs were eſtabliſhed after Chriſt's reſurrection. And theſe were,

1. The aboliſhing of the Jewiſh diſpenſation. This indeed was gradually done, but it began from the time of Chriſt's reſurrection, in which the abolition of it is founded. This was the firſt thing done towards bringing the former ſtate of the world to an end. This is to be looked upon as the great means of the ſucceſs of Chriſt's redemption. For the *Jewiſh* diſpenſation was not fitted for more than that one nation; nor would it have been in any wiſe practicable by them in all parts of the world to go to Jeruſalem three times a year, as was preſcribed in that conſtitution. When therefore God had a deſign of enlarging his church, as he did after Chriſt's reſurrection, it was neceſſary that this diſpenſation ſhould be aboliſhed. If it had been continued, it would have been a great hindrance to the enlargement of the church. And beſides, their ceremonial law, by reaſon of its burdenſomeneſs, and the great peculiarity of ſome of its rites, was as it were a wall of partition, and was the ground of enmity between the Jews and Gentiles, and would have kept the Gentiles from complying with the true religion. This wall therefore was broken down to make way for the more extenſive ſucceſs of the goſpel. [Eph. ii. 14, 15.]

2. The next thing in order of time ſeems to be the appointment of the Chriſtian *ſabbath*. For though this was gradually eſtabliſhed in the Chriſtian church, yet thoſe things by which the revelation of God's mind and will was made, began on the day of Chriſt's reſurrection, his appearing then to his diſciples, [John xx. 19.] and was afterwards confirmed by his appearing from time

to time on that day rather than any other, [John xx. 26.] and by his ſending down the Holy Spirit ſo remarkably on that day, [Acts ii. 1.] and afterwards in directing that public aſſemblies and the public worſhip of Chriſtians ſhould be on that day, which may be concluded from Acts xx. 7. I. Cor. xvi. 1, 2. and Rev. i. 10. And ſo the day of the week on which Chriſt roſe from the dead, that joyful day, is appointed to be the day of the church's holy rejoicing to the end of the world, and the day of their ſtated public worſhip. (D) And this is a very great and principal means of the ſucceſs which the goſpel has had in the world.

3. The next thing was Chriſt's appointment of the goſpel miniſtry, and commiſſioning and ſending forth his apoſtles to teach and baptize all nations, [Matt. xxviii. 19, 20.] 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world.'— There were three things done by this one inſtruction and commiſſion of Chriſt to his apoſtles, viz.

(1.) The appointment of the office of the goſpel miniſtry. For this commiſſion which Chriſt gives to his apoſtles, in the moſt eſſential parts of it, belongs to all miniſters; and the apoſtles, by virtue of it, were miniſters or elders of the univerſal church.

(2.) Here is ſomething peculiar in this commiſſion of the apoſtles, viz. to go forth from one nation to another,

(D) *Chriſt changed the* SABBATH.] "If the day on which he roſe from the dead, be the day which is called the *Lord*'s; if on the firſt day of the week the primitive Chriſtians, even in the apoſtolic times, did aſſemble for religious purpoſes; did hear the word; did celebrate the ſupper; did lay by them in ſtore, as God had proſpered them; ſhall we not conclude, that it is the will of God that now the ſeventh day ſhall give place unto the firſt? Hereby is intimated to you, Chriſtians, that ye are not firſt to work, and then to reſt, as under the ancient covenant of works, but that, in the order of the new covenant, your privilege precedes your duty, and your labour follows after your reſt." [M'EWEN's Eſſays, Vol. i. p. 295.]

preach-

preaching the goſpel in all the world. The apoſtles had ſomething above what belonged to their ordinary character as miniſters; they had an extraordinary power in teaching and ruling, which extended to all the churches in the end of the world. And ſo the apoſtles were, in ſubordination to Chriſt, made foundations of the Chriſtian church. [See Eph. ii. 20. and Rev. xxi. 14.]

(3.) Here is an appointment of Chriſtian baptiſm. This ordinance indeed had a beginning before: John the Baptiſt and Chriſt both baptized. But now eſpecially by this inſtitution is it eſtabliſhed as an ordinance to be upheld in the Chriſtian church to the end of the world.—The ordinance of the Lord's ſupper was eſtabliſhed juſt before Chriſt's crucifixion.

4. The next thing to be obſerved, is the enduing the apoſtles, and others, with the extraordinary and miraculous *gifts* of the Holy Ghoſt; ſuch as the gift of tongues, the gift of healing, of prophecy, &c. The Spirit of God was poured out in great abundance in this reſpect: ſo that not only miniſters, but a great number of Chriſtians through the world, were endued with them, both old and young; not only officers, and more honourable perſons, but the meaner ſort of people, ſervants and handmaids, agreeable to Joel's prophecy, [ch. ii. 28, 29.] of which the Apoſtle Peter takes notice, that it is accompliſhed in this diſpenſation. [Acts ii. 11.]

How wonderful a diſpenſation was this! Under the Old Teſtament, but few had ſuch honours put upon them by God. Moſes wiſhed that all the Lord's people were prophets, [Numb. xi. 27—29.] whereas Joſhua thought it much that Eldad and Medad propheſied: but now we find the wiſh of Moſes fulfilled. And this continued in a very conſiderable degree to the end of the apoſtolic age, or the firſt hundred years after the birth of Chriſt, which is therefore called the *age* of *miracles*.

This was a great means of the ſucceſs of the goſpel in that age, and of eſtabliſhing the Chriſtian church in all parts of the world; and not only in that age, but in all

ages to the end of the world: (E) for Chriſtianity being by this means eſtabliſhed through ſo great a part of the known world by miracles, it was after that more eaſily continued by tradition; and then, by means of theſe extraordinary gifts of the Holy Ghoſt, the apoſtles, and others, were enabled to write the New Teſtament, to be an infallible rule of faith and manners to the church to the end of the world. Furthermore, theſe miracles ſtand recorded in thoſe writings as a ſtanding proof and evidence of the truth of the Chriſtian religion to all ages.

5. The next thing I would obſerve is the revealing thoſe glorious *doctrines* of the goſpel more fully and plainly, which had under the Old Teſtament been obſcurely revealed. The doctrine of Chriſt's ſatisfaction and righteouſneſs, his aſcenſion and glory, and the way of ſalvation, under the Old Teſtament, were in a great meaſure hid under the vail of types and ſhadows, and more obſcure revelations, as Moſes put a vail on his face to hide the ſhining of it: but now the vail of the temple is rent from the top to the bottom; and Chriſt, the antitype of of Moſes, ſhines: the ſhining of his face is without a vail; [II. Cor. iii. 12, 13, & 18.] Now theſe glorious myſteries are plainly revealed, which were in a great meaſure

(E) *Chriſtianity eſtabliſhed by* MIRACLES.] "Imagine theſe venerable men addreſſing their adverſaries on the day of the Chriſtian pentecoſt in this language, 'Ye refuſe to believe us on 'our depoſitions; five hundred of us ye think are enthuſiaſts; '.... or perhaps ye think us impoſtors, or take us for madmen. '.... But bring out your ſick; preſent your demoniacs; fetch 'hither your dead..... Let all nations ſend us ſome of their in'habitants; we will reſtore hearing to the deaf, and ſight to the 'blind; we will make the lame walk; we will caſt out devils, 'and raiſe the dead. We, we publicans, we illiterate men, we 'tent-makers, we fiſhermen, we will diſcourſe with all the people 'of the world in their own languages. We will explain prophe'cies, ... develop the moſt ſublime myſteries, teach you no'tions of God, precepts for the conduct of life, plans of mora'lity and religion, more extenſive, more ſublime, and more ad'vantageous, than thoſe of your prieſts and philoſophers, yea, 'than thoſe of Moſes himſelf. We will do more ſtill; we will 'communicate thoſe gifts to you." [SAURIN's Sermons, Vol. ii. Ser. 8.]

kept

kept ſecret from the foundation of the world, [Eph. iii. 3.—5.; Rom. xvi. 25.] 'According to the revelations 'of the myſtery which was kept ſecret ſince the world 'began, but is now made manifeſt;' [Col. i. 26.] 'Even 'the myſtery which hath been hid from ages, and genera-'tions, but now is made manifeſt to his ſaints.'

Thus the Sun of righteouſneſs, after it is riſen from under the earth, begins to ſhine forth clearly, and not only by a dim reflection as it did before. Chriſt before his death revealed many things more clearly than ever they had been diſcovered in the Old Teſtament; but the great myſteries of Chriſt's redemption, reconciliation by his death, and juſtification by his righteouſneſs, were not ſo plainly revealed before Chriſt's reſurrection. Chriſt gave this reaſon for it, that he would not put new wine into old bottles: and it was gradually done after his reſurrection. In all likelihood, Chriſt much more clearly inſtructed them perſonally after his reſurrection, and before his aſcenſion; as we read that he continued with them forty days, ſpeaking of the things pertaining to the kingdom, [Acts i. 3.] and that 'he opened their underſtand-'ing, that they might underſtand the ſcriptures,' [Luke xxiv. 45.] But the clear revelation of theſe things was principally after the pouring out of the Spirit on the day of Pentecoſt, agreeable to Chriſt's promiſe, [John xvi. 12, 13.] 'I have yet many things to ſay unto you, but ye 'cannot bear them now. Howbeit, when the Spirit of 'truth is come, he ſhall guide you into all truth.' This clear revelation of the myſteries of the goſpel, as they are delivered, we have chiefly through the hands of the apoſtle Paul, by whoſe writings a child may come to know more of the doctrines of the goſpel, in many reſpects, than the greateſt prophets knew under the darkneſs of the Old Teſtament.—Thus you ſee how the light of the goſpel, which began to dawn immediately after the fall, and gradually grew and increaſed through all the ages of the Old Teſtament, is now come to the light of perfect day, and the brightneſs of the ſun ſhining forth in his unvailed glory.

6. The

6. The next thing that I would obſerve, is the appointment of the office of *deacons* in the Chriſtian church, which we have an account of in the vith. chap. of the Acts, to take care for the outward ſupply of the members of Chriſt's church; and the exerciſe of that great chriſtian virtue, charity. (F)

7. The calling, qualifying, and ſending the Apoſtle *Paul*. This was begun in his converſion as he was going to Damaſcus, and was one of the greateſt means of the ſucceſs of Chriſt's redemption that followed; for this ſucceſs was more by the labours, preaching, and writings of this apoſtle, than all the others put together. For, as he ſays, [I. Cor. xv. 10.] he 'laboured more abun-'dantly than they all;' ſo alſo his ſucceſs was more abundant. As he was the apoſtle of the Gentiles, ſo it was principally by his miniſtry that the Gentiles were called, and the goſpel ſpread throughout the world; and the nations of Europe have the goſpel among them chiefly through his means; and he was more employed by the

(F) DEACONS *appointed*.] "It is generally allowed by inquirers into theſe ſubjects, that in the primitive church there were *deaconeſſes*, i. e. pious women, whoſe particular buſineſs it was to aſſiſt in the entertainment and care of the itinerant preachers; viſit the ſick and impriſoned, inſtruct female catechumens, and aſſiſt at their baptiſm; then more particularly neceſſary from the peculiar cuſtoms of thoſe countries, the perſecuted ſtate of the church, and the ſpeedier ſpreading of the goſpel.—Such a one it is reaſonable to think *Phebe* was, [mentioned Rom. xvi. 1.] who is expreſsly called [διακονον] a deaconeſs, or ſtated ſervant, as Dr. Doddridge renders it.—They were uſually *widows*, and to prevent ſcandal, generally in years. [I. Tim. v. 9. See alſo Spanhem. Hiſt. Chriſt Secul. i. p. 554.] The apoſtolic conſtitutions (as they are called) mention the ordination of a deaconeſs, and the form of prayer uſed on that occaſion; [lib. viii. ch. 19, 20.] Pliny alſo, in his celebrated epiſtle [xcvii.] to Trajan, is thought to refer to them, when ſpeaking of two female Chriſtians, whom he put to the torture, he ſays, *quæ miniſtræ dicebantur*, i. e. who were called deaconeſſes.—But as the primitive Chriſtians ſeem to be led to this practice from the peculiarity of their circumſtances, and the ſcripture is entirely ſilent as to any appointment to this ſuppoſed office, or any rules about it, it is, I think, very juſtly laid aſide, at leaſt as an office." [D. TURNER's Social Religion, p. 85, 86.]

Holy

Holy Ghoſt in revealing its glorious doctrines in his writings, for the uſe of the church in all ages, than all the other apoſtles.

8. The next thing I would obſerve, is the inſtitution of eccleſiaſtical *councils*, for deciding controverſies, and ordering the affairs of the church of Chriſt, of which we have an account in the xvth. chap. of the Acts. (G)

9. The laſt thing I ſhall mention under this head, is the committing the New Teſtament to writing. This was all written after the reſurrection of Chriſt; and all written, either by the apoſtles, or by the evangeliſts Mark and Luke, who were companions of the apoſtles. The goſpel of Mark is ſuppoſed to be written by *that* Mark whoſe mother was Mary, in whoſe houſe they were praying for Peter, when he, (brought out of priſon by the angel,) came and knocked at the door; [Acts xii. 12.] 'And when he had conſidered the thing, he came to the

(G) *The origin of* COUNCILS.] Who can help admiring the primitive inſtitution of councils, and at the ſame time deploring the abuſe of them in after ages? While they were aſſemblies of excellent and apoſtolical men, who met to conſult and adviſe with one another on the common intereſts of Chriſtianity, we venerate and eſteem them; but when they degenerated to be tools of ſtate, and were compoſed of men heated by a ſpirit of party, and warped by ſecular intereſts, who ſhowed their piety only in aſpiring to ſeats of temporal power, and their zeal in excommunicating and perſecuting each other;—*then* they became objects only of pity and contempt. Yet (ſuch is the courſe of human affairs) as they ſunk in value, they roſe in authority, and when they grew carnal and vicious, were judged infallible and divine! It would be tedious to enumerate the multitude of councils which aſſembled as ſoon as the hand of perſecution permitted; and to point out their contradictions and abſurdities would ſeem a ſatire on the Chriſtian faith. "But the four firſt general councils are received by all Proteſtants, &c. Received, how? Not by any in their wits, as the rule of faith, or part of it. They have in them ſome things true, ſome things probable only, and no queſtion, ſome things falſe; and whether they be true or falſe, (in points of faith, I mean) ſcripture muſt determine. Well, this is the Chriſtian's, the Proteſtant's rule of faith! .... It was departing from this rule, and ſetting up an exorbitant power in the church, and the paſtors of it, ... that led on the great apoſtaſy, and helped up antichriſt to his throne." [BENNET's Mem. of the Reform. p. 8.]

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'houſe of the mother of John, whoſe ſirname was Mark, 'where many were gathered together praying.' He was the companion of the apoſtles Barnabas and Saul, [Acts xv. 37.] 'And Barnabas determined to take with them John, 'whoſe ſirname was *Mark*.' He was Barnabas's ſiſter's ſon, and ſeems ſometime to have been a companion of the apoſtle Paul, [Col. iv. 10.] 'Ariſtarchus, my fellow 'priſoner, ſaluteth you, and *Marcus*, ſiſter's ſon to Bar- 'nabas; touching whom ye received commandment: if 'he come unto you receive him.' The apoſtles ſeem to have made great account of him, as appears by thoſe places, and alſo by Acts xii. 25. 'And Barnabas and Saul 'returned from Jeruſalem, and took with them John, 'whoſe ſirname was *Mark*;' and [Acts xii. 5.] 'When 'they were at Salamis, they preached the word of God in 'the ſynagogues of the Jews; and they had alſo John to 'their miniſter;' again [Tim. iv. 11.] 'Only Luke is 'with me: take *Mark* and bring him with thee; for he is 'profitable to me for the miniſtry.

Luke, who wrote the goſpel of Luke and the book of Acts, was a companion of the apoſtle Paul. He is ſpoken of as being with him in the laſt-mentioned place, and ſpeaks of himſelf as accompanying him in his travels in the hiſtory of the Acts; and therefore he ſpeaks in the firſt perſon plural, *We* went to ſuch and ſuch a place. He was greatly beloved by the apoſtle Paul: he is that beloved phyſician ſpoken of, Col. iv. 14. The apoſtle ranks Mark and Luke among his fellow labourers, [Philemon, 24.] 'Marcus, Ariſtarchus, Demas, Lucas, my fellow 'labourers.'

The reſt of the books were all written by the apoſtles themſelves. The books of the New Teſtament are either hiſtorical, doctrinal, or prophetical. The *hiſtorical* books are the writings of the four evangeliſts, giving us the hiſtory of Chriſt, and his purchaſe of redemption, with his reſurrection and aſcenſion: and the Acts of the Apoſtles, giving an account of the great things by which the Chriſtian church was firſt eſtabliſhed and propagated. The *doctrinal* books are the epiſtles. Theſe, moſt of them,

we

we have from the great Apoſtle Paul. And we have one *prophetical* book, which takes place after the end of the hiſtory of the whole Bible, and gives an account of the great events by which the work of redemption was to be carried on to the end of the world.

All theſe books are ſuppoſed to have been written before the deſtruction of Jeruſalem, excepting thoſe of John, who lived the longeſt of all the apoſtles, and wrote, as is ſuppoſed, after the deſtruction of Jeruſalem. And to this beloved diſciple it was that Chriſt revealed thoſe wonderful things which were to come to paſs in his church to the end of time; and he put the finiſhing hand to the canon of the ſcriptures, and ſealed the whole of it. So that now that great and ſtanding written rule, which was begun about Moſes's time, was completed and ſettled, and a curſe denounced againſt him that adds any thing to it, or diminiſhes any thing from it. All the ſtated means of grace were finiſhed in the apoſtolical age, and are to remain unaltered to the day of judgement. (H)—Thus far we have conſidered thoſe things by which the means of grace were given and eſtabliſhed in the chriſtian church.

§ III. THE

(H) *The* NEW TESTAMENT *written.*] It may not be unacceptable to our readers to preſent them with the following ſcheme, from the beſt authorities, of the order in which the New Teſtament was written, with the authors and dates of each book.

THE GOSPELS—according to Dr. OWEN.

St. Matthew's,	—	at Jeruſalem,	about A. D. 38.
St. Luke's,	—	at Corinth,	—— 53.
St. Mark's,	—	at Rome,	—— 63.
St. John's,	—	at Epheſus,	—— 69.

THE ACTS.

By St. Luke,	—	at Rome or Alexandria,	63.

ST. PAUL'S EPISTLES—according to Dr. LARDNER.

I. Theſſalonians,		at Corinth,	—— 52.
II. Theſſalonians,		Ditto,	—— 52.
Galatians,	——	at Corinth,	—— 52.
I. Corinthians,	—	at Epheſus,	—— 56.
I. Timothy,	—	at Macedonia,	—— 56.
Titus,	— —	Ditto, ——	—— 56.
II. Corinthians,	—	Ditto, ——	—— 57.
Romans,	——	at Corinth,	—— 58.

§ III. The success of Christ's redemption during the suffering state of the church.

WE now come to consider the success of Christ's redemption during the church's suffering persecuted state, from the resurrection of Christ to the fall of antichrist. This space of time, for the most part, is a state of the church's sufferings, and is so represented in scripture. Indeed God is pleased, out of love and pity to his elect, to grant many intermissions during this time, whereby the days of tribulation are as it were shortened. But from Christ's resurrection till the fall of antichrist is the appointed day of Zion's troubles. For the first three hundred years after Christ, the church was for the most part in a state of great affliction, the object of reproach and persecution; first by the Jews, and then by the heathen. After this, from the beginning of Constantine's time, the church had rest and prosperity for a little while; which is represented [Rev. vii. 1.] by the angel's holding the four winds for a little while. But presently after, the church again suffered persecution from the Arians; then antichrist rose, and the church was driven away into the wilderness, and was kept down in obscurity, and contempt, and suffering, for a long time, before the reformation by

Ephesians,	at Rome,	about A. D.	61.
II. Timothy,	Ditto,		61.
Philippians,	Ditto,		62.
Colossians,	Ditto,		62.
Philemon,	Ditto,		62.
Hebrews,	at Rome or in Italy,		63.

General Epistles—according to Lardner.

St. James,	at Judea,		61 or 62.
I. Peter,	at Rome,		64.
II. Peter,	Ditto,		64.
Jude,	Unknown,		64 or 65.
I. II. & III. John,	at Ephesus,	between	80 & 90.

Revelation.

By St. John,	at Patmos or Ephesus,		95 or 96.

[See Dr. *Owen*'s Observ. on the Gospels; and *Lardner*'s Credibility, Vol. i. & sup.]

Luther

Luther and others. And ſince the reformation, the church's perſecutions have been, in ſome reſpects, beyond all that ever were before. And though ſome parts of God's church have had reſt, yet to this day, for the moſt part, the true church is very much kept under by its enemies, and ſo we may expect it will continue till the fall of antichriſt; and then will come the appointed day of the church's proſperity on earth, the ſet time in which God will favour Zion, the time when the ſaints ſhall not be kept under by wicked men, as hitherto; but wherein they ſhall be uppermoſt, and ſhall reign on earth, as it is ſaid, [Dan. vii. 27.] 'And the kingdom ſhall be given to 'the people of the ſaints of the moſt High.'

This ſuffering ſtate is in ſcripture [Rev. xii. 1, 2.] repreſented as a time of the church's travail, to bring forth that glory and proſperity of the church which ſhall be after the fall of antichriſt. This is a long time though it be ſpoken of as being but for a little ſeaſon, in compariſon of the eternal proſperity of the church. Hence the church, under the long continuance of this affliction, cries out, [Rev. vi. 10.] 'How long, O Lord, holy and 'true, doſt thou not judge and avenge our blood on them 'that dwell on the earth?' And we are told, that 'white 'robes were given unto every one of them; and it was 'ſaid unto them, that they ſhould reſt yet for a little ſea-'ſon, until their fellow ſervants alſo, and their brethren, 'that ſhould be killed as they were, ſhould be fulfilled.' So, Daniel [xii. 6.] 'How long ſhall it be to the end of 'theſe wonders?'

It is to be obſerved, that during this time the main inſtrument of the church's ſufferings has been the Roman government: Rome is therefore, in the New Teſtament, [Rev. xvii. 5.] called *Babylon*; becauſe, as of old the troubles of Jeruſalem were chiefly from that adverſe city; ſo the troubles of the Chriſtian church, the ſpiritual Jeruſalem, are principally from Rome. Before the time of Conſtantine, the troubles of the Chriſtian church were from heathen Rome; ſince that time, from antichriſtian Rome. And as of old, the captivity of the Jews ceaſed

on the deſtruction of Babylon, ſo the time of the trouble of the Chriſtian church will ceaſe with the deſtruction of the church of Rome, that ſpiritual Babylon.

In conſidering the ſucceſs of Chriſt's redemption during this time of the church's tribulation, I would ſhow, 1. how it was carried on till the deſtruction of Jeruſalem,— 2. from thence to the deſtruction of the heathen empire in the time of Conſtantine,—and, 3. from that time to the deſtruction of antichriſt, with which the days of the church's tribulation and travail end.

1. I would ſhow how the ſucceſs of Chriſt's redemption was carried on from his reſurrection to the deſtruction of Jeruſalem. In ſpeaking of this, I ſhall, (1.) take notice of the ſucceſs itſelf; (2.) the oppoſition made againſt its enemies; and, (3.) the terrible judgements of God on thoſe enemies.

(1.) I would obſerve the ſucceſs itſelf. Soon after Chriſt had finiſhed the purchaſe of redemption, and had entered into the holy of holies above with his own blood, there began a glorious ſucceſs of what he had done and ſuffered. Having undermined the foundation of Satan's kingdom, it began to fall apace. Swiftly did it haſten to ruin; and Satan might now well be ſaid to fall like lightning from heaven. Satan before had exalted his throne very high, even to the ſtars of heaven, reigning with great glory in his heathen Roman empire; but never before had he ſuch a downfal as he had ſoon after Chriſt's aſcenſion. We may ſuppoſe him to have been very lately triumphing in having brought about the death of Chriſt, as the greateſt victory that ever he had; and poſſibly imagined he had gained God's deſign by him. But he was quickly made ſenſible, that he had only been ruining his own kingdom, when he ſaw it falling ſo faſt ſoon after. For Chriſt, having aſcended, and received the Holy Spirit, poured it forth abundantly for the converſion of thouſands and millions of ſouls.

Never had Chriſt's kingdom been ſo advanced in the world. There probably were more ſouls converted in the

the age of the apoſtles than had been before from the beginning of the world. Thus God ſo ſoon began gloriouſly to accompliſh his promiſe to his Son, viz. that he ſhould 'ſee his ſeed, and that the pleaſure of the Lord 'ſhould proſper in his hand, if he would make his ſoul 'an offering for ſin.' [Iſa. liii. 10.] And,

[1.] Here is to be obſerved the ſucceſs which the goſpel had among the *Jews*; for God firſt began with them. He being about to reject the main body of that people, firſt calls in his elect from among them. It was ſo in former great and dreadful judgements of God on that nation; the bulk of them were deſtroyed, and only a remnant ſaved, or reformed. In the rejection of the ten tribes, the bulk of them were caſt off, when they left the true worſhip of God in Jeroboam's time, and afterwards more fully in Ahab's; but yet God had reſerved a remnant. Many left their poſſeſſions in theſe tribes, and went and ſettled in thoſe of Judah and Benjamin. And afterwards there were ſeven thouſand in Ahab's time, who had not bowed the knee to Baal. In the captivity into Babylon, only a remnant of them ever returned to their own land. So now far the greater part of the people were rejected entirely, but ſome few were ſaved. And therefore the Holy Ghoſt compares this reſervation of a number that were converted by the preaching of the apoſtles, to thoſe former remnants: [Rom. xi. 27.] 'Eſaias 'alſo crieth concerning Iſrael, though the number of the 'children be as the ſand of the ſea, a remnant ſhall be 'ſaved.' [See Iſa. x. 22.]

The glorious ſucceſs of the goſpel among the Jews after Chriſt's aſcenſion, began by the pouring out of the Spirit on the day of Pentecoſt. So wonderful was this pouring out of the Spirit, and ſo remarkable and ſwift the effect of it, that we read of three thouſand who were converted to the Chriſtian faith in one day, [Acts ii. 41.] and probably the greater part of them were ſavingly converted. We read [ver. 47.] of God's adding to the church daily ſuch as ſhould be ſaved. And ſoon after, we are told, that the number of them was about five thou-

thouſand. Not only was there a multitude converted, but the church was then eminent in piety, as appears by Acts ii. 46, 47.; iv. 32.

Thus the Chriſtian church was firſt formed of the nation of Iſrael; and therefore, when the Gentiles were called, they were but, as it were, *added* to Iſrael, to the ſeed of Abraham. They were added to the Chriſtian church of Iſrael, as the proſelytes of old were to the Moſaic church; and ſo were grafted on the ſtock of Abraham, and not a diſtinct tree; for they are all ſtill the ſeed of Abraham and Iſrael; as Ruth the Moabiteſs, and Uriah the Hittite, and other proſelytes of old, were the ſame people, and ranked as the ſeed of Iſrael.

The Chriſtian church at firſt begun at Jeruſalem, and from thence was propagated to all nations; ſo that this church of Jeruſalem was as it were the mother of all other churches in the world; agreeable to the prophecy, [Iſa. ii. 3, 4.] 'Out of Zion ſhall go forth the law, 'and the word of the Lord from Jeruſalem: and he 'ſhall judge among the nations, and rebuke many people.' So that the whole church is ſtill ſpiritually God's Jeruſalem.

After this, we read of many thouſand of Jews that believed in Jeruſalem, [Acts xxi. 20.] in other cities of Judea, and different parts of the world. For wherever the apoſtles went, if they found any Jews, their manner was, firſt to go into the ſynagogues and preach the goſpel to them, and many in one place and another believed; as in Damaſcus, Antioch, &c.

In this out-pouring of the Spirit begun that firſt great diſpenſation which is called Chriſt's coming in his kingdom. Chriſt's coming thus in a ſpiritual manner for the glorious erection of his kingdom in the world, is repreſented as his coming down from heaven, whither he had aſcended, [John xiv. 18.] 'I will not leave you com-'fortleſs; I will come unto you,' ſpeaking of his coming by the Comforter, the Spirit of truth. And, [ver. 28.] 'Ye have heard how I ſay unto you, I go away, and 'come again unto you.' And thus the apoſtles began to

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ſee the kingdom of heaven come with power, as he had promiſed. [Mark ix. 1.]

[2.] After the ſucceſs of the goſpel had been ſo gloriouſly begun among the Jews, the ſpirit of God was next wonderfully poured out on the *Samaritans*, who were not Jews by nation, but the poſterity of thoſe whom the king of Aſſyria removed from different parts of his dominions, and ſettled in the land that was inhabited by the ten tribes, whom he carried captive. But yet they had received the five books of Moſes and practiſed moſt of the rites of the law, and ſo were a ſort of mongrel Jews. We do not find them reckoned as Gentiles in the New Teſtament: for the calling of the Gentiles is ſpoken of as a new thing after this, beginning with the converſion of Cornelius. But yet it was an inſtance of making that a people which were no people: for they had corrupted the religion which Moſes commanded, and did not go up to Jeruſalem to worſhip, but had another temple of their own in Mount Gerizzim; which is the mountain of which the woman of Samaria ſpeaks, when ſhe ſays, [John iv. 20.] 'Our fathers worſhipped in this mountain.' Chriſt there does not approve of their ſeparation from the Jews, but tells the woman of Samaria, that they worſhipped they knew not what, and that ſalvation is of the Jews. But now ſalvation is brought from the Jews to them by the preaching of Philip, (excepting that before Chriſt had ſome ſucceſs among them), with whoſe preaching there was a glorious effuſion of the Spirit of God in the city of Samaria; where we are told, that 'the people believed 'Philip preaching the things concerning the kingdom of 'Chriſt, and were baptized, both men and women; and 'that there was great joy in that city,' [Acts viii. 8.—12.]

Thus Chriſt had a glorious harveſt in Samaria; which is what he ſeems to have reſpect to, in what he ſaid to his diſciples at Jacob's well three or four years before, on occaſion of the people of Samaria's appearing at a diſtance in the fields coming to the place where he was, at the inſtigation of the woman of Samaria. On that occaſion he bids his diſciples lift up their eyes to the fields, for that they

they were white to the harveſt, [John iv. 35, 36.] The diſpoſition which the people of Samaria ſhowed towards Chriſt and his goſpel, evidenced that they were ripe for the harveſt. And now harveſt is come by Philip's preaching. There uſed to be a moſt bitter enmity between the Jews and Samaritans; but now, by their converſion, the Chriſtian Jews and Samaritans are all happily united; for in Chriſt Jeſus is neither Jew nor Samaritan, but Chriſt is all in all. This was a glorious inſtance of the wolf's dwelling with the lamb, and the leopard's lying down with the kid. [Iſa. xi. 6.]

[3.] The next thing to be obſerved, is the calling of the *Gentiles*. This was a great and glorious diſpenſation much ſpoken of in the Old Teſtament, and by the apoſtles time after time, as a moſt glorious event of Chriſt's redemption. This was begun in the converſion of Cornelius and his family, greatly to the admiration of Peter, and of thoſe who were with him or were informed of it; [Acts x. & xi.] And the next inſtance of it that we have any account of, was in the converſion of great numbers of Gentiles in Cyprus, and Cyrene, and Antioch, by the diſciples that were ſcattered abroad through the perſecution which aroſe about Stephen, [Acts xi. 19—21.] And preſently upon this the diſciples began to be called Chriſtians firſt at Antioch, [ver. 26.]

After this, vaſt multitudes of Gentiles were converted in many different parts of the world, chiefly by the miniſtry of the Apoſtle Paul, the Spirit wonderfully accompanying his preaching in one place and another. Multitudes flocked into the church of Chriſt in a great number of cities where the Apoſtle came. So the number of the members of the Chriſtian church that were Gentiles, ſoon far exceeded the number of its Jewiſh members; inſomuch that in leſs than ten years time after Paul was ſent forth from Antioch to preach to the Gentiles, it was ſaid of him and his companions, that they had turned the world upſide down. [Acts xvii. 16.] 'Theſe that have 'turned the world upſide down are come hither alſo.' But the moſt remarkable out-pouring of the Spirit in a parti-

particular city that we have an account of in the New Teſtament, ſeems to be that in the great city of Epheſus. [Acts xix.] There was alſo a very extraordinary in-gathering of ſouls at Corinth, one of the greateſt cities of Greece. And after this many were converted in Rome, then the chief city of the known world; and the goſpel was propagated into all parts of the Roman empire. Thus the goſpel ſun, which had lately riſen on the Jews, now roſe upon, and began to enlighten, the heathen world after they had continued in groſs darkneſs for ſo many ages.

This was a great thing, and ſuch as never had been before. All nations but the Jews, and a few who had at one time and another joined with them, had been rejected from about Moſes's time. The Gentile world had been covered over with the thick darkneſs of idolatry: but now, at the joyful ſound of the goſpel, they began in all parts to forſake their old idols, to abhor and caſt them to the moles and to the bats, and to learn to worſhip the true God, and truſt in his Son Jeſus Chriſt: and God owned them for his people; thoſe who had ſo long been afar off, were made nigh by the blood of Chriſt. Men were changed from being heatheniſh and brutiſh, to be the children of God; were called out of Satan's kingdom of darkneſs, and brought into God's marvellous light; and in almoſt all countries throughout the known world were aſſemblies of the people of God; joyful praiſes were ſung to the true God, and Jeſus Chriſt the Redeemer. Now that great building which God began ſoon after the fall of man, riſes glorioufly, not as it had done in former ages, but in quite a new manner; now Daniel's prophecies concerning the laſt kingdom, which ſhould ſucceed the four heatheniſh monarchies, begin to be fulfilled; now the ſtone cut out of the mountains without hands, began to ſmite the image on its feet, to break it in pieces, to grow great, and to make great advances towards filling the earth; and now God gathers together the elect from the four winds of heaven, by the preaching of the apoſtles and other miniſters, the angels of the Chriſtian church

ſent forth with the great ſound of the goſpel trumpet, before the deſtruction of Jeruſalem, agreeable to what Chriſt had foretold. [Matt. xxiv. 31.]—This was the ſucceſs of Chriſt's purchaſe during the firſt period of the Chriſtian church, which terminated in the deſtruction of Jeruſalem.

(2.) I would proceed now to take notice of the oppoſition which was made to this ſucceſs by the enemies of it. Satan, who lately was ſo ready to triumph and exult, as though he had gained the victory in putting Chriſt to death, now finding himſelf falling into the pit which he had digged, and ſeeing Chriſt's kingdom make ſuch amazing progreſs, as never had been before, we may conclude he was filled with the greateſt confuſion and aſtoniſhment, and hell ſeemed to be effectually alarmed by it to make the moſt violent oppoſition. And, firſt, the devil ſtirred up the Jews, who had before crucified Chriſt, to perſecute the church: for it is obſerveable, that the perſecution which the church ſuffered during this period, was moſtly from the Jews. Thus we read in the Acts, when, at Jeruſalem, the Holy Ghoſt was poured out at Pentecoſt, how the Jews mocked, and ſaid, 'Theſe men are full of new 'wine;' and the Scribes and Phariſees, with the captain of the temple, were alarmed, and beſtirred themſelves to oppoſe and perſecute the apoſtles; they firſt apprehended and threatened them, and afterwards impriſoned and beat them; breathing out threatenings and ſlaughter againſt the diſciples of the Lord, they ſtoned Stephen in a tumultuous rage; and were not content to perſecute thoſe that they could find in Judea, but ſent abroad to Damaſcus and other places, to perſecute all that they could find every where. Herod, who was chief among them, ſtretched forth his hand to vex the church, killed James with the ſword, and proceeded to take Peter alſo, and caſt him into priſon, [Acts xii. 1—3.]

So in other countries, almoſt where-ever the apoſtles came, the Jews oppoſed the goſpel in a moſt malignant manner, contradicting and blaſpheming. How many things did the bleſſed Apoſtle Paul ſuffer at their hands

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in one place or another! How violent and blood-thirſty did they ſhew themſelves towards him, when he came to bring mercy to his nation! In this perſecution and cruelty was fulfilled that of Chriſt, [Matt. xxiii. 34] 'Behold, I ſend you prophets, and wiſe men, and ſcribes; 'and ſome of them ye ſhall kill and crucify, and ſome of 'them ſhall ye ſcourge in your ſynagogues, and perſecute 'them from city to city.'

(3.) I proceed to take notice of the judgements which were executed on thoſe enemies of Chriſt, the perſecuting Jews.

[1.] The bulk of the people were given up to judicial blindneſs of mind and hardneſs of heart. Chriſt denounced ſuch a woe upon them in the days of his fleſh; [Matt. xiii. 14, 15.] and the Apoſtle Paul repeated it, [Acts xxviii. 25—27.] and under this curſe, this judicial blindneſs and hardneſs, they remain to this very day, having been ſubject to it for about 1700 years, being the moſt awful inſtance of ſuch a judgement, and monuments of God's terrible vengeance, of any people that ever were. That they ſhould continue from generation to generation ſo obſtinately to reject Chriſt, ſo that it is a very rare thing that any one of them is converted to the Chriſtian faith, though their own ſcriptures of the Old Teſtament, which they acknowledge, are ſo full of plain teſtimonies againſt them, is a remarkable evidence of their being dreadfully left of God.

[2.] They were rejected and caſt off from being any longer God's viſible people. They were broken off from the ſtock of Abraham, and ſince that have no more been reputed his ſeed, than the Iſhmaelites or Edomites, who are as much his natural ſeed as they are. The greater part of the two tribes were now caſt off, as the ten tribes had been before, and another people were taken in their room, agreeable to the predictions of their own prophets: as of *Moſes*, [Deut. xxxii. 21.] 'They have moved me to jea-'louſy with that which is not God; they have provoked 'me to anger with their vanities; and I will move them 'to jealouſy with thoſe which are not a people, I will

'provoke them to anger with a fooliſh nation;' and of *Iſaiah*, [lxv. 1.] 'I am ſought of them that aſked not 'for me; I am found of them that ſought me not.'—They were viſibly rejected and caſt off, by God's directing his apoſtles to turn away from them, and let them alone; [Acts xiii. 46, 47.] 'Then Paul and Barnabas waxed 'bold, and ſaid, It was neceſſary that the word of God 'ſhould firſt have been ſpoken to you: but ſeeing ye put 'it from you, and judge yourſelves unworthy of everlaſ-'ting life, lo, we turn to the Gentiles; for ſo hath the 'Lord commanded us.' [See alſo Acts xviii. 6. and xxviii. 28.]

Thus far we have had the ſcripture hiſtory to guide us; henceforward we ſhall have the guidance only of two things, ſcripture prophecy, and human hiſtory.

(3.) The third and laſt judgement of God on thoſe enemies of the ſucceſs of the goſpel which I ſhall mention is the terrible deſtruction of their city and country by the Romans. They had great warning, and many means were uſed with them before this deſtruction. Firſt, John the Baptiſt warned them, and told them, that the axe was laid at the root of the tree; and that every tree which ſhould not bring forth good fruit, ſhould be hewn down and caſt into the fire. [Matt. iii. 10.] Then Chriſt warned them very particularly, and told them of their approaching deſtruction, and at the thoughts of it wept over them. After Chriſt's aſcenſion the apoſtles abundantly warned them. But they obſtinately went on in their oppoſition to Chriſt and his church, and in their bitter perſecuting practices. Their malignant perſecution of the Apoſtle Paul, of which we have an account towards the end of the Acts of the apoſtles, is ſuppoſed to have been not more than ſeven or eight years before their deſtruction.

After this God was pleaſed to give them another remarkable warning by the Apoſtle Paul, in his epiſtle to the Hebrews, which was written, as is ſuppoſed, about four years before their deſtruction: wherein the plaineſt and cleareſt arguments are ſet before them from their own law,

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and from their prophets, for whom they profeſſed ſuch a regard, to prove that Chriſt Jeſus muſt be the Son of God, and that all their law pointed to him and typified him, and that their Jewiſh diſpenſation muſt needs have now ceaſed. For though the epiſtle was more immediately directed to the Chriſtian Hebrews, yet the matter of the epiſtle plainly ſhows that the apoſtle intended it for the uſe and conviction of the unbelieving Jews. And in this epiſtle he mentions particularly the approaching deſtruction and fiery indignation which ſhould devour the adverſaries. [Chap. x. 25—27.]

But the generality of them refuſing to receive conviction, God ſoon deſtroyed them with ſuch terrible circumſtances, as the deſtruction of no country or city ſince the foundation of the world can parallel; agreeable to what Chriſt foretold, [Matt. xxiv. 21.] 'For then ſhall be tribulation, 'ſuch as was not from the beginning of the world to this 'time, no, nor ever ſhall be.' The deſtruction of Jeruſalem by the Babylonians was very terrible, as it is in a moſt affecting manner deſcribed by the Prophet Jeremiah, in his Lamentations; but this was nothing to the dreadful miſery and wrath which they ſuffered in this deſtruction: God, according as Chriſt foretold, bringing on them all the righteous blood that had been ſhed from the foundation of the world. Thus the enemies of Chriſt are made his footſtool after his aſcenſion, agreeable to God's promiſe, [Pſal. cx. 1.] and Chriſt rules them with a rod of iron. They had been kicking againſt Chriſt, but they did but kick againſt the pricks. The briars and thorns ſet themſelves againſt him in battle; but he went through them; he burnt them up together. [Iſa. xxvii. 4.]

The deſtruction of Jeruſalem was in all reſpects agreeable to what Chriſt had foretold, [Matt. xxiv.] by the account which Joſephus gives of it, who was then preſent, and was one of the Jews, who had a ſhare in the calamity, and wrote the hiſtory of their deſtruction. (1) Many circumſtances

(1) *Jeruſalem deſtroyed, as Chriſt had* FORETOLD.] A compariſon of our Lord's predictions with the narrative of the Jewiſh hiſtorian, *Joſephus*, forms the moſt ſtriking correſpondence of prophecy

cumſtances of this deſtruction reſembled the deſtruction of the wicked at the day of judgement, by his account, being accompanied with many fearful ſights in the heavens,

prophecy and hiſtory that was perhaps ever exhibited, as is ſhewn at large by Bp. *Newton*, [on the Prophecies, Vol. ii. Diſ. 18.] from whom we ſhall ſelect the few following circumſtances:

1. Many falſe Chriſts were to precede this event.—Such were Simon Magus, [Acts viii. 9, 10.] Theudas, Judas of Galilee, [Acts v. 36, 37.] the Egyptian impoſtor, [Acts xxi. 38.] and many others mentioned by Joſephus.

2. Wars, famines, peſtilence, and earthquakes!—Joſephus, [de Bello Jud. lib. ii.] is full of the *wars* and rumours of wars in the reigns of Caligula, Claudius, and Nero, during which numbers were deſtroyed.——*Famines*, particularly one in the days of Claudius, mentioned by St. Luke, [Acts xi. 28.] Joſephus, and Suetonius. '*Earthquakes* in divers places,' as in Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis, Coloſſe, Campania, and Rome, mentioned by Philoſtratus, Tacitus, Suetonius, and Joſephus.

3. 'Fearful ſights and great ſigns,'—Joſephus mentions a ſtar in ſhape like a ſword, hanging over Jeruſalem for a long time together—armies fighting in the clouds, a miraculous light in the night for half an hour; a cow which brought forth a lamb; the maſſy brazen gate of the temple opening of itſelf; a voice in the temple, 'Ariſe, let us go hence;' and what he reckons worſe than all, the extraordinary conduct of one Jeſus, (an apparent lunatic) who for more than ſeven years went about the city proclaiming 'woe to Jeruſalem—woe to the city, and to the people, 'and to the temple,' and could by no means be reſtrained.

4. 'When ye ſee the abomination of deſolation,' (*i. e.* 'Jeruſalem compaſſed with armies, Luke xxi. 20.)—flee into the 'mountains.' So when Ceſtius Gallus came with his army, after his retreat, and eſpecially when Veſpaſian brought his forces againſt Jeruſalem,—numbers of Jews fled into the mountainous country, and the Chriſtians in particular to Pella, on the other ſide Jordan; ſo that it does not appear that one Chriſtian periſhed in the deſtruction of Jeruſalem.

5. 'Not one ſtone to be left upon another.'—This was fulfilled by the ſoldiers of Titus burning the temple, and then *digging*, and afterwards Terentius Rufus *ploughing* up its foundation.

6. Then ſhall be great tribulation, ſuch as had not been 'from the beginning of the world; they ſhall be ſlain, and led 'captive into all nations.'—So Joſephus, "If the misfortunes of all from the beginning of the world were compared with thoſe of the Jews, they would appear much inferior upon the compariſon." [Procm. § 4.] To evince the truth of this remark, we ſhall

vens, and with a ſeparation of the righteous from the wicked. Their city and temple were burnt, and raſed to the ground, and the ground on which the city ſtood, was plowed; and ſo one ſtone was not left upon another, [Matt. xxiv. 2.]

The people had ceaſed for the moſt part to be an independent government after the Babyloniſh captivity: but the ſceptre entirely departed from Judea, on the death of Archelaus; and then Judea was made a Roman province;

ſhall ſubjoin a liſt of the unhappy Jews that periſhed in this deſtruction, in Judea and the neighbouring countries, as collected by *Lipſius* and others from various parts of Joſephus's hiſtory.

At Jeruſalem, by Florus's orders,	3,600
By the inhabitants of Cæſarea,	20,000
At Scythopolis in Syria,	13,000
At Aſcalon,	2,500
At Ptolemais,	2,000
At Alexandria,	50,000
At Damaſcus,	10,000
At the taking of Joppa by Ceſtius Gallus,	8,400
In the mountain of Aſamon,	2,000
In a fight at Aſcalon,	10,000
In an ambuſh,	8,000
At Japha,	15,000
Upon mount Gerizzim,	11,600
At Joppa, when taken by Veſpaſian,	4,200
Slain at Tarichæa,	7,700
Slain, or killed themſelves, at Gamala,	9,000
Killed in their flight from Giſchala,	6,000
At the ſiege of Jotapa,	40,000
Of the Gadarenes (beſides numbers drowned)	15,000
In the villages of Idumea,	10,000
At Geraſa,	1,000
At Machærus,	1,700
Slew themſelves at Maſada,	960
In the deſert of Jardes,	3,000
In Cyrene, by the Governor Catulus,	3,000
At Jeruſalem, during the ſiege,	1,100,000
Total	1,357,660

Add to theſe 97,000 priſoners doomed to ſlavery, beſides 11,000 ſtarved to death through neglect or otherwiſe, and an innumerable multitude which periſhed in woods, caves, deſerts, &c. of whom no computation could be made. [G. E.]

after

after this they were rejected from being the people of God; but now their very city and land are utterly deſtroyed, and themſelves carried away; and ſo have continued in their diſperſions through the world for now 1700 years.

Thus there was a final end to the Old Teſtament world: all was finiſhed with a kind of day of judgement, in which the people of God were ſaved, and his enemies terribly deſtroyed.—Thus does he who was ſo lately mocked, deſpiſed, and ſpit upon by theſe Jews, and whoſe followers they ſo malignantly perſecuted, appear glorioufly exalted over his enemies.

HAVING thus ſhown how the ſucceſs of Chriſt's purchaſe was carried on till the deſtruction of Jeruſalem, I come now,

2. To ſhow how it was carried on from that time till the deſtruction of the heathen empire in the time of Conſtantine the Great, which is the ſecond great event compared to Chriſt's coming to judgement.

Jeruſalem was deſtroyed about the year of our Lord 68, (K) and ſo before that generation paſſed away which was contemporary with Chriſt; and it was about thirty-five years after Chriſt's death. The deſtruction of the heathen empire under Conſtantine, was about 260 years after this. In ſhowing how the ſucceſs of the goſpel was carried on through this time, I would, (1.) Take notice of the oppoſition made againſt it by the Roman empire. (2.) How the work of the goſpel went on notwithſtanding that oppoſition. (3.) The peculiar circumſtances of tribulation and diſtreſs the church was in juſt before their deliverance by Conſtantine. The great revolution of Conſtantine's time.

(K) *Jeruſalem deſtroyed* ABOUT A. D. 68.] We would take this opportunity to obſerve, that, probably, our author's dates were often taken from *memory*, with an intent to reviſe them before publication, had his life been ſpared. They differ, however, but very little from the beſt authorities, and this difference we ſhall carefully obſerve. The deſtruction of Jeruſalem is commonly placed in A. D. 70. [G. E.]

(1.) I

(1.) I would briefly ſhow what oppoſition was made againſt the goſpel, and the kingdom of Chriſt, by the Roman empire. The oppoſition that was made to the goſpel by the heathen Roman empire, was chiefly after the deſtruction of Jeruſalem though the oppoſition began before; but the oppoſition that was before the deſtruction of Jeruſalem, was principally by the Jews. But when Jeruſalem was deſtroyed, the Jews were put out of a capacity of troubling the church. Now therefore the devil turns his head elſewhere, and uſes other inſtruments. The oppoſition which was made in the Roman empire againſt the kingdom of Chriſt, was of two kinds.

[1.] They employed all their learning, philoſophy, and wit, in oppoſing it. Chriſt, as we have obſerved, came into the world when learning and philoſophy were at their height. This was employed to the utmoſt againſt the kingdom of Chriſt. The goſpel, which held forth a crucified Saviour, was not at all agreeable to the notions of the philoſophers. The Chriſtian ſcheme of truſting in ſuch a crucified Redeemer appeared fooliſh and ridiculous to them. Greece was a country the moſt famous for learning of any in the Roman empire; but the apoſtle obſerves, that the doctrine of Chriſt crucified appeared fooliſhneſs to the Greeks, [I. Cor. i. 23.] and therefore the wiſe men and philoſophers oppoſed the goſpel with all their wit. We have a ſpecimen of their oppoſition in their treatment of the Apoſtle Paul at Athens, which had been for many ages the chief ſeat of philoſophy. We read, [Acts xvii. 18.] that the philoſophers of the Epicureans and Stoicks encountered him, ſaying, 'What will this babbler ſay? 'He ſeemeth to be a ſetter forth of ſtrange gods.' So they were wont to deride and ridicule Chriſtianity. And after the deſtruction of Jeruſalem, ſeveral philoſophers publiſhed books againſt it; the chief of whom were *Celſus* and *Porphyry*, (L) who wrote againſt the Chriſtian religion

(L) CELSUS *and* PORPHYRY.] Celſus, not the phyſician, but the Epicurean philoſopher, flouriſhed about A. D. 150; and

ligion with a great deal of virulence and contempt, much after the manner of the Deiſts of the preſent age. Some of their writings yet remain. As great enemies and deſpiſers as they were of the Chriſtian religion, yet they never denied the facts recorded of Chriſt and his apoſtles in the New Teſtament, particularly the miracles which they wrought, but allowed them. They lived too near the times wherein theſe miracles were wrought to deny them; for they were ſo publicly done, and ſo lately, that neither Jews nor heathens in thoſe days could deny them; but they aſcribed them to the power of magic.

[2.] The Roman emperors employed all their ſtrength and policy, time after time, to perſecute, and if poſſible to root out Chriſtianity. This they did in ten general ſucceſſive perſecutions. We have before obſerved, that Chriſt came into the world when the heathen dominion and authority was at its greateſt height, during the Roman empire, the moſt powerful human monarchy that ever was on earth. All the ſtrength of this monarchy was employed for a long time to oppoſe and perſecute the Chriſtian church, and if poſſible to deſtroy it, in ten ſucceſſive attempts, which are called *the ten heathen perſecutions*, which are before Conſtantine.

The firſt of theſe, which was the perſecution under Nero, was a little before the deſtruction of Jeruſalem, in which the Apoſtle Peter was crucified, and the Apoſtle Paul beheaded, ſoon after he wrote the Second Epiſtle to Timothy. When he wrote that epiſtle he was a priſoner at Rome under Nero, and expected ſoon to die, [II. Tim. iv. 6, 7.] 'I am now ready to be offered, and the time 'of my departure is at hand. I have fought a good fight,

Porphyry, a Platonic philoſopher, in the third Century. They were both violent oppoſers of Chriſtianity; but their works are periſhed, except the fragments of them preſerved in the Chriſtian Fathers. The latter was one of the moſt reſpectable adverſaries Chriſtianity ever had; and from his intimate acquaintance with the ſcriptures, ſome have ſuppoſed he was once a Chriſtian. [G. E.]

'I have

'I have finiſhed my courſe, I have kept the faith.'—— And there were many thouſands of other Chriſtians ſlain in that perſecution. (M) The other nine perſecutions were all after the deſtruction of Jeruſalem. Some of theſe were very terrible indeed, and far exceeded the firſt perſecution under Nero. One emperor after another ſet himſelf with the utmoſt rage to root out the Chriſtian church from the earth, that there ſhould not be ſo much as the name of Chriſtian left in the world. And thouſands and millions were put to cruel deaths in theſe perſecutions; for they ſpared neither ſex nor age, but killed them as faſt as they could.

Under the ſecond general perſecution, that which was next after the deſtruction of Jeruſalem, the Apoſtle John was baniſhed to the iſle of Patmos, where he had thoſe viſions of which he has given an account in the Revelation. Under that perſecution it has been ſuppoſed that above 40,000 ſuffered martyrdom; which yet was nothing to what were put to death under ſome ſucceeding perſecu-

(M) *The* FIRST *perſecution under* NERO.] Of this TACITUS, an heathen hiſtorian, and therefore the more unexceptionable authority, gives the following account: "*Nero*, to ſuppreſs the prevailing rumour, that he was the author of the conflagration [of Rome] transferred the guilt upon ſuppoſed criminals, ſubjecting to moſt exquiſite tortures thoſe people. . . . . known to the vulgar by the name of Chriſtians. . . . . Firſt, therefore, were apprehended thoſe who openly owned themſelves to be of that ſect, then by them was diſcovered an immenſe multitude, and all were convicted. Their death and torture were aggravated with cruel deriſion and ſport; for they were either covered with the ſkins of wild beaſts, and torn in pieces by devouring dogs, or faſtened to croſſes, or wrapped up in combuſtible garments, that when the day-light failed, they might, like torches, ſerve to diſpel the darkneſs of the night. For this tragical ſpectacle Nero lent his own gardens, and exhibited at the ſame time the public diverſions of the circus, ſometimes driving a chariot in perſon, and ſometimes ſtanding as a ſpectator. . . . . Hence, towards the ſufferers, however guilty and deſerving the moſt exemplary puniſhment, [ſo ſpeaks the heathen] compaſſion aroſe, ſeeing they were doomed to periſh . . . . . to gratify the cruelty of one man."

[Ann. lib. xv. cap. 44.]

tions. (N) Many thouſands ſuffered cruel deaths in the third perſecution under the Emperor Adrian. (O) The fourth perſecution began about the year of Chriſt 162, as

(N) *The* SECOND *general* PERSECUTION.] This was raiſed by *Domitian*, and though ſhort (not laſting above a year) was ſevere for the time, the tyrant not ſparing his own relations, ſome of whom he ſlew, and baniſhed others. This wretch was as blaſphemous as he was cruel; and when he had transformed himſelf completely into the image of the devil, aſſumed the honours of Deity, and would be called nothing leſs than *Lord* and *God*. Moſt hiſtorians, ancient and modern, agree with our author as to St. John's baniſhment to Patmos in this reign; but the ſtory of his being put into boiling oil is juſtly rejected. [See *Euſeb.* Hiſt. Eccleſ. lib. iii. cap. 18.]

(O) *The* THIRD *perſecution.*] Before the reign of *Trajan*, though he is not commonly reckoned among the perſecutors, as making no new edicts againſt the Chriſtians, yet was highly prejudiced againſt them, and even himſelf condemned ſome; a remarkable inſtance of which occurs in the martyrdom of *Ignatius*, (ſuppoſed to have been a diſciple of St. John) of which we have the following intereſting account, preſerved in the epiſtle ſaid to have been written by eye-witneſſes, and publiſhed by Abp. *Uſſher*, Dr. *Grabe*, and other learned men.

The holy man being brought before the emperor was interrogated in the following manner:

Trajan. What a wicked wretch art thou, thus to tranſgreſs our commands, and to teach others to do the ſame, to their deſtruction?

Ignat. No one ought thus to call *Theophorus*, [i. e. *the bearer of God*, for ſo Ignatius was called] foraſmuch as all wicked ſpirits are far from the ſervants of God. But if, becauſe I am a trouble to thoſe evil ſpirits, you call me wicked, with reference to them, I confeſs the charge; for poſſeſſing Chriſt, the heavenly King, I diſſolve all the ſnares of the devil.

Trajan. And who is *Theophorus?*

Ignat. He who has Chriſt in his boſom.

Trajan. And do we not then appear to have the gods within us, who fight for us againſt our enemies?

Ignat. You err, in that you call the evil ſpirits of the heathen, *gods*; for there is but one God, who made heaven and earth, and the ſea, and all that are in them, and one Jeſus Chriſt, his only-begotten Son, whoſe kingdom may I enjoy!

Trajan. His kingdom, you mean, who was crucified under Pontius Pilate.

Ignat. His, who crucified my ſin, ... and has put all the deceit and malice of the devil under their feet, who carry him in their heart.

Trajan. Doſt thou carry him that was crucified within thee?

Ignat.

as ſome reckon, and was felt even in England, the land of our forefathers, where Chriſtianity had been planted very early, and, as is ſuppoſed, in the days of the apoſtles. (P) And in the later perſecutions, the Roman emperors, being vexed at the fruſtration of their predeceſſors, who were not able to extirpate Chriſtianity, or hinder its progreſs, were enraged to be the more violent in their attempts.

Thus a great part of the firſt 300 years after Chriſt was ſpent in violent and cruel perſecutions of the church by the Roman powers. Satan was very unwilling to quit

Ignat. I do; for it is written, 'I will dwell in them, and walk in them.'

Then *Trajan* pronounced this ſentence—Foraſmuch as Ignatius hath confeſſed that he carries about within himſelf Him that was crucified, we command, that he be carried bound to the great *Rome* by ſoldiers, there to be thrown to the beaſts for the diverſion of the people.—This ſentence was ſoon after executed; and we may judge of the temper in which he ſuffered, from the following paſſage in one of his epiſtles written on his journey: "Now I begin to be a diſciple; nor ſhall any thing move me, whether viſible or inviſible, that I may attain to Chriſt Jeſus. Let fire and the croſs—let the rage of wild beaſts—let breaking of bones and tearing of members—let the ſhattering in pieces of the whole body—yea, all the wicked torments of the devil come upon me—only may I enjoy Jeſus Chriſt!" [Epiſt. ad Rom. § 5.]

(P) *The* FOURTH *perſecution.*] Under this perſecution, or a little before, as ſome think, ſuffered another diſciple of St. John, *Polycarp*, who was called doctor of Aſia and father of the Chriſtians. When urged by the proconſul to reproach and deny Chriſt to procure his liberty, he nobly replied, "Eighty and ſix years have I now ſerved Chriſt, and he has never done me the leaſt wrong; how then can I blaſpheme my King and Saviour?" When the proconſul continued, "I have wild beaſts ready, to thoſe I will give thee;"—"Call for them," replied Polycarp, "for we Chriſtians are fixed in our minds, not to change from good to evil." The magiſtrate added, "If thou deſpiſeſt the beaſts, thou ſhalt be devoured by fire." The martyr rejoined, "Thou threateneſt me with fire which burns but for a time, and is extinguiſhed; but knoweſt not the fire of the future judgement, that eternal puniſhment which is reſerved for the ungodly. —But why tarrieſt thou? bring forth what thou wilt."

Accordingly this venerable man being, as is ſuppoſed, above an hundred years old, was burnt at a ſtake, praiſing and bleſſing God for the honour of martyrdom. [Martyrdom of *Polycarp*, publiſhed by Uſher, Cotteſerus, and others.]

his

his hold of ſo great a part of the world, as the Roman empire was, of which he had had the quiet poſſeſſion for ſo many ages: and therefore when he ſaw it going ſo fait out of his hands, he beſtirred himſelf to his utmoſt: all hell was, as it were, raiſed to oppoſe it with its utmoſt power.

Satan thus exerting himſelf by the power of the heathen Roman empire, is called the great red dragon in ſcripture, having ſeven heads and ten horns, fighting againſt the woman cloathed with the ſun. [Rev. xii. 3.] And the terrible conflict there was between the church of Chriſt, and the powers of the heathen empire before Conſtantine's time, is there repreſented [ver. 7.] by the war between Michael and his angels, and the dragon and his angels: 'And 'there was war in heaven; Michael and his angels fought, 'and the dragon fought and his angels.

(2.) I would take notice what ſucceſs the goſpel had in the world before the time of Conſtantine, notwithſtanding all this oppoſition.—Though the learning and power of the Roman empire were ſo great, and both were employed to the utmoſt againſt Chriſtianity to root it out, for ſo long a time, and in ſo many repeated attempts; yet all was in vain: ſtill, in ſpite of all they could do, the kingdom of Chriſt wonderfully prevailed, and Satan's kingdom mouldered and conſumed away before it, agreeable to the words of our text, 'The 'moth ſhall eat them up like a garment, and the worm 'ſhall eat them like wool.' And it was very obſervable, that for the moſt part, the more they perſecuted the church, the more it increaſed: inſomuch that it became a common ſaying, 'The blood of the martyrs is the ſeed of the 'church.' Herein the church of Chriſt proved to be like a palm tree; of which it is remarked, that the greater weight is laid upon it, or hung to its branches, the more it grows and flouriſhes: on which account probably the church is compared to a palm tree, [Cant. vii. 7.] 'This 'thy ſtature is like to a palm tree.' *Juſtin Martyr*, an eminent father in the Chriſtian church, who lived in the age next after the apoſtles, in ſome writings of his, which

are

are yet extant, ſays, that in his days there was no part of mankind, whether Greeks or barbarians, or by what name ſoever they were called, even the moſt rude and unpoliſhed nations, where prayers and thankſgivings were not made to the great Creator of the world, through the name of the crucified Jeſus.* *Tertullian*, another eminent father in the Chriſtian church, who lived in the beginning of the following age, in ſome of his writings which are yet extant,† ſets forth, that in his day the Chriſtian religion had extended itſelf to the utmoſt bounds of the then known world, in which he reckons Britain, the country of our forefathers; and thence demonſtrates, that the kingdom of Chriſt was then more extenſive than any of the four great monarchies; and moreover ſays, that though the Chriſtians were as ſtrangers of no long ſtanding, yet they had filled all places of the Roman dominions, their cities, iſlands, caſtles, corporations, councils, armies, tribes, the palace, ſenate, and courts of judicature; only they had left to the heathen their temples; and that if they ſhould all agree to retire out of the Roman empire, the world would be amazed at the ſolitude and deſolation that would enſue upon it, there would be ſo few left; and that the Chriſtians were enough to be able eaſily to defend themſelves, if they were diſpoſed to riſe up in arms againſt the heathen magiſtrates. Alſo *Pliny*,‡ a heathen who lived in thoſe days, ſays, multitudes of each ſex, every age and quality, were become Chriſtians. This ſuperſtition, ſays he, having infected and over run not the city only, but towns and countries, the temples and ſacrifices are generally deſolate and forſaken. (Q)

And

* Dial. cum Tryph.

† Adverſus Judæos, cap. 7.

‡ Lib. x. Ep. 97.

(Q) *The* EXTENT *of the goſpel.*] Even "before the deſtruction of Jeruſalem, the goſpel was not only preached in the Leſſer Aſia, and Greece and Italy, the great theatres of action then in the world; but was likewiſe propagated as far northward as Scythia, as far ſouthward as Ethiopia, as far eaſtward as Parthia and India, as far weſtward as Spain and *Britain*. Our anceſtors of this iſland ſeem to have lain as remote from the ſcene of our Saviour's

And it was remarked by both heathen and Chriſtian writers in thoſe days, that the famous heathen oracles in their temples, where princes and others for many paſt ages had been wont to inquire and receive anſwers with an audible voice from their gods, which were indeed anſwers from the devil; I ſay, thoſe oracles were now ſilenced and ſtruck dumb, and gave no more anſwers: and particularly the oracle at Delphos, which was the moſt famous heathen oracle in the whole world, which both Greeks and Romans uſed to conſult, began to ceaſe to give any anſwers, even from the birth of Chriſt: and the falſe deity who was worſhipped, and uſed to give anſwers from his oracle in that temple, being once inquired of, why he did not now give anſwers as he was wont to do? made this reply, as ſeveral heathen hiſtorians who lived about thoſe times relate, "There is an Hebrew boy, who is king of the gods, who has commanded me to leave this houſe, and be gone to hell, and therefore you are to expect no more anſwers." And many of the heathen writers who lived about that time, ſpake much of the oracles being ſilenced, as a thing at which they wondered, not knowing what the cauſe ſhould be. (R) *Plutarch*, a heathen

viour's actions as almoſt any nation, and were a rough, inhoſpitable people, as unlikely to receive ſo civilized an inſtitution as any people whatever. But yet there is ſome probability, that the goſpel was preached here by St. Simon the apoſtle; there is much greater probability that it was preached here by St. Paul; and there is abſolute certainty that Chriſtianity was planted in this country in the days of the apoſtles, before the deſtruction of Jeruſalem!" [Bp. NEWTON on the Prophecies, Vol. ii. p. 237.]

(R) *The heathen* ORACLES.] Learned men are much divided as to the ſource of theſe oracles. The famous *Van Dale* wrote a treatiſe to prove that they were only the invention of prieſts, but our Abp. *Potter*, [Greek Antiq. Vol. I. Book ii. ch. 7.] and many others, conceive that there was a diabolical agency employed in the buſineſs. There are indeed ſeveral circumſtances leading to the former hypotheſis; ſuch as the gloomy ſolemnity with which many of them were delivered, in caves and ſubterraneous caverns; the numerous and diſagreeable ceremonies enjoined, as ſometimes ſleeping in the ſkins of beaſts, bathing, and expenſive ſacrifices; the ambiguous and unſatisfactory anſwers frequently returned;

heathen writer of thoſe times, wrote a particular treatiſe about it, which is ſtill extant.* And *Porphyry*, one of the heathen writers before mentioned, has theſe words: "It is no wonder if the city for theſe ſo many years has been over ran with ſickneſs; Eſculapius, and the reſt of the gods, having withdrawn their converſe with men: for ſince Jeſus began to be worſhipped, no man hath received any public help or benefit by the gods."

Thus did the kingdom of Chriſt prevail againſt the kingdom of Satan.

(3.) I now proceed to take notice of the peculiar circumſtances of tribulation and diſtreſs juſt before Conſtantine the Great came to the throne. This diſtreſs they ſuffered under the tenth perſecution, which as it was the laſt, ſo it was by far the heavieſt and moſt ſevere. The church before this, after the ceaſing of the ninth perſecution, had enjoyed a time of quietneſs for about forty years together; but, abuſing their liberty, began to grow cold and lifeleſs in religion, and contentions prevailed among them; by which they offended God to ſuffer this dreadful trial to come upon them. And Satan having loſt ground ſo much, notwithſtanding all his attempts, now ſeemed to beſtir himſelf with more than ordinary rage. Thoſe who were then in authority ſet themſelves with the utmoſt violence to root out Chriſtianity, by burning all Bibles, and deſtroying all Chriſtians; and therefore they did not ſtand to try or convict them in a formal proceſs, but fell upon them wherever they could;

returned: theſe look very much like the contrivances of artful prieſts to diſguiſe their villany; the medium of prieſts, ſpeaking images, vocal groves, &c. ſeem much to confirm it. On the other hand, if we may credit the relation of ancient writers, either among the heathens or Chriſtians, this hypotheſis will hardly account for many of the inſtances they mention. And ſince it cannot be proved either impoſſible or unſcriptural, is it not probable that God might ſometimes permit an intercourſe with infernal ſpirits, with a deſign in the end to turn this and every other circumſtance to his own glory, as our author has above obſerved? We are however ſatisfied, from the reaſons above hinted, that the whole was *often* but a gainful cheat. [G. E.]

* *Plut.* de defect. Orac.

ſometimes ſetting fire to houſes where multitudes of them were aſſembled, and burning them therein, and at other times ſlaughtering multitudes together: ſo that ſometimes their perſecutors were quite ſpent with the labour of killing and tormenting them; and in ſome populous places ſo many were ſlain together, that the blood ran like torrents. It is related, that ſeventeen thouſand martyrs were ſlain in one month's time; and that during the continuance of this perſecution, in the province of Egypt alone, no leſs than 144,000 Chriſtians died by the violence of their perſecutors, beſides 700,000 that died through the fatigues of baniſhment, or the public works to which they were condemned.*

This perſecution laſted for ten years together; and as it exceeded all foregoing perſecutions in the number of martyrs, ſo it exceeded them in the variety and multitude of inventions of torture and cruelty. Some authors who lived at that time, ſay, they were innumerable, and exceeded all account and expreſſion.†

This perſecution in particular was very ſevere in England; (s) and this is that perſecution which was foretold [Rev. vi. 9, 10.] 'And when he had opened the fifth ſeal, 'I ſaw under the altar the ſouls of them that were ſlain 'for the word of God, and for the teſtimony which they 'held. And they cried with a loud voice, ſaying, How

* *Buſſieres* in floſculis Hiſtor.

† Vid. *Euſeb.* Eccl. Hiſt. lib. viii. cum ſupp. & Lactant. de Mort. Perſ.

(s) *The* TENTH *perſecution ſevere in* ENGLAND.] "In the perſecution under Diocleſian, the *Britiſh* Chriſtians ſuffered ſo much, that the very name of Chriſtianity was loſt in this iſland, except among the Corniſh and Welſh. . . . . Our proto-martyr St. *Alban*, Amphibolus, Julian, and Aaron were martyred at *St. Alban's*, then called *Verulam*. The prieſts who wrote of St. Alban's martyrdom, could not be content with the courage, patience, and piety of the martyr, but have corrupted his hiſtory with lies: even venerable *Bede* cannot help telling us, that he dried up a river as he went to the place of execution, ... that his head ſpoke after it was cut off, &c." [Critical Hiſt. of Engl. Vol. i. p. 64.]

'long,

'long, O Lord, holy and true, doſt thou not judge and 'avenge our blood on them that dwell on the earth?'*

At the end of the ten years during which this perſecution continued, the heathen perſecutors thought they had finiſhed their work, and boaſted that they had utterly deſtroyed the name and ſuperſtition of the Chriſtians, and propagated the worſhip of the gods. (T)

Thus it was the darkeſt time with the Chriſtian church juſt before the break of day. They were brought to the greateſt extremity juſt before God appeared for their glorious deliverance; as the bondage of the Iſraelites in Egypt was the moſt ſevere and cruel juſt before their deliverance by the hand of Moſes. Their enemies thought they had ſwallowed them up juſt before their deſtruction, as it was with Pharaoh and his hoſt when they had hemmed in the children of Iſrael at the Red Sea.

(4.) I come now, in the fourth place, to the great revolution which was in the world in the days of Conſtantine, which was in many reſpects like Chriſt's appearing in the clouds of heaven to ſave his people, and judge the world. The people of Rome being weary of the government of thoſe tyrants to whom they had lately been ſubject, ſent to Conſtantine, who was then in the city of York in England, to come and take the throne. And he being encouraged, as is ſaid, by a viſion of a pillar of light in the heavens, in the form of a croſs, in the ſight of his whole army, with this inſcription, [Τουτῳ νικα] *By this conquer*; and the night following, by Chriſt's appearing to him in a dream with the ſame croſs in his hand, who directed him to make a croſs like that to be his royal ſtandard, that his army might

* See Bp. *Newton* on the Prophecies, Vol. iii. p. 65.

(T) *The heathens boaſted having* DESTROYED *Chriſtianity.*] A column is ſaid to be ſtill remaining at *Cluny* in Spain with this inſcription—"To *Dioclesian*, *Jovius*, and *Maximinus*, Cæſars, for having enlarged the bounds of the empire, and for having exterminated the name of CHRISTIANS, thoſe diſturbers of the public repoſe." [*Gruteri* corpus Inſcript. Tom. i. p. 280.]—And yet, (inſolent blaſphemers!) the name of *Chriſt* is ſtill adored by millions; but for Jupiter, Mars, Apollo, &c. where are they?

[I. N.]

fight under that banner, and aſſured him that he ſhould overcome. (u) Accordingly he did, and overcame his enemies, took poſſeſſion of the imperial throne, embraced the Chriſtian religion, and was the firſt Chriſtian emperor that ever reigned: he came to the throne about 320 years after Chriſt. There are ſeveral things which I would take notice of which attended or immediately followed Conſtantine's coming to the throne.

[1.] The Chriſtian church was thereby wholly delivered from perſecution. Now the day of her deliverance came after ſuch a dark night of affliction; weeping had continued for a night, but now deliverance and joy came in the morning. Now God appeared to judge his people and repented himſelf for his ſervants, when he ſaw their power was gone, and that there was none ſhut up or left. Chriſtians had no perſecutions now to fear. Their perſecutors now were all put down, and their rulers were ſome of them Chriſtians like themſelves.

[2.] God now appeared to execute terrible judgements on their enemies. Remarkable are the accounts which hiſtory gives us of the fearful ends to which the heathen emperors, princes, generals, captains, and other great men came, who had exerted themſelves in perſecuting the Chriſtians; dying miſerably, one after another, under exquiſite torments of the body, and horrors of conſcience; with a moſt viſible hand of God upon them.* So that what now came to paſs might very fitly be compared to their hiding themſelves in the dens and rocks of the mountains. [Rev. vi. 15, 17.]

[3.] Heatheniſm now was in a great meaſure aboliſhed throughout the Roman empire. Images were now deſtroyed, and heathen temples pulled down. Images of gold and ſilver were melted down, and coined into money.

(u) *Conſtantine's* VISION.] Whatever fabulous circumſtances may have been added to this ſtory, or abſurd inferences drawn from it, it ſhould ſeem there was ſome truth in it, ſince *Euſebius* [de Vita Conſtant. lib. i. cap. 27—31.] aſſures us, that he had it from the emperor's own mouth. [See *Univerſal Hiſtory*, Vol. xv. p. 555.]

* *Lactant.* de Mort. Perſ.

Some

Some of the chief of their idols, which were curiouſly wrought, were brought to Conſtantinople, and there drawn with ropes up and down the ſtreets for the people to behold and laugh at. The heathen prieſts were diſperſed and baniſhed.

[4.] The Chriſtian church was brought into a ſtate of great peace and proſperity. Now all heathen magiſtrates were put down, and only Chriſtians were advanced to places of authority all over the empire. They had now Chriſtian preſidents, Chriſtian governors, Chriſtian judges and officers, inſtead of their old heatheniſh ones. Conſtantine ſet himſelf to honour the Chriſtian biſhops or miniſters, and to build and adorn churches; and now large and beautiful Chriſtian churches were erected in all parts of the world, inſtead of the old heathen temples.

This was the greateſt revolution in the face of things that ever came to paſs ſince the flood. Satan, the prince of darkneſs, that king and god of the heathen world, was caſt out. The roaring lion was conquered by the lamb of God, in the ſtrongeſt dominion that ever he had, even the Roman empire. This was a remarkable accompliſhment of that prophecy, [Jer. x. 11.] 'The gods that 'have not made the heavens and the earth, even they 'ſhall periſh from the earth, and from under theſe hea-'vens.' The chief part of the world was now brought utterly to caſt off their old gods and their old religion, to which they had been accuſtomed much longer than any of their hiſtories gives an account of; ſo long that they could not trace the beginning of it. It was formerly ſpoken of as a thing unknown for a nation to change their gods, [Jer. ii. 10, 11.] but now the greater parts of the nations of the known world were brought to caſt off all their former gods. Thouſands of them were caſt away for the worſhip of the true God, and Chriſt the only Saviour: and there was a moſt remarkable fulfilment of that promiſe, [Iſa. ii. 17, 18.] 'And 'the loftineſs of man ſhall be bowed down, and the 'haughtineſs of men ſhall be made low: and the Lord 'alone ſhall be exalted in that day. And the idols he

'ſhall

'ſhall utterly aboliſh.' And ſince that, it has come to paſs, that thoſe gods that were once ſo famous in the world, as Jupiter, and Saturn, and Minerva, and Juno, &c. are only heard of as things which were of old: they have no temples, no altars, no worſhippers, and have not had for many hundred years.

Now is come the end of the old heathen world in the principal part of it, the Roman empire. And this great revolution and change of the ſtate of the world, with that terrible deſtruction of the great men who had been perſecutors, is compared, [Rev. vi.] to the end of the world, and Chriſt coming to judgement; and is what is moſt immediately ſignified under the ſixth ſeal, which followed upon the ſouls under the altar crying, 'How 'long, O Lord, holy and true, doſt thou not avenge our 'blood on them that dwell on the earth?' This viſion of the ſixth ſeal, by the general conſent of divines and expoſitors, has reſpect to this downfal of the heathen Roman empire; though it may have a more remote reſpect to the day of judgement, but that cannot be what is immediately intended; becauſe we have an account of many events which were to come to paſs afterwards, yet before the end of the world.

This revolution is alſo repreſented by the devil's being caſt out of heaven to the earth. In his great ſtrength and glory, in that mighty Roman empire, he had as it were exalted his throne up to heaven. But now he fell like lightning from heaven, and was confined to the earth. His kingdom was confined to the meaner and more barbarous nations, or to the lower parts of the world of mankind. [Rev. xii. 9, &c.] 'And the great dra-'gon was caſt out, that old ſerpent, called the devil and 'Satan, which deceiveth the whole world: he was caſt 'out into the earth, and his angels were caſt out with 'him,' &c. Satan tempted Chriſt, and promiſed to give him the glory of the kingdoms of the world; but now he is obliged to give it to him even againſt his will. This was a glorious fulfilment of that promiſe which God made to his Son, [Iſa. liii. 12.] 'Therefore will I divide

'him

'him a portion with the great, and he ſhall divide the 'ſpoil with the ſtrong; becauſe he hath poured out his 'ſoul unto death; and he was numbered with the tranſ-'greſſors, and he bare the ſin of many, and made inter-'ceſſion for the tranſgreſſors.' This was a great fulfilment of the prophecies of the Old Teſtament concerning the glorious time of the goſpel, and particularly of the prophecies of Daniel. Now the kingdom of heaven is come in a glorious degree. It pleaſed the Lord God of heaven to ſet up a kingdom on the ruins of that of Satan. And ſuch ſucceſs is there of the purchaſe of Chriſt's redemption, and ſuch honour does the Father put upon Chriſt for the diſgrace he ſuffered when on earth. And now ſee to what a height that glorious building is raiſed, which had been erecting ever ſince the fall.

INFERENCE.

FROM what has been ſaid of the ſucceſs of the goſpel from Chriſt's aſcenſion to the time of Conſtantine, we may deduce a ſtrong argument of the truth of the Chriſtian religion, and that the goſpel of Jeſus Chriſt is really from God. This wonderful ſucceſs which has been ſpoken of, and the circumſtances of it which have been mentioned, are a ſtrong argument of it ſeveral ways.

(1.) We may obſerve that it is the goſpel, and that only, which has actually been the means of bringing the world to the knowledge of the true God. That thoſe are no gods whom the heathen worſhipped, and that there is but one only God, is what, now ſince the goſpel has ſo taught us, we can ſee to be truth by our own reaſon: it is plainly agreeable to the light of nature; it can be eaſily ſhown by reaſon to be demonſtrably true. The very Deiſts themſelves acknowledge that it can be demonſtrated, that there is one God, and but one, who has made and governs the world. But now it is evident that it is the goſpel, and that only, which has actually been the means of bringing men to the knowledge of this truth;

truth; it was not the inſtructions of philoſophers. They tried in vain: 'The world by wiſdom knew not God.' [I. Cor. i. 21.] Till the goſpel and the holy ſcriptures came abroad in the world, all the world lay in ignorance of the true God, and in the greateſt darkneſs with reſpect to the things of religion, embracing the abſurdeſt opinions and practices, by all civilized nations now acknowledged to be childiſh fooleries. And ſo they lay one age after another, and nothing proved effectual to enlighten them. The light of nature, and their own reaſon, and all the wiſdom of learned men, availed nothing; but the ſcriptures brought the world to an acknowledgement of the one only true God, and to worſhip and ſerve him.

And hence it was, that all who now own the one true God, Chriſtians, Jews, Mahometans, and even Deiſts, originally came by the knowledge of him. It is owing to this that they are not in general at this day left in heatheniſh darkneſs. They have it either immediately from the ſcriptures, or by tradition from their fathers, who had it at firſt therefrom. Doubtleſs thoſe who now deſpiſe the ſcriptures, and boaſt of the ſtrength of their own reaſon, as being ſufficient to lead them to the knowledge of the one true God, if the goſpel had never come abroad in the world to enlighten their forefathers, would have beeu as brutiſh idolaters as the world in general was before the goſpel came abroad. The Mahometans, who own but one true God, at firſt borrowed the notion from the Bible; for the firſt Mahometans had been educated in the Chriſtian religion, and apoſtatized from it. —And this ſhews, that the ſcriptures were deſigned of God to be the means to bring the world to the knowledge of himſelf, rather than human reaſon, or any thing elſe. For it is unreaſonable to ſuppoſe, that the goſpel, and that only, which God never deſigned to this end, ſhould actually effect it, and that after human reaſon, which he deſigned as the proper mean, had been tried for a great many ages in vain.—If the ſcriptures be not the word of God, then they are the greateſt deluſion that ever was. Now, is it reaſonable to ſuppoſe, that

God

God in his providence would make uſe of falſehood and deluſion, and that only, to bring the world to the knowledge of himſelf?

(2.) The ſucceſs of the goſpel againſt ſuch powerful oppoſition plainly ſhows the hand of God. The Roman government, which ſo violently ſet itſelf to hinder the ſucceſs of the goſpel, and to ſubdue the church of Chriſt, was the moſt powerful human government that ever exiſted; and they ſeemed to have the church in their hands. The Chriſtians were moſtly their ſubjects, and never took up arms to ſtand in their own defence; they armed themſelves with nothing but patience, and ſuch like ſpiritual weapons: and yet this mighty power could not conquer them; but on the contrary, Chriſtianity conquered that. The Romans had ſubdued many mighty and potent kingdoms; they ſubdued the Grecian monarchy, when they were not their ſubjects, and made the utmoſt reſiſtance; and yet they could not conquer the church which was in their hands; but on the contrary, were finally triumphed over by it.

(3.) No other ſufficient cauſe can poſſibly be aſſigned of this propagation of the goſpel, but God's own power. Here was a great and wonderful effect, the moſt remarkable change that ever was in the face of the world of mankind ſince the flood; and this effect was not without ſome cauſe. Now, what other cauſe can be deviſed but only the divine power? It was not the outward ſtrength of the inſtruments which were employed in it. At firſt the goſpel was preached only by a few fiſhermen, who were without power and worldly intereſt to ſupport them. It was not their craft and policy that produced this wonderful effect; for they were but poor illiterate men. It was not the agreeableneſs of the ſtory they had to tell to the notions and principles of mankind. This was no pleaſant fable: A crucified God and Saviour was to the Jews a ſtumbling block, and to the Greeks foolihneſs. It was not the agreeableneſs of their doctrines to men's diſpoſitions; for nothing is more contrary to the corruptions of men than the pure doctrines of the goſpel. This

effect therefore can have proceeded from no other cauſe than the power and agency of God: and if the power of God was what was exerciſed to cauſe the goſpel to prevail, then the goſpel is his word: for ſurely God does not uſe his almighty power to promote an impoſture and deluſion.

(4.) This ſucceſs is agreeable to what Chriſt and his apoſtles foretold.—[Matt. xvi. 18.] 'Upon this rock 'will I build my church; and the gates of hell ſhall not 'prevail againſt it.' [John xii. 24.] 'Verily verily I 'ſay unto you, Except a corn of wheat fall into the 'ground, and die, it abideth alone: but if it die, it bring-'eth forth much fruit.' [ver. 31, 32.] 'Now is the judge-'ment of this world: now ſhall the prince of this world 'be caſt out. And I, if I be lifted up from the earth, 'will draw all men unto me.' [John xvi. 8.] 'When 'he (the comforter) is come, he will reprove the world 'of ſin, of righteouſneſs, and of judgement,—becauſe the 'prince of this world is judged.'

So the Apoſtle Paul [I. Cor. i. 21—28.] declares, that after the world by wiſdom knew not God, 'It pleaſed 'God by the fooliſhneſs of preaching, to ſave them that 'believe;' and that God choſe the fooliſh things of the world to confound the wiſe; and weak things of the world to confound the things which are mighty; and baſe things, yea and things that are not, to bring to nought things that are.—If any man foretells a thing, very likely in itſelf to come to paſs, from cauſes which can be foreſeen, it is no argument of a revelation from God: but when a thing is foretold which is very unlikely ever to come to paſs, which is entirely contrary to the common courſe of things, yet it comes to paſs juſt as foretold, this is a ſtrong argument that the prediction was from God.

Thus the conſideration of the manner of the propagation and ſucceſs of the goſpel during the time which has been ſpoken of, affords great evidence that the ſcriptures are the word of God.

3. I am now to ſhow how the ſucceſs of Chriſt's redemption is carried on from the time of the overthrow of the

the heathen Roman empire by Conſtantine the Great, till the *fall* of antichriſt, and the deſtruction of Satan's viſible kingdom on earth, which is the third great diſpenſation that is in ſcripture compared to Chriſt's coming to judgement. This is a period wherein is contained many wonderful providences towards the Chriſtian church. The greater part of the book of the Revelation is taken up in predicting the events of this period.

The ſucceſs of Chriſt's purchaſe of redemption in this period appears chiefly at the cloſe of it, when Antichriſt comes to fall, when there will be a far more glorious ſucceſs of the goſpel than ever yet has been: and the ſeries of events preceding, ſeems to be only to prepare the way for it. And in order to a more clear view of this period, I ſhall ſubdivide it into theſe four parts: from the deſtruction of the heathen empire to the riſe of antichriſt; from the riſe of antichriſt to the reformation in Luther's time; from thence to the preſent time; from the preſent time, till the fall of antichriſt. But under this head I ſhall conſider only the former, reaching from the deſtruction of the heathen empire to the riſe of antichriſt. And here, (1.) I would take notice of the oppoſition Satan made in this ſpace of time to the church: and, (2) the ſucceſs that the goſpel had in it.

(1.) The *oppoſition*. Satan being caſt out of his old heathen empire, the great red dragon after ſo ſore a conflict with Michael and his angels for the greater part of three hundred years, being at laſt entirely routed and vanquiſhed, ſo that no place was found any more in heaven for him, but he was caſt down, as it were, from heaven to earth; yet does not give over his oppoſition to the woman, the church of Chriſt, concerning which all this conflict had been. But he is ſtill in a great rage, renews his attempts, and has recourſe to freſh devices againſt the church. The ſerpent, after he is caſt out of heaven to the earth, caſts out of his mouth water as a flood, to cauſe the woman to be carried away of the flood. [Rev. xii. 15.] The oppoſition that he made to the church of Chriſt before the riſe of antichriſt, was prin-

cipally of two ſorts. It was either by corrupting the church of Chriſt with hereſies, or by new endeavours to reſtore Paganiſm.

[1.] I would obſerve, that after the deſtruction of the heathen Roman empire, Satan infeſted the church with hereſies. Though there had been ſo glorious a work of God in delivering the church from her heathen perſecutors, and overthrowing the heathen empire; yet the days of the church's travail were not ended; and the ſet time of her proſperity which the church enjoyed in Conſtantine's time, was but very ſhort: it was a reſpite, which gave the church a time of peace and ſilence, as it were, for half an hour, wherein the four angels held the four winds from blowing, till the ſervants of God ſhould be ſealed in their foreheads. [Rev. viii. 1.] But the church ſoon began to be greatly infeſted with hereſies; the two principal, and thoſe that did moſt infeſt the church, were the Arian and Pelagian hereſies.

The Arians began ſoon after Conſtantine came to the throne. They denied the doctrine of the Trinity, and the divinity of Chriſt and the Holy Ghoſt, and maintained, that they were but mere creatures. (x) This hereſy increaſed more and more in the church, and prevailed like a flood, which threatened to overthrow all, and entirely to carry away the church, inſomuch that before

(x) *The* ARIANS.] Theſe were ſo called from *Arius*, a prieſt of the church of Alexandria, and a native of Lybia: afterwards they were ſplit into a great number of ſects, partly from the degree of refinement in which the notions of Arius were received; ſome approaching very near the language of the orthodox, as they were called, and others degrading the Son of God far more than Arius had done: and partly from other ſtrange and erroneous opinions added to his; commonly however, they bore the name of ſome favourite leader, as the *Photinians*, *Neſtorians*, *Eutychians*, *Timotheans*, &c. The grand champion of the orthodox was *Athanaſius*, who would have better defended their cauſe, had he adhered to the ſimplicity of ſcripture and not fettered Chriſtianity with his own additions and refinements. To him we are indebted for the *Athanaſian Creed*, though few liberal minds think highly of the obligation, and fewer can endure the curſes he has introduced into the religious worſhip of the greater part of Chriſtendom. [G. E.]

that

that age was out, that is, before the end of the fourth century, the greater part of the Chriſtian church were become Arians. There were ſome emperors, the ſucceſſors of Conſtantine, who were Arians;* ſo that the Arians being the prevailing party, and having the civil authority on their ſide, raiſed a great perſecution againſt the true church of Chriſt; ſo that this hereſy might well be compared to a flood out of the mouth of the ſerpent, which threatened to carry away the woman.

The Pelagian hereſy aroſe in the beginning of the next century. It began by one Pelagius, who was born in Britian: his Britiſh name was Morgan. He denied original ſin, and the influence of the Spirit of God in converſion and, held the power of free will, and many other things of like tendency: and this hereſy for a while greatly infeſted the church. Pelagius's principal antagoniſt, who wrote in defence of the orthodox faith, was St. Auguſtin. (Y)

[2.] The other kind of oppoſition which Satan made againſt the church, was in his endeavours to reſtore Paganiſm. And his firſt attempt to reſtore it in the Roman empire, was by Julian the apoſtate. Julian was nephew to Conſtantine the Great. When Conſtantine died he left his empire to his three ſons; and when they were dead, Julian reigned in their ſtead. He had been a profeſſed Chriſtian; but he fell from Chriſtianity, and turned Pagan; and therefore is called the apoſtate. When he came to the throne, he uſed his utmoſt endeavours to

* Conſtantius Valeus, &c. See Dupin's Eccleſ. Hiſt. Cent. iv.

(Y) PELAGIANISM.] *Pelagius* was very much aſſiſted by *Celeſtius*, a much more ſubtil and ingenious man. In Britain this ſyſtem was ſupported not by the authors of it, but by *Agricola*, a diſciple of Pelagius; this produced, as uſual, an excommunication; for the eccleſiaſtical ſurgeons of thoſe days ſeem to have underſtood no part of their buſineſs ſo well as amputation. Our author has obſerved, that the principal antagoniſt of Pelagius was St. *Auguſtin*. This eminent father was brought up a Manichean, but converted by the preaching of St. *Ambroſe*, and the reading of St. Paul's Epiſtles. His works which are in Latin, make ten folio volumes, the laſt of which contains his numerous writings againſt the Pelagians. [G. E.]

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overthrow the Chriſtian church, and ſet up Paganiſm again in the empire. He put down the Chriſtian magiſtrates, and placed heathens in their room: he rebuilt the heathen temples, and became a moſt notorious perſecutor of the Chriſtians, and, as is thought, againſt his own light: he uſed to call Chriſt, by way of reproach, the Galilean. He was killed with a lance in his wars with the Perſians. When he ſaw that he was mortally wounded, he took a handful of his blood, and threw it up towards heaven, crying out, "O Galilean, thou haſt conquered." (z) And he is commonly thought by divines to have committed the unpardonable ſin. (A)

Another way that Satan attempted to reſtore Paganiſm in the Roman empire, was by the invaſions and conqueſt of heathen nations. For in this period the Goths and Vandals, and other heathen barbarous nations that dwelt in the north of the Roman empire, invaded it, and obtained great conqueſts, and even over-ran the empire; in the fifth century they took the city of Rome, and finally ſubdued and took poſſeſſion of the Weſtern empire, as it was called, and divided it into ten kingdoms, which were the ten horns of the beaſt; for we are told, that the ten horns are ten kings, who ſhould riſe in the latter part of

(z) JULIAN *the Apoſtate.*] Among the inſtances of Julian's oppoſition to Chriſtianity, hiſtorians mention his attempt to rebuild Jeruſalem and reſtore Judaiſm, which was miraculouſly defeated, ſubterraneous fire repeatedly conſuming both the work and workmen. This is acknowledged by his biographer *Ammianus Marcellinus*, [Lib. xxiii. cap. 4.] who however ſays nothing, though preſent at the time, of his blaſphemous exclamation when mortally wounded, as above related; but greatly applauds the compoſure, fortitude, and reſignation with which he died. This therefore reſts on Chriſtian authority; as that of *Theodoret*, [Lib. iii. cap. 20.] and *Sozomen*, [Lib. vi. cap. 2.] whether therefore it was deſignedly omitted by the heathen, or invented by Chriſtian hiſtorians, has been doubted. [See Univ. Hiſt. Vol. xvi. p. 267.] [G. E.]

(A) *The* UNPARDONABLE *Sin.*] That is, the *ſin* againſt the *Holy Ghoſt*; [Matt. xii. 21, 22.] This is ſuppoſed to be a complication of knowledge and inveterate malice; had Peter denied his maſter with the malicious heart of Saul the perſecutor—or Saul perſecuted Jeſus with the light that Peter poſſeſſed—either would have committed this ſin. [N. U]

the

the Roman empire: (B) these are also represented by the ten toes of Nebuchadnezzars's image. The invasion and conquest of the heathen nations are supposed to be foretold in the viiith. chapter of Revelation, in what came to pass under the sounding of the four first trumphets. (C) Now these nations were chiefly heathens; and by their means heathenism was again for a while in part restored after it had been overthrown.

(2.) I proceed to show what success there was of the gospel in this space, notwithstanding this opposition.

[1.] I observe, that the opposition of Satan was baffled. Though the dragon cast out of his mouth such a flood after the woman to carry her away, yet he could not obtain his design; but the earth helped the woman, and opened her mouth, and swallowed up the flood which

(B) TEN *horns of the beast.*] Sir *Is. Newton* reckons them thus: 1. The Vandals and Alans in Spain and Africa; 2. the Suevians in Spain; 3. the Visigoths; 4. the Allans in Gallia; 5. the Burgundians; 6. the Franks; 7. the Britons; 8. the Hunns; 9. the Lombards; 10. the kingdom of Ravenna. Mr. *Mede* and other writers differ a little in the names of these kingdoms, according to the date at which they reckon them; but all, even *Machiavel*, [See Bp. *Chandler's* Vindication, Book I. ch. ii. § 3.] who little thought of fulfilling prophecy, adheres to the same number; "for though they might be afterwards sometimes more and at others fewer, yet (says Sir *Is. Newton*) they are still called the *ten* kings." [Observ. on Dan. ch. vi. p. 47, 73.] [G. E.]

(C) *The* FOUR *first* TRUMPETS.] The *first* trumpet produces a storm of fire, of hail mingled with fire, and very fitly represents the Goths under *Alaric*, who are compared to a storm of hail by *Claudian*. And *Philostorgius* represents this period as remarkable for lightning and hail.—At the *second* trumpet a burning mountain is cast into the sea, which was *Attila* and his Hunns, a few years after the former. He called himself the 'scourge of God and the terror of men.'—At the sounding of the *third* trumpet the star *wormwood* falls from heaven, supposed to predict *Genseric*, a persecuting Arian, king of the Vandals.—By the *fourth* trumpet, the political luminaries of the empire were terribly eclipsed, which was effected by *Odoacer* king of the *Heruli*, who put an end to the very name of the western empire, and was proclaimed king of Italy; but was soon removed by Theodoric king of the Ostrogoths, who resumed his place. The bloodshed and other calamities, which attended these revolutions, are beyond conception. [See Bp. *Newton* on the Prophecies, Vol. iii. dis. 24.] [G. E.]

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the dragon caſt out of his mouth. [Rev. xii. 16.] Theſe *hereſies* which ſo much prevailed, yet after a while dwindle away and truth was again reſtored. (D) As for *Julian's* attempt, it was diſappointed by his death.

[2.] The

(D) HERESIES *prevailed.*] We cannot diſmiſs the ſubject of the ancient hereſies without two or three remarks, which naturally ariſe from the peruſal of their hiſtory.

1. We obſerve, that every new opinion that was ſtarted, which could not be found in the eſtabliſhed creeds, was deemed a hereſy, though ſometimes perfectly harmleſs, and even true. Such were the opinions that unbaptized children might be ſaved—that the Virgin Mary had children after our Lord—and the doctrine of the Millenium. This method ſoon increaſed the number of hereſies almoſt beyond belief.

2. That moſt of the hereſies of thoſe days which deſerved that opprobrious name, aroſe from mixing the principles of the philoſophers with the pure truths of revelation. This idea would fill a volume; we ſhall therefore only illuſtrate it by two or three inſtances.

The *Gnoſtics*, or *knowing ones*, as the term implies, whether they ſprang from Simon Magus or not, formed their ſyſtem of a mixture of Chriſtianity and the oriental philoſophy, perſonifying I know not what attributes, and forming a generation of *Æons*, one of whom they ſuppoſed to be Jeſus and another Chriſt.—— Valentinus, a great admirer of the Platonic philoſophy, is ſaid to have much refined this ſyſtem, and founded the Valentinians. Origen, and many of the orthodox, in ſeveral particulars alſo Platonized; and herein was laid the foundation of ſcholaſtic theology, ſo much cultivated in the ſucceeding ages.—*Manes* was a Perſian, and upon the ſame principle endeavoured to unite the Magian ſyſtem (which he had formerly profeſſed) with that of Chriſtianity, and in this ſcheme allotted to Jeſus Chriſt the place of *Mithras*, the Perſian Deity. Somewhat like that Roman emperor, who propoſed to place Jeſus Chriſt among the heathen idols in the pantheon. Manes adopted the Perſian notion of two firſt principles, and founded the ſect of Manicheans, who, among other impieties, took the God of the Jews for the evil principle, the devil.—But the plan of *Ammonius Saccas* is ſaid to have been more liberal and extenſive, he propoſed to harmonize all the diſcordant ſyſtems of religion and philoſophy in the world, which he attempted by allegorizing the pagan ſyſtem, and refined upon others, thus melting them down, as it were, into one maſs of heterogeneous abſurdity.—It ſhould be added, that others, who had been originally *Jews*, were no leſs zealous in uniting the laws of Moſes with the doctrines of Chriſt, of which we have inſtances even in the New Teſtament.

3. We

[2.] The goſpel, during this ſpace of time, was farther propagated amongſt many barbarous heathen nations in the confines of the heathen Roman empire. In the time of Conſtantine there was a conſiderable propagation of the goſpel in the Eaſt Indies, chiefly by the miniſtry of one Frumentius. Great numbers of the Iberians, an heathen people, were converted to Chriſtianity by a Chriſtian woman of eminent piety, whom they had taken captive. And among ſeveral other barbarous nations who were not within the Roman empire, great numbers were brought to receive the goſpel by the teaching and example of captives whom they had taken in war. After this, about the year of Chriſt 372, the goſpel was propagated in Arabia; as it was alſo among ſome of the northern nations; particularly a prince of the country of the Goths about this time became Chriſtian, and a great number of his people with him. Towards the latter end of this century, the goſpel was preached among the Perſians; alſo among the Scythians, a barbarous people, whom the apoſtle mentions [Col. iii. 11.] 'Barbarian, Scythian, bond 'or free.' About the year 430, there was a remarkable converſion of the Burgundians to the Chriſtian faith. In this age Ireland, which till now had been heathen, received Chriſtianity. About the ſame time it was farther propagated in Scotland and other places. In the next century, one Zathus, king of the Colchians, renounced

3. We may obſerve, that whatever party prevailed conſtantly ſuppoſed themſelves to poſſeſs a right of vilifying and perſecuting all others. Calumny, excommunication, impriſonment, and baniſhment, were the potent arguments with which they attacked their adverſaries. And when ſome eccleſiaſtical revolution turned the ſcales and raiſed the ſufferers to power, they were ſure to retaliate upon their oppreſſors. It is ſaid the great Conſtantine ſaw and bewailed this antichriſtian ſpirit, conjuring the oppoſite parties to peace and unity, but all in vain. Theſe domeſtic perſecutions very much increaſed the number of hereſies and ſchiſm; for oppoſition is the parent of diviſion, and the more men are fettered in matters of religious opinion, the more perverſe and obſtinate will they be. It has been well obſerved, that the great ſecret of ſubduing ſectaries is to tolerate them, a ſecret which unhappily was not diſcovered in thoſe times. [I. N.]

heatheniſm, and embraced the Chriſtian religion, as did ſeveral other barbarous nations which I cannot particularize. (E)

Thus I have briefly conſidered the principal events of Providence which concerns the ſucceſs of the goſpel from Conſtantine to the riſe of antichriſt.

4. I

(E) *The goſpel farther* PROPAGATED.] On this narrative we obſerve, that the principal facts are unqueſtionable, being related by *Sozomen*, *Socrates*, and other hiſtorians of that period, and inſerted into moſt later eccleſiaſtical hiſtories; it is not neceſſary, therefore, to cite diſtinct authorities for each, we ſhall only remark,

1. The *means* by which the goſpel was thus propagated, which were various; (1.) *Preaching*. *Frumentius*, a native of Egypt, mentioned above, preached the goſpel alſo in Abyſſinia, and having converted ſome of the princes, and many of the inhabitants, was made biſhop of Axuma by Athanaſius.—Origen, at the invitation of an Arabian prince, is ſaid to have converted a numerous tribe of Arabs.—Patrick, a Scotſman, whoſe original name is thought to have been Succoth, is ſaid to have converted the Iriſh; and though Anatolius and Palladius preached there before him, yet is he honoured as their tutelar ſaint, as having had moſt ſucceſs. [*Rapin*'s Hiſt. of England, Vol. i. Book 2.] (2.) Several nations were converted by means of Chriſtian *captives*. Thus many of the Goths firſt liſtened to Chriſtianity in the third century by means of Eutyches, and were excited to ſend for Chriſtian preachers, though ſome give a later date and the following means. (3.) The *proſperity* of the Chriſtian empire, and the manner in which Providence appeared for Conſtantine, induced others to embrace Chriſtianity; this is related particularly of the Burgundians and ſome of the Goths, as juſt obſerved. And others changed their religion to flatter the Roman emperor, as one Phritergenes, a king of the Goths, to pleaſe Valens. [Univer. Hiſt. Vol. xvi. 131.; xviii. 325.; xix. 279, 434—8.; xx. 106, 390, &c.]

2. This however does not appear to be the *firſt* converſion of many of them. Moſt of the then known world received the goſpel in the days of the apoſtles. [See above, Note o, pag. 407.] And when Pantænas preached among the Indians, he found a copy of St. Matthew's goſpel, which, they ſaid, had been left among them by one of the apoſtles. Some alſo deſerted the truth ſoon after they had received it: the Burgundians, for inſtance, who within fifty years turned perſecuting Arians.

3. As to the goſpel thus preached, it is to be feared it was ſeldom very *pure*. Phritergenes and his people received their Chriſtianity by means of Arian preachers. And the orthodox, as they called themſelves, were, by the third and fourth centuries,

con-

4. I come now to the ſecond part of the time from Conſtantine to the deſtruction of antichriſt, viz. that which reaches from the *riſe* of antichriſt to the *reformation* by Luther and others. And this is the darkeſt and moſt diſmal day that ever the Chriſtian church ſaw, and probably the darkeſt that ever it will ſee. The time of the church's affliction, as was obſerved before, is from Chriſt's reſurrection till the deſtruction of antichriſt, excepting what the day is, as it were, ſhortened by ſome intermiſſions and times of reſpite, which God gives for the elect's ſake. [See Matt. xxiv. 22.] But during this time, from the riſe of antichriſt till the reformation, was a ſpace wherein the Chriſtian church was in its depreſſion, and darkneſs. The church in this ſpace was for many hundred years in a ſtate of great obſcurity, like the woman in the wilderneſs; [Rev. xii. 6.] indeed ſhe was almoſt hid from ſight and obſervation.—In ſpeaking of the events of this ſpace of time, I would, (1.) Take notice of the machinations of the devil againſt the kingdom of Chriſt in this time; (2) How the church of Chriſt was upheld during it.

(1.) I would take notice of the machinations of the devil againſt the kingdom of Chriſt during this time. Satan had

conſiderably corrupted both in doctrine and manners. Many alſo received the goſpel but in part, mixing ſome particulars of it with their native ſuperſtitions, whence ſprang thoſe numerous ſects of Semi-Chriſtians, as we may call them, ſtill found in many parts of the eaſt.

4. We may add, that early in the following century (the fifth) *France* became nominally Chriſtian, on the following occaſion: Clovis I. a pagan prince, fell in love with Clotilda, a Chriſtian princeſs, and in order to obtain her, promiſed to receive her religion; this, however, he had like to have forgotten, had he not a few years after been in danger of loſing an important battle; then he renewed his vow of turning Chriſtian, if he might gain the victory, which accordingly happening, he was baptized, with his ſiſter, and 3000 of his ſubjects. [*Robinſon*'s Mem. of Reform. in France, prefixed to Saurin's Sermons, Vol. i.] A few years after Pope Gregory, in wonderful charity, ſent Auſtin, and a tribe of other monks, to convert our Saxon anceſtors, (the natives having fled to Wales) and had ſuch ſucceſs as to found the

had done great things againſt the Chriſtian church before, but had been baffled again and again. Michael and his angels had obtained a glorious victory. How terrible was his oppoſition during the continuance of the heathen empire; and how glorious was Chriſt's victory and triumph over him in the time of Conſtantine! It pleaſed God now to prepare the way for a yet greater victory over him, to ſuffer him to renew his ſtrength, and to do the utmoſt that his power and ſubtilty could do; and therefore he ſuffers him to have a long time to form his ſchemes, and to eſtabliſh his intereſt; and permits him to carry his deſigns a great length, almoſt to the ſwallowing up of his church; and to exerciſe a proud, and almoſt uncontrouled dominion, a long time before Chriſt finally conquers, and utterly ruins his viſible kingdom on earth, as he will do in the time of the deſtruction of antichriſt: and ſhow himſelf ſuperior to all his power and ſubtilty. The two grand works of the devil which he wrought in this ſpace againſt the kingdom of Chriſt, are his Antichriſtian and Mahometan kingdoms, which have been, and ſtill are, of great extent and ſtrength, both together ſwallowing up the ancient Roman empire; that of Antichriſt the Weſtern, and Mahomet's the Eaſtern empire. It is in the deſtruction of theſe that the victory of Chriſt, at the introduction of the glorious times of the church, will chiefly conſiſt. And here let us briefly obſerve how Satan has erected and maintains theſe two great kingdoms in oppoſition to that of Chriſt.

[1.] With reſpect to the kingdom of *antichriſt*. This ſeems to be the maſter piece of all the devil's contrivances, and therefore antichriſt is called emphatically the or *that* 'man of ſin,' [II. Theſſ. ii. 3.] as though he

ſee of Canterbury, of which he was the firſt archbiſhop. But it is to be feared, that the grand aim of the Roman pontiff was to enlarge his power, and the zeal of Auſtin and his fellow labourers to propagate the trumpery of popery, rather than the doctrines of the goſpel. [*Rapin*, Vol. i. Book 3.] There is no doubt but Providence over-ruled all theſe events for good, and among the ſuperſtition of the times, there were always ſome who would not bow the knee to Baal. [G. E.]

were

were ſo eminently. He is alſo called *antichriſt*, which ſignifies the adverſary of Chriſt. Not that he is the *only* opponent of Chriſt; for the apoſtle John obſerves, that in his days there were many antichriſts. [I. John ii. 18, 22.] But yet this is called *the* antichriſt, as though there were none other, becauſe he was ſo eminently, and above all others. So this contrivance of the devil is called the myſtery of iniquity, [II. Theſ. ii. 7.] And we find no enemy of Chriſt half ſo much ſpoken of in the prophecies of Revelation as this; or his deſtruction ſpoken of as ſo happy for the church. (F)

This is a contrivance of the devil to turn the miniſtry of the Chriſtian church into his ſervice, and change theſe angels of the churches into fallen angels. And in the tyranny, ſuperſtition, idolatry, and perſecution, which he ſets up, he contrives to make an *image* of ancient paganiſm, and more than to reſtore what was loſt in the empire by the overthrow of heatheniſm in the time of Conſtantine: ſo that by theſe means the head of the beaſt, which was wounded unto death in Conſtantine, has his deadly wound healed in antichriſt, [Rev. xiii. 3.] And the dragon, that formerly reigned in the heathen Roman empire, being caſt out thence, after the beaſt with ſeven heads and ten horns riſes up out of the ſea, gives him his power, and ſeat, and great authority: and all the world wonders after the beaſt. (G)

I am

(F) ANTICHRIST.] That antichriſt intends the *Pope* or rather the *papal power*, is now generally agreed by proteſtant writers, and is largely ſhewn by Bp. *Newton* from the text above referred to and ſome others [as Dan. vii. 20, 21.—I. Tim. iv. 1, &c.—I. John iv. 3.—II. John vii. 8.] His Lordſhip has likewiſe effectually demoliſhed every other hypotheſis on this ſubject. [On the Proph. Vol. ii. Diſ. 22.]

(G) *The* IMAGE *of the* BEAST.]

The PAGAN DRAGON.	His POPISH IMAGE.
Its HEAD.	
The Roman *Emperor*, called alſo *Pontifex maximus*, (or high prieſt) attended with his princes in royal purple.	The *Pope*, alſo *Pontifex maximus*, with his college of cardinals cloathed in purple.

Its

I am far from pretending to determine the time *when* the reign of antichriſt began, which is a point that has been ſo much controverted among divines and expoſitors. It is certain that the 1260 days, or years, which is ſo often in ſcripture mentioned as the time of the continuance of antichriſt's reign, did not commence before the year of Chriſt 479; becauſe if they did, they would have ended,

Its MEMBERS.

The Roman *provinces*.	The catholic *ſtates*.

Its GODS.

Beſides *Jupiter* the ſupreme, Diva Veſta, (Juno or Luna) and a multitude of deities of different ranks, mediators and interceſſors; preſiding over different countries, profeſſions, diſeaſes, days, &c.	Beſide the bleſſed *Trinity*, Sancta Maria, (the Virgin Mary) mother of God and queen of heaven, with innumerable ſaints worſhipped as mediators and interceſſors; preſiding over various countries, profeſſions, diſeaſes, days, &c.

PLACES of Worſhip.

Temples built eaſt and weſt dedicated to their ſeveral gods; and one in particular to them all, and therefore called the *Pantheon*.	The ſame temples, conſecrated anew, with others built upon the ſame plan, and dedicated to their different ſaints; and the ſame *Pantheon* dedicated to all ſaints.

MANNER of Worſhip.

Through the medium of rich images, with great ſplendour and innumerable ceremonies, magnificent garments, many muſical inſtruments, torches at noon day, &c.	By the ſame, or ſimilar images with equal ſplendour, many of the ſame ceremonies, the like garments, many muſical inſtruments, torches at noon day, &c.

See *De Launе's* plea [Book 3.] where the parallel is purſued through ſeveral other heads and properly illuſtrated with particular inſtances: alſo the late Dr. *Middleton's* Letter from Rome, who has carried the ſubject ſtill farther, and obſerves, when we ſee "the preſent people of Rome worſhipping at this day in the *ſame temples*—at the *ſame altars*—ſometimes the *ſame images*—and always with the *ſame ceremonies*, as the old Romans; they muſt have more charity as well as ſkill in diſtinguiſhing, than I pretend to, who can abſolve them from the ſame crime of ſuperſtition and idolatry with their pagan anceſtors." [U. S.]

and

and antichriſt would have fallen before now. (H) But the riſe of antichriſt was gradual. The Chriſtian church corrupted itſelf in many things preſently after Conſtantine's time, growing more and more ſuperſtitious in its worſhip, by degrees bringing in many ceremonies into the worſhip of God, till at length they brought in the worſhip of ſaints, and ſet up images in their churches, and the clergy in general, and eſpecially the biſhop of Rome, aſſumed more and more authority to himſelf. (I) In the primitive times he was only a miniſter of a congregation; then a ſtanding moderator of a preſbytery— a dioceſan

(H) *The* BEGINNING *of the reign of Antichriſt.*] The beſt interpreters (as Mr. Fleming, Sir I. Newton, Mr. Lowman, Dr. Doddridge, Bp. Newton, and Mr. Reader) are pretty well agreed that this reign is to be dated from about A. D. 756, when the pope began to be a temporal power, (that is, in prophetic language, a *beaſt*) by aſſuming temporal dominion; 1260 years from this period will bring us to about A. D. 2000, and about the 6000th year of the world, which agrees with a tradition at leaſt as ancient as the epiſtle aſcribed to the Apoſtle *Barnabas* [§ 15.] which ſays, that "in ſix thouſand years ſhall all things be accompliſhed." [See *Doddr.* in loc. and Bp. *Newton* on the Proph. Vol. i. Diſſ. 14.]

(I) *Popiſh ſuperſtition* GRADUALLY *introduced.*] The following chronological liſt of Popiſh peculiarities is taken from the late Mr. *Toplady*.

CENTURY.

II. Marriage and eating fleſh forbid; Lent enjoined; the keeping of Eaſter, and excommunication began to be abuſed.

III. Keeping of Chriſtmas and Whitſunday enjoined; commemoration of martyrs; ſacred veſtments; oblations for the dead; ſacraments corrupted; new orders of clergymen inſtituted; and a monaſtic life applauded.

IV. Relics venerated; pilgrimages recommended; Friday made a faſt day; and the clergy forbad to marry.

V. Pictures, images, and altars erected in churches; tapers burnt at noon day; penances and prayers for the dead practiſed; monaſteries erected for nuns.

VI. Sacrifice of the maſs; the clergy exempted from the civil juriſdiction; indulgencies eſtabliſhed; hereſy made death.

VII. Pope made univerſal biſhop; pantheon dedicated to all the ſaints; prayers to ſaints and the Latin language enjoined.

VIII. Pope made a temporal prince, and began to depoſe kings; image worſhip enjoined.

IX. Saints

dioceſan biſhop—a metropolitan, which is equivalent to an archbiſhop—a patriarch; then he claimed the power of univerſal biſhop over the whole Chriſtian church, wherein he was oppoſed for a while, but confirmed in it by the civil power of the emperor in the year 606. After that he claimed the power of a temporal prince; and ſo was wont to carry two ſwords, to ſignify both his temporal and ſpiritual power, and aſſumed more and more authority, till at length he, as Chriſt's vicegerent on earth, claimed the very ſame power that Chriſt would have, if he was preſent on earth, and reigned on his throne, or the ſame power that belongs to God; he even uſed to be called *God* on earth, and ſubmitted to by all the princes of Chriſtendom. (K) He claimed power to crown princes, and to degrade them at his pleaſure; and brought kings and emperors to kiſs his feet. Emperors were wont to receive their crowns at his hands, and princes dreaded the diſpleaſure of the Pope, as they would have done a thunderbolt from heaven; for if the Pope was pleaſed to excommunicate a prince, all his ſubjects were at once freed from their allegiance, yea, and obliged to renounce it on pain of excommunication; and not only ſo, but any man might kill him wherever he found him. Further, the Pope was believed to have power to damn men at pleaſure; for whoſoever died under his excommunication, was looked upon as certainly loſt. Several emperors were actually depoſed, and died miſerably by his means; and if the people of any

IX. Saints canonized; and tranſubſtantiation maintained; college of cardinals inſtituted.

X. Agnus Dei's invented and bells baptized.

XI. Purgatory and beads invented.

XII. The ſcholaſtic writers aroſe.

XIII. Cup refuſed to the laity; auricular confeſſion enjoined; jubilee appointed; friars inſtituted.

XIV. Indulgences *ſold*.

XV. Seven ſacraments eſtabliſhed.

[Goſ. Mag. Dec. 1775, and Sup.]

(K) *The Pope a* GOD.] So he was ſtiled, "Our Lord God the Pope—a God on earth—the power of the pope (ſay they) exceeds all created power, and extends to things celeſtial, terreſtial and infernal." [Newton on the Proph. Vol. ii. p. 366.]

ſtate

ſtate or kingdom did not pleaſe him, he could lay that ſtate or kingdom under an interdict, whereby all ſacred adminiſtrations among them could have no validity. There could be no valid ſacraments, prayers, preaching, or pardons, till that interdict was taken off; ſo that people remained, in *their* apprehenſion, in a damnable ſtate, and therefore dreaded it as they would a ſtorm of fire and brimſtone from heaven. And in order to execute his wrath on a prince or people with whom the Pope was diſpleaſed, other princes muſt alſo be put to a great deal of trouble and expence. (L)

As the Pope with his clergy robbed the people of their eccleſiaſtical and civil liberties and privileges, ſo he alſo robbed them of their eſtates, and drained all Chriſtendom of their money, ingroſſing their riches into his own coffers, by revenues of the clergy, pardons, indulgencies, baptiſms and extreme unctions, deliverance out of purgatory, and an hundred other things. (M) — See how well this agrees

(L) *Princes* DEPOSED *or* deprived *by* POPES.]

1. Pope Zachary I. depoſed Childerick King of France.
2. —— Gregory VII. —— Henry IV. Emperor.
3. —— Urban II. —— Philip, King of France.
4. —— Adrian IV. —— William, King of Sicily.
5. —— Innocent III. —— Philip, Emperor.
6. —— Gregory, —— Frederick II.
7. —— Innocent IV. —— John, King of England.
8. —— Urban IV. —— Mamphred, King of Sicily.
9. —— Nicolas III. —— Charles, King of Sicily.
10. —— Martin IV. —— Peter, King of Arragon.
11. —— Boniface VIII. deprived Philip the Fair.
12. —— Clement V. depoſed Henry V. Emperor.
13. —— John XXII. deprived Lodovick, Emperor.
14. —— Gregory IX. depoſed Wenceſlaus, Emperor.
15. —— Paul III. deprived HenryVIII. King of England.

[*Bennet's* Memorial, p. 30.]

For the ſentiments of the popiſh decrees and doctors on this ſubject, ſee '*Spirit* of *Popery*,' ch. viii. and Sir *R. Steele*, Rom. Eccleſ. Hiſt. No. III. and IV. where may be ſeen a famous oration of Pope Sixtus V. 1589, applauding the murder of Henry III. of France, by a Jacobine friar, as both admirable and meritorious.

(M) *The* POPE DRAINED *Chriſtendom.*] This he did by the following ingenious methods:

agrees with the prophecies above referred to, viz. [Theſ. ii. 3, 4. Dan. vii. 20, 21. Rev. xiii. 6, 7. and xvii. 3, 4.]

During

Some Account of the Fees of the Pope's Chancery for Abſolutions, Licences, Indulgencies, &c.

ABSOLUTIONS.	Groſſos.†
For lying with a woman in the church	6
For wilful perjury	6
A prieſt for ſimony	7
A layman for murdering a layman	5
For killing father, mother, wife, ſiſter, or other relative	7
For a prieſt that keeps a concubine	7
For defiling a virgin	6
For lying with mother, or ſiſter, &c.	5
For robbery, or burning a neighbour's houſe	8
For forging letters apoſtolical	17 or 18
For a king going to the holy ſepulchre without licence	100
LICENCES.	
To change a vow of going to Rome	12
That a king, on Chriſtmas-day morning, may have a naked ſword borne before him, as the pope has	150
To have a portable altar	10
To eat fleſh in Lent, &c.	12 or 16
That one who preaches before a king, may give indulgence to all his hearers	12
For a town that hath uſed green wax in its ſeal, to uſe red	50
For a layman to chuſe his confeſſor	10
INDULGENCIES.	
For an hoſpital or chapel for ſeven years	50
That a layman may remove the relics of ſaints to his own chapel	16
For a remiſſion of the third part of one's ſins	100

† A Groſſo is ſomewhat more than our groat.

The above account is correctly taken from *Taxa S. Cancellariæ Apoſtolicæ edid. L. Blanch. Fran.* 1651. where p. 79, (ſpeaking of matrimonial diſpenſations) are theſe remarkable words—

" N. B. Theſe benefits cannot be given to the poor; becauſe they have not, therefore they cannot be comforted.

Of this famous book there were no leſs than fifteen editions at different places abroad between A. D. 1514 and 1700.

*** Indulgencies were often granted to whole fraternities and ſometimes for a 1000 years or more.

" 'Tis almoſt incredible what ſums of money are drawn into the Pope's coffer, by theſe and other little devices that depend upon them; as maſſes, requiems, trentals, obits; as alſo by Peter-

pence,

During this time alſo ſuperſtition and ignorance more and more prevailed. The holy ſcriptures by degrees were taken out of the hands of the laity, the better to promote the unſcriptural and wicked deſigns of the pope and his cler-

pence, tenths, firſt fruits, appeals, inveſtitures; by the ſale of Agnus Dei's, conſecrated beads, and ſuch like ware ſent from Rome every year; by diſpenſations, mortuaries, pilgrimages to the apoſtolic ſee, eſpecially at the jubilee. Some have computed that the tenths and firſt fruits in this nation amounted to above £20,000 per annum, which was no ſmall ſum in thoſe times, nay, one archbiſhop's pall (Walter Grey's of York) coſt £10,000 ſterling, ſays Matthew Paris. In our Henry the Third's time it was reckoned that the pope's revenue out of this nation exceeded the king's; and ſome that have endeavoured to make the eſtimate tell us, that there went 60,000 marks yearly out of this land to Rome; in collecting which ſums, the frauds and cruelties of their agents were ſuch, that a great bigot of the pope's and a hot ſtickler in Becket's cauſe, *Johan. Sariſb.* aſſures us, "That the legates of the apoſtolical ſeat did tyrannize over the provinces, as if the devil was gone out from the preſence of the Lord to ſcourge the church."

"Nor had our neighbours much better treatment; the ſame trade was carried on in other countries, witneſs the complaint of the Germans in their hundred grievances; and that of the council of Spain, mentioned by Sandys in his Europæ Speculum, viz. that Pope Pius V. had got 14 millions out of that kingdom in a ſhort ſpace. And *Ciracella* affirms, that Pope Sixtus V. in five years time collected five millions of crowns; four millions of which Gregory XIV. his ſucceſſor, waſted in pomp and riot in leſs than ten months.

"Now need we wonder at this, conſidering how many hands were employed? The grand fiſherman at Rome had a multitude in every country to angle partly for him, and partly for themſelves. Alſted reckons above a hundred years ago, that there were then at leaſt 225,044 monaſteries in Chriſtendom; and if you allow forty perſons to an houſe, the number will be more than nine million. Now all theſe, and the reſt of the eccleſiaſtics, which, like locuſts, had overſpread the face of the earth, lived upon the plunder of the people; and beſides, they had a thouſand little tricks and devices in getting money; they could ſell a dead man's bones at a vaſt ſum; Auſtin's particularly (that were tranſlated from Hippo to Sardinia) were purchaſed at an hundred talents of ſilver, and a talent of gold: and having almoſt an infinite variety of ware, which they put off at no ſmall rate, taking advantage of the ſuperſtition and credulity of their ſilly chapmen." [BENNET's Mem. of the Reform. p. 27—29. See alſo *Fuller*'s Church Hiſt. Book V.]

gy; and inſtead of promoting knowledge among the people, they induſtriouſly promoted ignorance. (N) It was a received maxim among them, that ignorance is the mother of devotion: and ſo great was the darkneſs of thoſe times, that learning was almoſt extinct in the world. Moſt of the prieſts themſelves, were barbarouſly ignorant as to any other knowledge than their infernal craft in oppreſſing and tyrannizing over the ſouls of the people. The ſuperſtition and wickedneſs of the church of Rome kept growing worſe and worſe till the very time of the Reformation; and the whole Chriſtian world were led away into this grand defection; except the Greek church, and ſome others, which were ſunk into equal darkneſs and ſuperſtition; with a few that were the people of God, who are repreſented by the woman in the wilderneſs, and God's two witneſſes, of which more hereafter.

This is the chief of thoſe two great kingdoms which the devil in this period erected in oppoſition to the kingdom of Chriſt. I come now,

[2.] To ſpeak of the other, which is in many reſpects like unto it, viz. his *Mahometan* kingdom, which is alſo of mighty power and vaſt extant, ſet up by Satan againſt the kingdom of Chriſt: this was ſet up in the eaſtern empire, as that of antichriſt in the weſtern.

Mahomet was born in the year of Chriſt 571, in Arabia. When he was about forty years of age, he began to give out that he was the great prophet of God, and to teach

(N) PAPISTS *inimical to* SCRIPTURE.] The proofs of this are endleſs; we can only refer to a tract called "*Popery* an *Enemy* to ſcripture," by the Rev. *J. Serces* (1736) who has ſhewn that papiſts prohibit the laity to read the ſcriptures—that the principles of popery annul its authority—that their divines ſpeak of them with great contempt—that they made decrees in oppoſition to them—that they falſify them in their tranſlations.—Memorable is the ſtory of *Fulgentius*, the friend of Father Paul, who preaching on Pilate's queſtion, 'What is truth?' told the audience, that after many reſearches he had found it out, and holding out a New Teſtament ſaid, it was there in his hand, but added, putting it again into his pocket—"The book is prohibited." [Letter to Bp. of Carliſle—quoted Mon. Rev. Jan. 1778.]

his

his new religion, of which he was to be conſidered as the head next under God. He publiſhed his Koran, which he pretended to have received from the angel Gabriel; (o) and being a crafty man, poſſeſſed of conſiderable wealth, and living among a people who were very ignorant, and greatly divided in their opinions of religious matters,

(o) *The* KORAN.] This celebrated book (called in Arabic, Alkoran) is the bible of the Turks, and very different characters are given of it by Mahometans and Chriſtians; the following hints are deſigned to give an impartial, though conciſe, view of it, and balance the oppoſite accounts.

1. It muſt be confeſſed to contain many ſublime ideas; and for the elegance and correctneſs of its ſtile, is conſidered as the ſtandard of the Arabian language. It alſo contains a number of fine moral obſervations, and excellent precepts, particularly on the articles of juſtice and alms-deeds.

2. On the other hand it is equally true, the Koran contains a great number of abſurdities and falſehoods; tales too abſurd for ſuperannuation to relate, or infancy to believe: nay, a variety of injunctions the moſt tyrannical and ſanguinary that ever were delivered; witneſs his laws concerning women, infidels, revenge, &c.

3. In reply to our firſt remark, Chriſtian writers have obſerved that the ſublimeſt of his ideas and the beſt of his precepts were probably borrowed from his converſation with Jews and Chriſtians; not to mention the current ſtory of his being aſſiſted by a Jew and a Monk, which Mr. Gibbon will not admit.

4. In anſwer to our ſecond obſervation, many of the Mahometan doctors pretend that the reveries we deſpiſe are mere allegories, and capable of a myſtical explication, neither carnal nor ridiculous. The precepts which we condemn, they alſo juſtify as perfectly conſiſtent with the ideas of eaſtern nations, though they appear ſtrange and arbitrary to the weſtern world.

5. Practiſing the grand Chriſtian precept of doing as we would be done by, and making all reaſonable allowances; ſtill nothing can reaſon away the impoſture of feigned revelations; nothing juſtifies the tyranny of many of his laws; nothing palliate the cruelty and bloodſhed that frequently marked his conqueſts.

6. Laſtly, in one view, however, we may contemplate Mahometaniſm with pleaſure and inſtruction, as it affords a powerful argument in defence of Chriſtianity, and contains, even in the Koran, its own refutation. Mahomet allows the miſſion both of Moſes and of Chriſt, and thus confirms both the Old Teſtament and the New; and yet (wonderful inconſiſtency!) with neither of theſe can his doctrines in any manner be reconciled. He admits that both the Jewiſh legiſlator and the Meſſiah of the goſpels were commiſſioned from above, and yet if either be admitted, Mahomet muſt certainly be rejected as an enthuſiaſt or an impoſtor. [G. E.]

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by ſubtilty, and fair promiſes of a ſenſual paradiſe, he gained a number to be his followers, ſet up for their prince, propagated his religion by the ſword, and made it meritorious of paradiſe to fight for him. By which means his party grew, and went on fighting till they conquered and brought over the neighbouring countries: and ſo his party gradually increaſed till they over-ran a great part of the world. (P) Firſt, the Saracens, who were ſome

(P) *The character of* MAHOMET.] Many will, we hope, be gratified by the following extract from *Mahomet*'s character, drawn by the maſterly hand of Mr. GIBBON; in which, however, it is but juſtice to hint to the juvenile part of our readers, that this elegant hiſtorian appears too much inclined to admire any ſyſtem inimical to Chriſtianity.

"According to the tradition of his companions, Mahomet was diſtinguiſhed by the beauty of his perſon. . . . . They applauded his commanding preſence, his majeſtic aſpect, his piercing eye, his gracious ſmile, his flowing beard, his countenance that painted every ſenſation of the ſoul, and his geſtures that enforced each expreſſion of the tongue. In the familiar offices of life he ſcrupulouſly adhered to the grave and ceremonious politeneſs of his country; his reſpectful attention to the rich and powerful was dignified by his condeſcenſion and affability to the pooreſt citizens of Mecca; the frankneſs of his manner concealed the artifice of his views; and the habits of courteſy were imputed to perſonal friendſhip or univerſal benevolence. His memory was capacious and retentive, his wit eaſy and ſocial, his imagination ſublime, his judgement clear, rapid, and deciſive. He poſſeſſed the courage both of thought and action; and, although his deſigns might gradually expand with his ſucceſs, the firſt idea which he entertained of his divine miſſion bears the ſtamp of an original and ſuperior genius. The ſon of Abdallah was educated in the boſom of the nobleſt race, in the uſe of the pureſt dialect of Arabia; and the fluency of his ſpeech was corrected and enhanced by the practice of diſcreet and ſeaſonable ſilence. With theſe powers of eloquence, Mahomet was an illiterate barbarian: his youth had never been inſtructed in the arts of reading and writing; the common ignorance exempted him from ſhame and reproach; but he was reduced to a narrow circle of exiſtence, and deprived of thoſe faithful mirrors, which reflect to our mind, the minds of ſages and heroes. Yet the book of nature and of man was open to his view. . . . . From his earlieſt youth, Mahomet was addicted to religious contemplation: each year, during the month of Ramadan, he withdrew from the world, and from the arms of Cadijah; in the cave of Hera, three miles from Mecca, he conſulted the ſpirit of fraud

ſome of his followers, and were a people of the country of Arabia, where Mahomet lived, about the year 700, began dreadfully to waſte the Roman empire. They conquered a great many countries belonging to the empire, and continued their victories for a long time. Theſe are ſuppoſed to be meant by the locuſts that we read of the ixth. chap. of Revelation. (Q) After

fraud or enthuſiaſm, whoſe abode is not in the heavens, but in the mind of the prophet. The faith which, under the name of *Iſlam*, he preached to his family and nation, is compounded of an eternal truth and a neceſſary fiction, *That there is only one God, and that Mahomet is the apoſtle of God.*

Charity may believe that the original motives of Mahomet were thoſe of pure and genuine benevolence; but a human miſſionary is incapable of cheriſhing the obſtinate unbelievers who reject his claims, deſpiſe his arguments, and perſecute his life; he might forgive his perſonal adverſaries, he may lawfully hate the enemies of God; the ſtern paſſions of pride and revenge were kindled in the boſom of Mahomet, and he ſighed, like the prophet of Nineveh, for the deſtruction of the rebels whom he had condemned. The injuſtice of Mecca and the choice of Medina tranſformed the citizen into a prince; the humble preacher into the leader of armies; but his ſword was conſecrated by the example of the ſaints; and the ſame God who afflicts a ſinful world with peſtilence and earthquakes, might inſpire, for their converſion or chaſtiſement, the valour of his ſervants. In the exerciſe of political government, he was compelled to abate the ſtern rigour of fanaticiſm, to comply in ſome meaſure with the prejudices and paſſions of his followers, and to employ even the vices of mankind as the inſtruments of their ſalvation. The uſe of fraud and perfidy, of cruelty and injuſtice, were often ſubſervient to the propagation of the faith; and Mahomet commanded or approved the aſſaſſination of the Jews and idolaters who had eſcaped from the field of battle. By the repetition of ſuch acts, the character of Mahomet muſt have been gradually ſtrained; and the influence of ſuch pernicious habits would be poorly compenſated by the practice of the perſonal and ſocial virtues which are neceſſary to maintain the reputation of a prophet among his ſectaries and friends. Of his laſt years, ambition was the ruling paſſion; and a politician will ſuſpect, that he ſecretly ſmiled (the victorious impoſtor!) at the enthuſiaſm of his youth and the credulity of his proſelytes. [GIBBON's Decline of the Roman Emp. Vol. v. ch. 50. N. B. Compare *Prideaux*'s Life of Mahomet, ch. i. with Sale's preliminary Diſcourſe, or *Moſheim*'s Eccl. Hiſt. Vol. i. p. 313.

(Q) SARACENS *compared to* LOCUSTS.] This they may be, 1. from their ſwarms, as the Saracens were almoſt innumerable; 2. Ara-

After this the Turks, who were originally another people, different from the Saracens, but were followers of Mahomet, conquered all the eaſtern empire. Their empire commenced about the year of Chriſt 1296, and about 1300 they began to invade Europe, took Conſtantinople, and ſo became maſter of all the eaſtern empire in the year 1453, which is near three hundred years ago. And thus all thoſe cities, where the famous churches of Jeruſalem, Antioch, Epheſus, Corinth, &c. were, now became ſubject to the Turks. And they took poſſeſſion of Conſtantinople, which was named after Conſtantine the Great, and made by him the city of the Roman empire. Theſe Turks are ſuppoſed to be propheſied of by the horſemen in the ixth. chap. of Revelation, [ver. 15, &c.] (R) And the remains of the Chriſtians in thoſe parts of the world, who are moſtly of the Greek church, are in miſerable ſlavery under theſe Turks, and treated with a great deal of barbarity and cruelty, and are become generally very ignorant and ſuperſtitious.

Thus I have ſhown what great works of Satan were wrought during this ſpace of time in oppoſition to the kingdom of Chriſt.

(2.) I come now to ſhow how the church of Chriſt was upheld through this dark time.—And here,

[1.] It is to be obſerved, that towards the former part of this ſpace, ſome of the nations of Chriſtendom held out a long time before they complied with the corruptions and uſurpations of the church of Rome. Though

2. Arabia, their country, frequently abounds with locuſts; 3. locuſts are bred in pits, they in the infernal one; 4. in the year A. D. 620, when Mahomet was training his diſciples, an Arabian hiſtorian mentions half the ſun being eclipſed from October to June; 5. they ſpared the trees, corn fields, and cattle; 6. they hurt only thoſe Chriſtians which were corrupted by idolatry and ſuperſtition. [See Bp. *Newton* on the Prophecies, who has adduced ſeveral other ſtriking particulars, and ſhown *Mahomet* to be the ſtar, ver. 1.—Vol. iii. Diſſ. 24.]

(R) TURKS *deſcribed as horſemen.*] For this they were remarkable—conſiſted of four ſultanies or kingdoms—their ſtandards red, yellow, and blue, and about this time invented great guns and gunpowder, [*Newton* on the Proph. Vol. iii. Diſſ. 24.]

all

all the world wondered after the beaſt, yet all nations did not fall in at once. Many of the principal corruptions of the church of Rome were brought in with a great deal of ſtruggle and oppoſition; and particularly, when the Pope gave out, that he was univerſal biſhop, many churches greatly oppoſed him in it; and it was a long time before they would yield to his exorbitant claims.* And ſo, when the worſhip of images was firſt brought into the churches, there were many who greatly oppoſed it.† And the ſame with reſpect to other corruptions of the church of Rome. Thoſe people that dwelt near to the city of Rome complied ſooner, but ſome that were more remote, were a long time before they could be induced to put their necks under the yoke: and particularly eccleſiaſtical hiſtory gives an account, that it was ſo with great part of the churches in England, and Scotland, and France, who retained the ancient purity of doctrine and worſhip much longer than many others, who were nearer the chief ſeat of antichriſt.‡

[2.] In every age of this dark time, there appeared particular perſons in all parts of Chriſtendom, who bore a teſtimony againſt the corruptions and tyranny of the church of Rome. There is no one age of antichriſt, even in the darkeſt times, but eccleſiaſtical hiſtorians mention many who manifeſted an abhorrence of the Pope, and his idolatrous worſhip, and pleaded for the ancient purity of doctrine and worſhip. God was pleaſed to maintain an uninterrupted ſucceſſion of witneſſes, through the whole time, in Germany, France, Britain, and other countries. Many of them were private perſons, many miniſters, and ſome magiſtrates, and perſons of diſtinction. (s) And there

* *Bingham*'s Antiq. Book ix. chap. 1. § 11. and *Barrow* on the Supremacy.

† *Dupin*'s Eccl. Hiſt. Cent. viii. chap. 1.

‡ See the following Note.

(s) *God had* WITNESSES *in every age.*] This is largely proved by a learned prelate, to whom theſe notes have often been indebted, the late Bp. of *Briſtol* [on the Prophecies, Diſ. xxiv. Part 1.] and the late ingenious Mr. *Toplady*, [Hiſtoric Proof of the Calv. of the

there were numbers in every age who were perſecuted and put to death for this teſtimony.

[3.] Beſides particular perſons diſperſed here and there, there was a certain people, called the Waldenſes, who lived

the Ch. of Eng. Vol. i. p. 149—212.] from whom the following names are ſelected under the different centuries:

Cent. VII. In this age the doctrine of the Roman church began to be eſſentially and generally corrupt; yet, however, the pope had not commenced a temporal prince, and the illuſtrious names that hiſtory preſerves, are too many to be particularized.

Cent. VIII. Several councils in this century were held in oppoſition to the growing errors of popery, particularly tranſubſtantiation, and the worſhip of ſaints and images. The beginning of this century the famous *Alcuin*, an Engliſhman, wrote in the name of the Britiſh biſhops, and others, to Charles the Great, proteſting againſt theſe errors. At this time alſo flouriſhed the venerable *Bede*, who with his dying breath finiſhed his Tranſlation of St. John's Goſpel.

Cent. IX. Not to mention the exertions of ſeveral princes, both in the eaſt and weſt, againſt the increaſing tyranny of the popes, and the vices and hereſies of his clergy: among the divines who boldly oppoſed popery, were *Agobard*, Abp. of Lyons, who wrote againſt pictures and images, and maintained the doctrine of one mediator. Maurus, Abp. of Mentz, and the celebrated *Bertram*, (or Ratramnus, as ſome call him) and even *Scotus*, wrote againſt tranſubſtantiation. *Angilbertus*, Abp. of Milan, reſiſted the pope's ſupremacy; *Claude*, biſhop of Turin, aſſerted the principal articles of the proteſtant faith; and *Gotteſchalus*, a pious monk, not only preached, but ſuffered in their defence.

Cent. X. Which even *Baronius* calls an *iron* and even a *leaden* age, produced ſome councils and writers in oppoſition to various branches of popery; among the latter, Alfric, Abp. of Canterbury, was one of the moſt eminent; and Gerbert, Abp. of Rheims, went ſo far as to call the pope *antichriſt*, although afterwards (ſo frail is human nature!) himſelf aſcended the papal chair.

Cent. XI. Some pretended heretics at Orleans in France denied many of the popiſh errors; and as Dupin ſays, found fault with moſt of the ceremonies of the church. *Berengarius* wrote profeſſedly againſt tranſubſtantiation and the church of Rome.

Cent. XII. Many now began to eſteem the pope, antichriſt. *Peter* and *Henry de Bruis*, and *Arnold*, of Breſcia, ſuffered martyrdom for the like opinions. The Waldenſes now aroſe to general notice, and from thence may be dated the dawn of the reformation.

Cent. XIII. To leave the Waldenſes for a following note, and thoſe leſſer ſtars which now began to be pretty numerous in moſt parts of Europe, our own country in this age produced two very illuſ-

lived ſeparate from all the reſt of the world, who kept themſelves pure, and conſtantly bore a teſtimony againſt the church of Rome through all this dark time. The place where they dwelt was the Vaudois, or the five valleys of Piedmont, a very mountainous country, between Italy and France. The place where they lived was compaſſed about with thoſe exceeding high mountains called the Alps, which were almoſt impaſſable. The paſſage over theſe mountainous deſart countries was ſo difficult, that the valleys where this people dwelt were almoſt inacceſſible. There this people lived for many ages, as it were, alone, in a ſtate of ſeparation from all the world, having very little to do with any other people; and there they ſerved God in the ancient purity of his worſhip, and never ſubmitted to the church of Rome. This place, in this deſart mountainous country, probably was the place eſpecially alluded to in the xiith. chapter of Revelation, [verſe 6.] as the place prepared of God for the woman, that they ſhould feed her there during the reign of antichriſt.

Some of the Popiſh writers themſelves own, that this people never ſubmitted to the church of Rome. One of the Popiſh writers, ſpeaking of the Waldenſes, ſays, The hereſy of the Waldenſes is the oldeſt hereſy in the world.* It is ſuppoſed that this people firſt betook themſelves to this deſart ſecret place among the mountains, to hide themſelves from the ſeverity of the heathen perſecutions which were before Conſtantine the Great: and thus the woman fled into the wilderneſs from the face of the ſerpent, [Rev. xii. 6.] And ſo, [verſe 14.] 'And to the 'woman were given two wings of a great eagle, that ſhe 'might fly into the wilderneſs, into her place; where

illuſtrious characters, *Groſthead*, biſhop of Lincoln, and *Bradwardine*, Abp. of Canterbury.

Cent. XIV. Produced *Wickliff* and the Lollards; and from that time God has raiſed up a numerous and illuſtrious company of witneſſes in every ſucceeding age, which, though they have been perſecuted and oppreſſed in every poſſible ſhape, have never been ſilenced or ſubdued. [I. N.]

* *Reinerius* cont. Hæret. cap. 4.

'ſhe is nouriſhed for a time, and times, and half a time, 'from the face of the ſerpent.' And the people being there ſettled, their poſterity continued there from age to age afterwards: and being, as it were, by natural walls, as well as by God's grace, ſeparated from the reſt of the world, never partook of the overflowing corruption.

Theſe, eſpecially, were thoſe virgins who were not defiled with women; nor when other women proſtituted themſelves and were defiled; but they kept themſelves pure for Chriſt alone; they followed the Lamb, their ſpiritual huſband, whitherſoever he went; they followed him into this hideous wilderneſs, [Rev. xiv. 4, 5.] Their doctrine and their worſhip, by the accounts which remain of them, appear to be the ſame with the proteſtant doctrine and worſhip; and by the confeſſion of popiſh writers, they were a people remarkable for the ſtrictneſs of their lives, for charity, and other chriſtian virtues. (T) They lived in external poverty in this hideous country; but they choſe this rather than to comply with the great corruptions of the reſt of the world.

They living in ſo ſecret a place, it was a long time before they ſeem to have been much taken notice of by the Romaniſts; but at laſt falling under obſervation, they

(T) *The* DOCTRINE *of the* ANCIENT WALDENSES.] "According to *Pilichdorffius*, the *Waldenſes* themſelves carried up the date of their commencement, as a body, to about the year 637. For my own part, (ſays Mr. TOPLADY) I agree with ſome of our oldeſt and beſt proteſtant divines .... that the uninterrupted ſucceſſion of the apoſtolic doctrine continued with them from the primitive times, quite down to the reformation; ſoon after which period, they ſeem to have been melted down in the common maſs of proteſtants." [Hiſtoric Proof, Vol. I. p. 149, &c.]

From an ancient confeſſion of their faith, and other authentic teſtimonies, it appears that they acknowledged the apoſtles creed, believed the doctrines of the trinity, original ſin, ſalvation by Chriſt alone, the ſufficiency of the ſcriptures, of which they received the ſame books that we do; and that they rejected the pope's ſupremacy, purgatory, five ſacraments, prayers for the dead, maſſes, vows of celibacy, monkery, pilgrimages, the worſhipping of ſaints, and other popiſh tenets.

[See Hiſt. Eccleſ. Magdeburg, Vol. III. Cent. XII. cap. 8. and Perrin's Hiſtory, Vol. I. cap. 8.]

went

went out in mighty armies againſt them, and fell upon them with inſatiable cruelty, barbarouſly maſſacring and putting to death, men, women, and children, with all imaginable tortures; and ſo continued perſecuting them with but little intermiſſion for ſeveral hundred years; by which means many of them were driven out of their old habitations in the vallies of Piedmont, and fled into all parts of Europe, carrying with them their doctrine, to which many were converted. (U) But their perſecutors could not by all their cruelties extirpate the church of God; ſo fulfilling his word, 'that the gates of hell 'ſhould not prevail againſt it.'

[4.] Towards the latter part of this dark time, ſeveral eminent divines openly appeared to defend the truth, and bear teſtimony againſt the corruptions of the church of Rome, and had many followers. The firſt and principal of theſe was a certain Engliſh divine, whoſe name was *John Wickliff*, who appeared about 140 years before the Reformation, and ſtrenuouſly oppoſing the popiſh religion, taught the ſame doctrine that the Reformers afterwards did, and had many followers in England. He was hotly perſecuted in his lifetime, yet died in peace;

(U) *Waldenſes greatly* PERSECUTED.] "Againſt the *Waldenſes*, (ſaith a candid popiſh hiſtorian) when exquiſite puniſhments availed little, and the evil was exaſperated by the remedy which had been unſeaſonably applied, and their number increaſed daily, at length complete armies were raiſed, and a war of no leſs weight, than what our people had before waged againſt the Saracens, was decreed againſt them: the event of which was, that they were rather ſlain, put to flight, ſpoiled every where of their goods and dignities, than that convinced of their error they repented. So that .... they fled into Provence and the neighbouring Alps of the French territory ..... Part withdrew into Calabria, and continued there a long while .... part paſſed into Germany, and fixed their abode among the Bohemians, and in Poland and Livonia; others turning to the weſt, obtained refuge in Britain."

[THUANUS in Præf. ad Hen. IV.]

It is related, that in theſe wars when the papiſts took the city of Beziers, they put to the ſword above 60,000 perſons, among whom were many of their own profeſſion; the pope's legate crying, "Kill them all, for the Lord knoweth them that are his."

[*Pet.* Hiſt. Alb. c. 17, 18, & ſeq.]

and

and after he was buried, his bones were dug up by his perſecutors and burnt. His followers remained in conderable numbers in England till the Reformation, and were cruelly perſecuted, and multitudes put to death for their religion.

Wickliff had many diſciples and followers, not only in England, but in other parts of Europe, whither his books were carried; and particularly in Bohemia, among whom were two eminent divines, *John Huſs* and *Jerom*, a divine of Prague, the chief city of Bohemia. Theſe ſtrenuouſly oppoſed the church of Rome, and had many who adhered to them. They were both burnt by the papiſts for their doctrine; (w) and their followers in Bohemia were cruelly perſecuted, but never extirpated till the Reformation. —Thus having gone through this dark time of the church, which is the ſecond part of the ſpace from Conſtantine the Great to the deſtruction of antichriſt, I come now,

5. To the third part, viz. that which begins with the Reformation, and reaches to the preſent time. And here I would, (1.) Speak of the Reformation itſelf; (2.) The oppoſition that the devil has made to the Reformed church; (3.) What ſucceſs the goſpel has lately had in one place and another; (4) The preſent ſtate of things in the church of Chriſt.

(1.) Here the firſt thing to be taken notice of is the *Reformation*. This was begun about 220 years ago: firſt in Saxony in Germany, by the preaching of *Martin Luther*, who, being ſtirred in his ſpirit to ſee the horrid practices

(w) Huss *burned.*] A very remarkable expreſſion is attributed to this martyr in the article of death. Addreſſing himſelf to the popiſh clergy then preſent, he ſaid, Ye ſhall anſwer for this an *hundred years* hence both to God and me. And ſome tell us that he added, "You roaſt the *Gooſe* now, but a *Swan* ſhall ariſe whom you ſhall not be able to burn as you do the poor weak Gooſe." Now *Huſs* in the Bohemia language ſignifies a *Gooſe*, as *Luther* does a *Swan*; and juſt an *hundred* years after Luther riſes up, and gives them a deeper wound than ever they had yet received, as it were, requiring the blood of Huſs and Jerom of them; and we know that the Swan could never be taken, but dies in her neſt." [Bennet's Mem. p. 38.]

of

of the popiſh clergy, and having ſet himſelf diligently to inquire after truth, by the ſtudy of the holy ſcriptures, and the writings of the ancient fathers of the church, openly and boldly decried the corruptions and uſurpations of the Romiſh church in his preaching and writings, and had ſoon a great number that fell in with his doctrines; among whom was the Elector of Saxony his ſovereign prince. This greatly alarmed the church of Rome; which did as it were rally all its forces to oppoſe him and his doctrine, and fierce wars and perſecutions were raiſed againſt it: but yet it went on by the labours of Luther, and Melancthon in Germany, Zuinglius in Switzerland, and other eminent divines, who were contemporary with Luther, and fell in with him; and particularly Calvin, who appeared ſomewhat after the beginning of the Reformation, but was one of the moſt eminent Reformers.

Many of the princes of Germany ſoon fell in with the reformed religion, as did ſeveral other ſtates and kingdoms in Europe, as England, Scotland, Sweden, Denmark, Norway, great part of France, Poland, Lithuania, Switzerland, and the Low Countries. So that it is thought, that heretofore about half Chriſtendom were of the Proteſtant religion; though, ſince that time the Papiſts perhaps have gained ground; ſo that the Proteſtants now have not ſo great a proportion.

Thus God began glorioufly to revive his church and advance the kingdom of his Son, after ſuch a diſmal night as had been from the riſe of antichriſt to that time. There had been many endeavours uſed before by the witneſſes of the truth for a reformation before. But now, when God's appointed time was come, his work was begun, and went on with a ſwift and wonderful progreſs; and antichriſt, who had been riſing higher and higher from his very firſt beginning till that time, was ſwiftly and ſuddenly brought down, and fell half way towards utter ruin, and never has been able to riſe again to his former height. A late expoſitor, Mr. *Lowman*, (who explains the five firſt vials in the xvith. chapter of the Revelation, with greater probability perhaps than any who

went

went before him,) underſtands the fifth vial, which was poured out on the ſeat of the beaſt, of what came to paſs in the reformation; as he had done the four preceding vials of certain great judgements God brought on the popiſh dominions before the reformation. It is ſaid, [ver. 10.] that 'the fifth angel poured out his vial on the ſeat 'of the beaſt;' in the original, it is the *throne* of the beaſt;* 'and his kingdom was full of darkneſs, and they 'gnawed their tongues for pain, and blaſphemed the God 'of heaven becauſe of their pains and their ſores, and 'repented not of their deeds.' He poured out his vial upon the *throne* of the beaſt, *i. e.* on the authority and dominion of the pope: thus the word *throne* is often uſed in ſcripture; ſo (I. Kings i. 37.) 'As the Lord hath 'been with my lord the king, even ſo be he with Solo-'mon, and make his *throne* greater than the *throne* of my 'Lord King David:' *i. e.* make his dominion and authority greater, and his kingdom more glorious.

But now, in the reformation, the vials of God's wrath were poured out on the throne of the beaſt. His throne was terribly ſhaken and diminiſhed. The pope's authority and dominion were greatly diminiſhed, both as to the extent and degree. He loſt, as was ſaid before, about half his dominions. And ſince the Reformation, the Pope has loſt great part of that authority, even in the Popiſh dominions, which he had before. He is not regarded, and his power is dreaded in no meaſure as it was wont to be. The powers of Europe have learned not to put their necks under the Pope's feet, as formerly they were wont to do. So that he is as a lion that has loſt his teeth, in compariſon of what he was once. And when the Pope and his clergy, enraged to ſee their authority ſo diminiſhed at the Reformation, laid their heads together, and joined their forces to deſtroy the Reformation; their policy, which was wont to ſerve them ſo well, failed, and they found their kingdom full of darkneſs, ſo that they could do nothing, any more than the Egyp-

* Επι τον θρονον του θηριου.

tians

tians, who roſe not from their ſeats for three days. The Reformed church was defended as Lot and the angels were in Sodom, by ſmiting their enemies with blindneſs, that they could not find the door. God then fulfilled that word [Job. v. 11, &c.] 'To ſet up on high thoſe 'that be low; that thoſe which mourn may be exalted to 'ſafety. He diſappointeth the devices of the crafty, ſo 'that their hands cannot perform their enterpriſe. He 'taketh the wiſe in their own craftineſs: and the coun-'cil of the froward is carried headlong. They meet 'with darkneſs in the day time, and grope in the noon 'day as in the night. But he ſaveth the poor from the 'ſword, from their mouth, and from the hand of the 'mighty.'—Theſe proud enemies of God's people being ſo diſappointed, and finding themſelves ſo unable to uphold their own dominion and authority, this made them as it were to gnaw their tongues for pain and rage.

(2.) I proceed, therefore, to ſhow what *oppoſition* has been made to the ſucceſs of Chriſt's purchaſe in the Reformation by Satan and his adherents; obſerving, a we go along, how far they have been baffled, and how far they have been ſucceſsful.

[1.] The firſt oppoſition that I ſhall take notice of, is that which was made by the clergy of the church of Rome uniting together in a general council. This was the famous council of Trent, which the pope called a little while after the Reformation. In that council, there met together ſix cardinals, thirty-two archbiſhops, two hundred and twenty-eight biſhops, beſides innumerable others of the Romiſh clergy. This council, in all their ſittings, including the times of intermiſſion between, was held for eighteen years together. Their main buſineſs all this while was to concert meaſures for eſtabliſhing the church of Rome againſt the Reformers, and for deſtroying the Reformation.* But it proved that they were not able to perform their enterpriſe. The Reformed church, notwithſtanding that council, ſtill remains. So that the coun-

* See Father Paul's Hiſt. of this Council.

cil of the froward is carried headlong, their kingdom is full of darkneſs, and they weary themſelves in vain.

Thus the church of Rome, inſtead of repenting of their deeds, when ſuch clear light was held forth to them by Luther and other Reformers, does, by general agreement in council, perſiſt in their vile corruptions and wickedneſs, and obſtinate oppoſition to the kingdom of Chriſt. The doctrines and practices of the church of Rome, which were chiefly condemned by the Reformed, were confirmed by the decrees of this council; and the corruptions, in many reſpects, were carried higher than ever before; and they uttered blaſphemous reproaches and curſes againſt the Reformed religion, and all the Reformed church was excommunicated and anathematized by them; and ſo according to the prophecy, 'they blaſ-'phemed God.' Thus God hardened their hearts, intending to deſtroy them.

[2.] The Papiſts have often endeavoured to overthrow the Reformation by ſecret *plots* and *conſpiracies*. So there were many plots againſt the life of Luther. The Papiſts were engaged in contriving to diſpatch him, and to put him out of the way; and he, as he was a very bold man, often very much expoſed himſelf in the cauſe of Chriſt; but yet they were wonderfully prevented from hurting him, and he at laſt died in his bed in peace. And ſo there have been from time to time innumerable ſchemes ſecretly laid for the overthrow of the Proteſtant religion; among which, that which ſeems to be moſt conſiderable, and which ſeemed to be the moſt likely to have taken effect, was that in the time of King James II. of England, which is within the memory of many of us. There was at that time a ſtrong conſpiracy between the King of England and Lewis XIV. of France, who were both Papiſts, to extirpate the Northern hereſy, as they called the Proteſtant religion, not only out of England, but out of all Europe; and had laid their ſchemes ſo, that they ſeemed to be almoſt ſure of their purpoſe.* They

* See *Rapin*'s Hiſt. of Eng. V. xv. p. 162, &c.

looked

looked upon it, that if the Reformed religion were ſuppreſſed in the Britiſh realms, and in the Netherlands, which were the ſtrongeſt part, and the chief defence of the Proteſtant intereſt, they ſhould have eaſy work with the reſt. And juſt as their matters ſeemed to be come to a head, and their enterpriſe ripe for execution, God, in his providence, ſuddenly daſhed all theſe ſchemes in pieces by the Revolution, at the coming in of King William and Queen Mary: by which all theſe deſigns were at an end; and the Proteſtant intereſt was more ſtrongly eſtabliſhed, by the crown of England's being eſtabliſhed in the Proteſtant houſe of Hanover, and a Papiſt, by the conſtitution of the nation, for ever rendered incapable of wearing the crown of England. Thus they groped in darkneſs at noon day as in the night, and their hands could not perform their enterpriſe; their kingdom was full of darkneſs, and they gnawed their tongues for pain.

After this, there was a deep deſign laid to bring the ſame thing to paſs in the latter end of Queen Anne's reign, by the bringing in of the Popiſh pretender; which was no leſs ſuddenly and totally baffled by divine Providence; as the plots againſt the Reformation, by bringing in the pretender, have been from time to time.*

[3.] The Reformation has often been oppoſed by open wars and invaſions. So in the beginning of the Reformation, the emperor of Germany, to ſuppreſs the Reformation, declared war with the Duke of Saxony, and the principal men who favoured and received Luther's doctrine. But they could not obtain their end; they could not ſuppreſs the Reformation. For the ſame end, the King of Spain maintained a long war with Holland and the Low Countries in the century before laſt. But thoſe cruel wars iſſued greatly to the diſadvantage of the Romiſh church, as they occaſioned the ſetting up of one of the moſt powerful Proteſtant ſtates in Europe, which, next to Great Britian, are the chief barrier of the Proteſtant religion.† And the deſign of the Spaniſh in-

* Bennet's Memorial 370, &c. † Viz. Holland.

vaſion of England in Queen Elizabeth's time, was to ſuppreſs and root out the Reformed religion; and therefore they brought in their fleet all manner of inſtruments of cruelty wherewith to torture the Proteſtants who would not renounce their religion. But their deſign was totally baffled, and their mighty fleet in a great meaſure ruined. (x)

[4.] Satan has oppoſed the Reformation with cruel *perſecutions*. The perſecutions with which the Proteſtants in one kingdom and another have been tormented by the church of Rome, have been in many reſpects beyond any that were before. So that antichriſt has proved the greateſt and moſt cruel enemy the church of Chriſt ever had, agreeable to the deſcription given of the church of Rome, [Rev. xvii. 6.] 'And I ſaw the woman drunk-'en with the blood of the ſaints, and with the blood of the 'martyrs of Jeſus.' And [chap. xviii. 24.] 'And in 'her was found the blood of prophets, and of ſaints, and 'of all them that were ſlain upon the earth.'

(x) *The Spaniſh* ARMADA.] "There was ſo much of Providence (our enemies themſelves being judges) in it [the defeat of this fleet] that the Spaniſh admiral, the Duke of Medina Sidonia, blaſphemouſly ſwore, that he feared Jeſus Chriſt was turned *Lutheran*; nay, the king of Spain himſelf hearing of this ſtrange defeat of his fleet, ſaw ſo evidently the finger of God in this diſappointment, that he is reported to have ſaid, He did not ſend his fleet to fight againſt God, but againſt men." [*Bennett's* Mem. 122.]

Don Pedro, one of the Spaniſh captains taken by Sir F. Drake, being examined before the lords of the privy council what was their deſign of invading us, replied "To ſubdue the nation and root it out." And what meant you, ſaid the lords, to do with the Catholics? "To ſend them, good men, ſaid he directly to heaven, as all you heretics to hell." For what end were your whips of cord and wire? "To whip you heretics to death." What would you have done with the young children? "They above ſeven years old ſhould have gone the way their fathers went; the reſt ſhould have lived in perpetual bondage, branded in the forehead with the letter L for Lutherans." [Account of the Span. Invaſion publiſhed 1739.]

N. B. The inſtruments of torture above alluded to, as thumb-ſcrews, whips, &c. are ſtill ſhewn among other curioſities in the Tower of London.

The

The heathen perſecutions had been very dreadful; but now perſecution by the church of Rome was improved, and ſtudied, and cultivated, as an art or ſcience. Such methods of tormenting were found out that were beyond the invention of former ages. And, that perſecution might be managed more effectually, there were certain ſocieties eſtabliſhed in various parts of the Popiſh dominions, whoſe buſineſs it ſhould be to ſtudy, improve, and practiſe perſecution in its higheſt perfection, (Y) which

(Y) *Courts of* INQUISITION.] Theſe infernal tribunals were firſt erected in the twelfth century by the infamous Father Dominic, under the patronage of Pope Innocent III. in order more completely to extirpate the Waldenſes, and other pretended heretics. It is difficult to conceive, that if God had delivered the world entirely into the devil's hands (as Satan once pretended) that his ingenuity and malice could have invented any thing more deteſtable and ſhocking. In fact, there is ſcarcely a method that could delay or pervert juſtice, but they have adopted it in their forms; nor does there ſeem a poſſible method of torture but they have invented and repeatedly exerciſed. The reader whoſe nerves can bear ſuch reiterated ſcenes of cruelty, may read *Baker*'s Hiſt. of the Inquiſition—the Hiſtory of the Inquiſ. at *Goa*, written by a Papiſt—and ſimilar works: but to ſhew how far it is poſſible for human nature to go, let him read the following extract from a ſermon preached at *Evora*, on occaſion of one of the moſt horrid ſcenes the ſun ever beheld, an *auto de fe*, when they burn or rather roaſt heretics (as they call them) alive, from a principle of religion. "Beloved Portugueſe," ſaid the inhuman wretch, "let us return thanks to heaven, for his great goodneſs in giving us this holy tribunal, [the Inquiſition.] Had it not been for this tribunal, our kingdom would have become a tree without flowers or fruits, fit only to be committed to the flames. What progreſs has hereſy made for want of an inquiſition in *England*, France, Germany, and the Netherlands! It is evident, had it not been for *ſo great* a bleſſing, our country would have been like to thoſe above mentioned." [Sermans de Padro *Frey*, *Antonio Continho*, impreſſo em Liſboa, anno 1638.] If it be poſſible to add any thing more ſhocking to this impious harangue, it is, that one of our own judges, Sir *J. Hovel*, recorder of London, wiſhed for the like inſtitution here in England: "Till now," ſaid he, on the trial of Penn and Mead, two Quakers, "I never underſtood the prudence and policy of the Spaniards in ſuffering the *inquiſition* among them. And *certainly*, it will never be well with us till ſomething like the *Spaniſh inquiſition* be in *England*." [*Gen. Dict.* Vol. viii. Art. Penn, W.]

are

are called the courts of *inquiſition*. A peruſal of the hiſtories of the Romiſh perſecution, and their courts of inquiſition, will give that idea which a few words cannot expreſs.

When the Reformation began, the beaſt with ſeven heads and ten horns began to rage in a dreadful manner. After the Reformation, the church of Rome renewed its perſecution of the poor Waldenſes, and great multitudes of them were cruelly tortured and put to death. Soon after the Reformation, there were alſo terrible perſecutions in various parts of Germany: and eſpecially in Bohemia, which laſted for thirty years together; in which ſo much blood was ſhed for the ſake of religion, that a certain writer compares it to the plenty of waters of the great rivers of Germany. The countries of Poland, Lithuania, and Hungary, were in like manner deluged with Proteſtant blood. (z)

By means of theſe and other cruel perſecutions, the Proteſtant religion was in a great meaſure ſuppreſſed in Bohemia, and the Palatinate, and Hungary, which before were Proteſtant countries. Thus was fulfilled what was foretold of the little horn, [Dan. vii. 20, 21.] '—and of 'the ten horns that were in his head, and of the other 'which came up, and before whom three fell, even of 'that horn that had eyes, and a mouth that ſpake very 'great things, whoſe look was more ſtout than his fellows, 'I beheld, and the ſame horn made war with the ſaints, 'and prevailed againſt them.' And what was foretold of the beaſt having ſeven heads and ten horns, [Rev. xiii. 7.] 'And it was given unto him to make war with the ſaints,

(z) POPERY MORE CRUEL *than paganiſm.*] "If Rome *pagan* hath ſlain her thouſands of innocent Chriſtians, Rome *Chriſtian* hath ſlain her ten thouſands. For, not to mention other outrageous ſlaughters and barbarities, the croiſades againſt the Waldenſes and Albigenſes, the murders committed by the Duke of Alva in the Netherlands, the maſſacres in France and Ireland, will probably amount to above ten times the number of all the Chriſtians ſlain in all the ten perſecutions of the Roman emperors put together." [Bp. NEWTON on the Proph. Vol. iii. p. 282.]

'and

'and to overcome them: and power was given him over 'all kindreds, and tongues, and nations.'

Alſo *Holland* and the other Low Countries were for many years a ſcene of nothing but the moſt affecting and amazing cruelties, being deluged with the blood of Proteſtants, under the mercileſs hands of the Spaniards, to whom they were then in ſubjection. But in this perſecution, the devil in a great meaſure failed of his purpoſe; as it iſſued in a great part of the Netherlands caſting off the Spaniſh yoke, and ſetting up a wealthy and powerful Proteſtant ſtate, to the great defence of the Proteſtant cauſe ever ſince.

France alſo is another country, which, ſince the Reformation, in ſome reſpects, perhaps more than any other, has been a ſcene of dreadful cruelties ſuffered by the Proteſtants there. After many cruelties had been exerciſed towards the Proteſtants in that kingdom, there was begun a perſecution of them in the year 1571, in the reign of Charles IX. king of France. It began with a cruel maſſacre, wherein 70,000 Proteſtants were ſlain in a few days time, as the king boaſted: and in all this perſecution, he ſlew, as is ſuppoſed, 300,000 martyrs. And it is reckoned, that about this time, within thirty years there were martyred in this kingdom, for the Proteſtant religion, 39 princes, 148 counts, 234 barons, 147,518 gentlemen, and 760,000 of the common people. (A)

But all theſe perſecutions were, for exquiſite cruelty, far exceeded by thoſe which followed in the reign of Lewis XIV. which indeed are ſuppoſed to exceed all

(A) *The* PARISIAN *maſſacre.*] This maſſacre was aggravated with ſeveral circumſtances of wantonneſs and treachery; but we hope that the above numbers are exaggerated. *Thuanus*, their own hiſtorian, reckons 30,000 lives deſtroyed in this ſlaughter; but proteſtant authors ſeem to have reaſon for ſuppoſing them not leſs than 100,000 in the whole. But the moſt horrid circumſtance in the hiſtory is, that when the news of this event reached Rome, Pope Gregory XIII. inſtituted the moſt ſolemn rejoicings, giving thanks to Almighty God for this glorious victory!!! An inſtance that has no parallel, even in hell. [I. N.]

others

others that ever have been; and being long continued, by reaſon of the long reign of that king, almoſt wholly extirpated the Proteſtant religion out of that kingdom, where had been before a multitude of famous Proteſtant churches all over the country. (B) Thus it was given to the beaſt to make war with the ſaints, and to overcome them.

There

(B) *The* PERSECUTION *under Lewis XIV.*] This followed the revocation of the edict of Nantes, A. D. 1685. The following extract is taken from a French work of reputation:

"The troopers, ſoldiers, and dragoons went into the Proteſtants houſes, where they marred and defaced their houſhold-ſtuff, broke their looking-glaſſes, and other utenſils and ornaments; let their wine run about their cellars, and threw about their corn, and ſpoiled it. And as to thoſe things which they could not deſtroy in this manner, ſuch as furniture of beds, linen, wearing-apparel, plate, &c. they carried them to the market-place, and ſold them to the Jeſuits, and other Roman catholics. By theſe means the Proteſtants in Montaubon alone were, in four or five days, ſtripped of above a million of money. But this was not the worſt.

"They turned the dining-rooms of gentlemen into ſtables for their horſes. And treated the owners of the houſes where they quartered with the higheſt indignity and cruelty, laſhing them about from one to another, day and night, without intermiſſion, not ſuffering them to eat or drink; and when they began to ſink under the fatigue and pains they had undergone, they laid them on a bed, and when they thought them ſomewhat recovered, made them riſe, and repeated the ſame tortures. When they ſaw the blood and ſweat run down their faces and other parts of their bodies, they ſluiced them with water, and putting over their heads kettle-drums, turned upſide down, they made a continual din upon them till theſe unhappy creatures loſt their ſenſes. When one party of theſe tormenters were weary, they were relieved by another, who practiſed the ſame cruelties with freſh vigour.

"At Negrepliſſe, a town near Montaubon, they hung up Iſaac Favin, a proteſtant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his fleſh with pincers. They made a great fire round a boy about twelve years old, who, with hands and eyes lifted up to heaven, cried out, "My God, help me!" And when they found the youth reſolved to die rather than renounce his religion, they ſnatched him from the fire juſt as he was on the point of being burnt.

"In ſeveral places the ſoldiers applied red hot irons to the hands and feet of men, and the breaſts of women. At Nantes they hung up ſeveral women and maids by their feet, and others by their arm-pits, and thus expoſed them to public view ſtark naked.

They

There was alſo a terrible perſecution in *England* in Queen Mary's time, wherein great numbers in all parts of the kingdom were burnt alive.* And after this, though the Proteſtant religion has been for the moſt part eſtabliſhed by law in England, yet there have been very ſevere perſecutions by the high-church men, who ſymbolize in many things with the papiſts. Such a perſecution was that which occaſioned our forefathers to flee from their native country, and to come and ſettle in this land,

They bound mothers that gave ſuck to poſts, and let their ſucking infants lie languiſhing in their ſight for ſeveral days and nights, crying, mourning, and gaſping for life. Some they bound before a great fire, and being half roaſted, let them go; a puniſhment worſe than death. Amidſt a thouſand hideous cries, and a thouſand blaſphemies, they hung up men and women by the hair; and ſome by their feet, on hooks in chimnies, and ſmoaked them with whiſps of wet hay till they were ſuffocated. They tied ſome under the arms with ropes and plunged them again and again into wells; they bound others like criminals, put them to the torture, and with a funnel filled them with wine, till the fumes of it took away their reaſon, when they made them ſay they conſented to be catholics. They ſtripped them naked, and after a thouſand indignities, ſtuck them with pins and needles from head to foot. They cut and flaſhed them with knives; and ſometimes with red hot pincers took hold of them by the noſe, and other parts of the body, and dragged them about the rooms till they made them promiſe to be catholics, or till the cries of theſe miſerable wretches, calling upon God for help, forced them to let them go. They beat them with ſtaves, and thus bruiſed, and with broken bones, dragged them to church, where their forced preſence was taken for an abjuration. In ſome places they tied fathers and huſbands to their bed-poſts, and before their eyes raviſhed their wives and daughters with impunity. They blew up men and women with bellows till they burſt them. If any to eſcape theſe barbarities endeavoured to ſave themſelves by flight, they purſued them into the fields and woods, where they ſhot at them like wild beaſts, and prohibited them from departing the kingdom (a cruelty never practiſed by Nero or Dioclefian) upon pain of confiſcation of effects, the gallies, the laſh, and perpetual impriſonment; inſomuch that the priſons of the ſea-port towns were crammed with men, women, and children, who endeavoured to ſave themſelves by flight from this dreadful perſecution. With theſe ſcenes of deſolation and horror, the popiſh clergy feaſted their eyes, and made only a matter of laughter and ſport of them. [SECKEND Hiſt. Luth. II. p. 116.]

* See *Fox*'s Martyrs, Vol. iii.

which was then an hideous howling wilderneſs. And theſe perſecutions were continued with little intermiſſion till King William came to the throne. (c)

Scotland

(c) *Perſecutions of the* HIGH-CHURCH MEN.] *Luther* uſed a vulgar ſaying, 'that every man is born with a *pope* in his belly;' meaning that a ſpirit of tyranny is natural to the preſent depraved ſtate of man. Nor will the mere profeſſion of any religion, however excellent and benign, remedy this propenſity, unleſs men enter into the ſpirit of it. We need not wonder therefore at animoſities and even perſecutions among nominal profeſſors, who often aſſume Chriſtianity only as a cloak for their vicious tempers and conduct. The perſecutions and oppreſſions in the times of the *Stuarts* ſeem to have ariſen ſolely from a luſt of power and impatience of contradiction. Even that miſtaken zeal for God and religion which ſometimes kindled the flames of perſecution, ſeems to have had but little ſhare in cauſing theſe, ſince the bittereſt enemies of the puritans did not charge them with eſſential errors of either faith or manners. Abſolute monarchy and arbitrary power were the grand objects of Laud and his furious aſſociates. And it is to be feared, that they would not have thought the deſtruction of half their maſter's ſubjects too dear a purchaſe for the power of completely tyrannizing over the reſt. It would be foreign to the deſign of theſe notes to enter into the particulars of theſe enormities; thoſe who can bear ſuch relations, may find abundance of them in *Baxter*'s Hiſtory of his Life and Times, *Neal*'s Hiſtory of the Puritans, and *Palmer*'s edition of the Nonconformiſts Memorial, or Memoirs of the Nonconformiſt Miniſters; 3000 of whom were expelled, on the ſame fatal day (St. Bartholomew's) on which the Pariſian maſſacre began. But, unhappily, perſecution has not been confined to ſuch men: every ſect, and ſome of the beſt men in each have engaged in the diabolical buſineſs. We have already obſerved inſtances of this in the primitive church, [page 424, Note D] and the ſame may be obſerved early in the reformation; with what bitterneſs did the Lutherans, Zuinglians, and Calviniſts, and other parties of the reformers, abuſe, impriſon, and baniſh each other, is too well atteſted by eccleſiaſtical hiſtorians of the 16th century. Not to mention the blood of ſectaries unjuſtly ſhed both at home and abroad. Not only did the epiſcopalians in England perſecute the diſſenters; but in Scotland, and during the commonwealth in England, theſe perſecuted the epiſcopalians. And what is perhaps more extraordinary, even in New England, where the firſt coloniſts fled from the iron hand of oppreſſion at home, they perſecuted the quakers and others who diſſented from their eſtabliſhment. How then ſhall we account for theſe enormities, but upon the principle we firſt mentioned, that it proceeds from the general depravity of human

Scotland has alſo been the ſcene, for many years together, of cruelties and blood by the hands of high-churchmen, ſuch as came very little ſhort of the popiſh perſecution in Queen Mary's days, and in many things much exceeded it, which continued till they were delivered by King William.

Ireland alſo has been as it were overwhelmed with proteſtant blood. In the days of King Charles I. of England, above 100,000 Proteſtants were cruelly murdered in that kingdom in a few days; the papiſts, by a ſecret agreement, riſing all over the kingdom at an appointed time, intending to kill every Proteſtant in the kingdom at once. (D)

Beſides theſe, there have been very cruel perſecutions in Italy, and Spain, and other places, which I ſhall not ſtand to relate. (E)

human nature, which, though in a degree rectified and ſubdued in good men, is not eradicated, but often diſcovers itſelf in the tempers and actions of the beſt. [G. E.]

(D) *The maſſacre in* IRELAND.] It appears that the Iriſh proteſtants had been marked out for deſtruction in Queen Mary's reign, but Providence delivered them in the following remarkable manner: Dr. Cole being ſent with a commiſſion for that purpoſe, boaſted of it by the way, and a Proteſtant at Cheſter, where he ſtopt, found means to ſteal it. When the Doctor came to Ireland, and was about to produce his commiſſion to the proper perſons, on opening the box which had contained it, to his great mortification he only found a pack of cards, with the knave of clubs uppermoſt! He returned to obtain a new commiſſion, but the queen died before it could be procured. [N. U.]

(E) OTHER *cruelties.*] Beſide the proteſtant blood ſhed in theſe perſecutions, popery has to anſwer for the lives of millions of Jews, Mahometans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Chriſtians the free exerciſe of their religion. But in the 15th century, when the tables were turned, and Ferdinand ſubdued the Moriſcoes (the deſcendants of the above Moors) many hundred thouſands of them were forced to be baptized, or burnt, maſſacred, or baniſhed, and their children ſold for ſlaves; beſides an innumerable multitude of Jews who ſhared the ſame cruelties; chiefly by means of the infernal inquiſition. [*Geddes*'s Miſc. Tracts, Vol. i. p. 1, and ſequel.] A worſe ſlaughter, if poſſible, was made among the natives of Spaniſh America, where 15 millions are ſaid to have been ſacrificed to the genius of popery in the courſe of about 40 years,

Thus did the devil, and his great miniſter antichriſt, rage with violence and cruelty againſt the church of Chriſt! And thus did the whore of Babylon make herſelf drunk with the blood of the ſaints and martyrs of Jeſus! and thus, by theſe perſecutions, the Proteſtant church has been much diminiſhed! Yet with all have they not been able to prevail; but ſtill the church is upheld, and Chriſt fulfils his promiſe that 'the gates of hell ſhall not pre-'vail againſt it.'

[5.] The laſt kind of oppoſition that Satan has made to the Reformation is by *corrupt opinions*. Satan has oppoſed the light of the goſpel which ſhone forth in the Reformation with many corrupt opinions, which he has propagated in the world.

And here, in the firſt place, the firſt oppoſition of this kind was by the ſect of the *Anabaptiſts*, which began about four or five years after the Reformation itſelf began. This ſect, as it firſt appeared in Germany, were vaſtly more extravagant than the preſent anabaptiſts are in England. (F) They held a great many corrupt opinions. One was, that there ought to be no civil authority, and ſo that it was lawful to rebel againſt civil authority. And on this principle, they refuſed to ſubmit to magiſtrates, or any human laws; and gathered together in vaſt armies to defend themſelves, and having put all Germany into an uproar, ſo kept it for ſome time.

The next oppoſition of this kind to the Reformation was that which was made by *enthuſiaſts*. (G) Thoſe are rightly

[*Bar. de las Caſas*'s Narrative.] Well therefore might the inſpired apoſtle ſay, that at Myſtic Babylon's deſtruction, 'In her 'was found the blood of prophets and of ſaints, and of all that 'were ſlain upon the earth.' [Rev. xviii. 24.] [I. N.]

(F) *The* ANABAPTISTS *in England.*] It is but juſtice to obſerve that the preſent anabaptiſts, anti-pædobaptiſts or baptiſts (as they are now called) differ in nothing from other diſſenters, but in the article of baptiſm, which they adminiſter by immerſion and to adults only. But the anabaptiſts of the ſixteenth century were what our author repreſents them. [U. S.]

(G) ENTHUSIASTS *oppoſed the Reformation.*] Of theſe ſome rejected all outward religion, and acknowledged none but internal; 2. ſome

rightly called enthuſiaſts who falſely pretend to be inſpired by the Holy Ghoſt as the prophets were. Theſe appeared in Germany about ten years after Luther began the Reformation: and many of them were exceeding wild and extravagant. The followers of theſe are the *Quakers* in England, and other parts of the Britiſh dominions.

The next were the *Socinians*, who had their beginning chiefly in Poland, by the teaching of Lælius and Fauſtus Socinus. They held, that Chriſt was a mere man, and denied his ſatisfaction, and many of the fundamental doctrines of the Chriſtian religion. Their hereſy has ſince been greatly propagated among Proteſtants in Poland, Germany, Holland, England, and other places.

After theſe aroſe the *Arminians*. They firſt appeared in Holland about 130 years ago. They are ſo called from a Dutchman, whoſe name was *Jacob Van Harmin*, in Latin, *Jacobus Arminius*. This Arminius was firſt a miniſter at Amſterdam, and then a profeſſor of divinity in the univerſity of Leyden. He had many followers in Holland. There was upon this a ſynod of all the Reformed churches called together, who met at Dort in Holland. The ſynod of Dort condemned them; but yet they ſpread and prevailed (H). They began to pre-

2. ſome pretended to extraordinary viſions and revelations; and, 3. others expected the corporeal preſence of Chriſt to ſubdue all other governments. The ſects were too numerous to be too particularized; and too contemptible to deſerve it: but moſt of them have dwindled into oblivion. [G. E.]

(H) *The Synod of* DORT.] This famous aſſembly met 1618. Beſides a number of Dutch divines, and ſeveral from other proteſtant countries, England ſent 4, viz. Bps. Carlton, Hall, and Davenant, and Dr. Ward; and Scotland 1, Dr. Balconquel. And for the Arminians, the three principal were Epiſcopius, Corvinus, and Dwinglon. After much altercation, (as is generally the caſe) without any approach to agreement, the aſſembly confirmed the famous 5 points, viz. Election, limited Redemption, Original Sin, invincibility of Grace, and final Perſeverance. And the Arminian remonſtrants being the weaker party were depoſed from their miniſtry.

We take the liberty of adding, that our author's excellent treatiſes on Free-will, Original Sin, &c. have perhaps done more than twenty Synods could have done to refute theſe errors. [G. E.]

vail

vail in England in the reign of Charles I. eſpecially in the church of England. The church of England divines before that time were almoſt univerſally Calviniſts; but ſince then Arminianiſm has gradually more and more prevailed, both in the eſtabliſhment and among the Diſſenters, and has ſpread greatly in New England, as well as Old.

Since this, *Arianiſm* has been revived. I have already obſerved Arianiſm, a little after Conſtantine's time, almoſt ſwallowed up the Chriſtian world, like a flood out of the mouth of the dragon, which threatened to ſwallow up the woman. And of late years, this hereſy alſo has been revived in England, and greatly prevails there, both in the church and among Diſſenters.

Another thing which has of late exceedingly prevailed among Proteſtants, and eſpecially in England, is *Deiſm*. The Deiſts wholly caſt off the Chriſtian religion, and are profeſſed infidels. They are not like the heretics, Arians, Socinians, and others, who own the ſcriptures to be the word of God, and the Chriſtian religion to be true, but only deny certain doctrines of it, for they deny the whole Chriſtian religion. Indeed they own the being of God; but deny that Chriſt was the Son of God; and ſay he was an impoſtor, as they do of all the prophets and apoſtles. They deny the Bible, all revealed religion, and believe that God has given mankind no other light to walk by but their own reaſon.—Thus much concerning the oppoſition that Satan has made againſt the Reformation.

(3.) I proceed now to ſhow what *ſucceſs* the goſpel has had in theſe later times of the Reformed church. This ſucceſs may be reduced to three heads; [1.] Reformation in doctrine and worſhip in countries called Chriſtian; [2.] Propagation of the goſpel among the heathens; [3.] Revival of religion in the power and practice of it.

[1.] As to the firſt, viz. Reformation in doctrine, the moſt conſiderable ſucceſs of the goſpel of this kind lately, has been in the empire of *Muſcovy*, which is a country of vaſt extent. The Muſcovites, as many of them as call themſelves Chriſtians, profeſſed to be of the Greek church;

church; but were barbarouſly ignorant, and very ſuperſtitious, till of late years. Their late Emperor Peter the Great, who reigned till within theſe twenty years, ſet himſelf to reform the people of his dominions, and took great pains to bring them out of their darkneſs, and to have them inſtructed in religion. To that end, he ſet up ſchools of learning, ordered the Bible to be printed in their own language, and made a law that every family ſhould keep the holy ſcriptures in their houſes, and that no perſon ſhould be allowed to marry till they were able to read them. He alſo reformed his churches of many of their ſuperſtitions, whereby the religion profeſſed and practiſed in Muſcovy became much nearer to that of the Proteſtants than formerly it uſed to be. This emperor gave great encouragement to the exerciſe of the Proteſtant religion in his dominions. And ſince that Muſcovy is become a land of light, in compariſon of what it was before (1).

[2.] As to the ſecond kind of ſucceſs which the goſpel has lately had, viz. its propagation among the *heathen*, I would take notice of three inſtances.

The propagation of the goſpel among the heathen here in *America*. This continent on which we live, which is a very great part of the world, and together with its neighbouring ſeas adjoining, takes up one ſide of the globe, was wholly unknown to all Chriſtian nations till theſe latter times, though it was very full of people: and therefore here the devil had the inhabitants, as it were, ſecure to himſelf, out of the reach of the light of the goſpel, and ſo out of the way of moleſtation in his dominion over them. And here the many nations of Indians wor-

(1) PROTESTANTS *in* RUSSIA.] We are ſorry to be informed by a gentleman who very lately viſited Ruſſia, that the Proteſtant intereſt there is exceedingly low. Even at Peterſburgh, the capital of the empire, the congregation of Britiſh Proteſtants is very ſmall and poor, the merchants, to their ſhame be it ſpoken, thinking it beneath them to profeſs religion; the communicants at this place, (ſtrange to tell!) were only three beſide the miniſter.—The Greeks are alſo very ſuperſtitious, though perhaps leſs ſo than formerly. [N. U.]

ſhipped

ſhipped him as God from from age to age, while the goſpel was confined to the oppoſite ſide of the globe. It is a ſuppoſition which, if I remember right, I have ſome where met with, that the occaſion of the firſt peopling America was this, that the devil being alarmed and ſurpriſed by the wonderful ſucceſs of the goſpel during the firſt three hundred years after Chriſt, and by the downfall of the heathen empire in the time of Conſtantine; and fearing that his kingdom would be utterly overthrown through the world, led away a people from the other continent into America, that they might be quite out of the reach of the goſpel, that here he might quietly poſſeſs them, and reign over them as their god. And it is ſaid, that ſome of the Indians, when the Europeans firſt came into America, had a tradition among them, that their god firſt led them into this continent, and went before them in an ark. (K)

Whether this was ſo or not, it is certain that the devil did quietly enjoy his dominion over the poor Indians for many ages. But in later times God has ſent the goſpel into theſe parts of the world, and now the Chriſtian church is ſet up among us in New England, and in other parts of America, where before had been nothing but the groſſeſt

(K) *The* PEOPLING *of* AMERICA.] The above notion, to which our author ſeems pretty much inclined, we cannot perſuade ourſelves to admit for the following reaſons:

1. Becauſe it appears to us extremely probable, from a ſimilarity of manners and even language, not to mention other circumſtances, that a part of America was peopled long before this by ſome Phenicians; and not totally unknown to the ancient Greeks. [See Univ. Hiſt. Vol. XX. p. 158, 159.] This will agree perfectly with the tradition mentioned by our author, ſince it appears that other nations had an imitation of the ſacred ark of the Hebrews. [Tacitus De Mor. Germ. cap. 40.] And ſuch have been actually diſcovered in South America and ſome of the South Sea iſlands. *Picart's* religious Ceremonies, &c. Vol. iii. p. 146. and *Hawkeſworth's* Voy. Vol. ii. p. 252, 257.]

2. We think it more conſiſtent and to the divine glory to refer this event to the providence of God than to the agency of the devil. It was unqueſtionably the work of heaven to ſcatter the inhabitants of the earth after the confuſion of Babel, in order to the peopling

groſſeſt heatheniſh darkneſs. Great part of America is now full of Bibles, and has at leaſt the form of the worſhip of the true God and Jeſus Chriſt, where the name of Chriſt before had not been heard of for many ages, if at all. And though there has been but a ſmall propagation of the goſpel among the heathen here, in compariſon of what is to be wiſhed for; yet there has been ſomething worthy to be taken notice of. There was ſomething remarkable in the firſt times of New England; and even of late in this and ſeveral other parts of America, many Indians have ſhown an inclination to be inſtructed in the Chriſtian religion. (L)

And

peopling of our hemiſphere, and it is inconceivable why the peopling of the other ſhould be referred to ſo oppoſite a cauſe. It is granted however that America might owe a great part of its inhabitants to theſe countries of Aſia, as Tartary, Siberia, and Kamſchatka, which approach it neareſt, and as ſome ſuppoſe, may poſſibly have once joined the oppoſite continent. And perhaps ſome might emigrate from China, and even Wales. [See Univ. Hiſt. Vol. xx. p. 163, 174, 190.] Whether, however, the firſt inhabitants of America fled thither from the hand of tyranny—emigrated from a principle of commerce—or were driven there by unruly elements, there ſeems no reaſon for aſcribing an event of ſuch importance to diabolical agency or contrivance. [G. E.]

(L) *Goſpel propagated among the* INDIANS *in* AMERICA.] One of the moſt eminent and ſucceſsful miſſionaries among theſe was Mr. *David Brainerd*, whoſe life Preſ. *Edwards* publiſhed. In reading the account of Mr. B. and other miſſionaries, two ideas ſtrike us with peculiar force.

1. The difficulty of their work: the variety of the Indian languages, and the length of time it takes to acquire a tolerable acquaintance with any of them, is very diſcouraging. It is alſo frequently difficult to procure an audience, and then every thing in Chriſtianity appears ſo perfectly ſtrange to them, and the evidences of it lay ſo much out of their way, that few give any credit to it. Their grand queſtion, what is become of their forefathers? is not eaſily anſwered to their ſatisfaction. 'They were good men, ſay they, 'and we will follow them; we doubt not but they were happy 'without this new religion, why then ſhould we embrace it?' But their moſt important objection is drawn from the vicious lives of nominal Chriſtians. "Chriſtian religion! Devil religion! (ſay they) Chriſtian much drunk; Chriſtian much do wrong, much beat, much abuſe others."—"Truly it is a ſad ſight, ſays one, to behold a

And however ſmall the propagation of the goſpel among the heathen in America has hitherto been, yet I think we may well look upon the diſcovery of ſo great a part of the world, and bringing the goſpel into it, as one

drunken Chriſtian, and a ſober Indian—an Indian juſt in his dealings, and a Chriſtian not ſo; a laborious Indian, and an idle Chriſtian, &c. O what a ſad thing it is for Chriſtians to come ſhort of heathens even in moralities!" [Voyage to Eaſt India, added to the Travels of Pietro della Valle, printed in Eng. 1665.]

2. We are led to admire the beauty and ſimplicity with which theſe barbarians when converted expreſs themſelves, and to adore the power of divine grace in their converſion.

"After public worſhip was done, numbers came to my houſe, ſays Mr. Brainerd, and while we were ſinging, the woman mentioned Feb. 9. I may venture to ſay, if I may be allowed to ſay ſo of any perſon I ever ſaw, was filled with joy unſpeakable and full of glory, and could not but burſt forth in prayer and praiſe to God, crying, ſometimes in Engliſh and ſometimes in Indian—'O bleſſed Lord! do come, do come! O do take me away! do 'let me die and go to Jeſus Chriſt. O dear Jeſus do come! I 'can't ſtay, I can't ſtay! O how can I live in this world! do take 'my Soul away from this ſinful place!' with much more to the ſame purpoſe. In this ecſtaſy ſhe continued ſome time, and when ſhe had a little recovered herſelf, I aſked her, if Chriſt was not now ſweet to her ſoul? Whereupon, turning to me with tears in her eyes, and with all the tokens of deep humility, ſhe ſaid, 'I have 'many times heard you ſpeak of the goodneſs and ſweetneſs of 'Chriſt, but I knew nothing what you meant; I never believed 'you; but now I know he is better than all the world.' I aſked, and do you ſee enough in Chriſt for the greateſt of ſinners? She replied, 'O enough, enough for all the ſinners in the world if 'they would but come.' And turning, at my deſire, to ſome poor Chriſtleſs ſouls who ſtood by much affected, ſhe ſaid, 'O there's 'enough in Chriſt for you all, if you would but come. O ſtrive, 'ſtrive to give up your hearts to him.' Then hearing ſomewhat of the glory of heaven mentioned, ſhe again fell into an ecſtaſy of joy, and cried out as before, 'O dear Lord, do let me go! O 'what ſhall I do? I want to go to Chriſt,' &c. In this ſweet frame ſhe continued more than two hours.

"When I have ſometimes aſked her why ſhe appeared ſo ſorrowful? Was ſhe afraid of hell? She would anſwer, 'No, I ben't ſo 'much diſtreſſed about that, but my heart is ſo wicked I can't love 'Chriſt,' and thereupon burſt out into tears. She ſeemed to view divine truths as living realities, and could ſay, 'I know theſe things 'are ſo; I feel them to be true.' Now her ſoul was reſigned to the divine will. Being aſked, what if God ſhould take your huſ-

band

one thing by which divine Providence is preparing the way for the future glorious times of the church; when Satan's kingdom ſhall be overthrown, not only throughout the Roman empire, but throughout the whole habitable globe, on every ſide, and on all its continents. When thoſe times come, then doubtleſs the goſpel, which is already brought over into America, ſhall have glorious ſucceſs, and all the inhabitants of this new diſcovered world ſhall become ſubjects of the kingdom of Chriſt, as well as the

band from you (who was then very ſick) how could you bear that? She replied, 'He belongs to God, and not me, he may do with him juſt what he pleaſes. Now ſhe could freely truſt her *all* with God for time and eternity.' Being aſked, how ſhe could be willing to die, and leave her little infant, what did ſhe think would become of it? She anſwered, 'God will take care of it; it belongs to him; he will take care of it.'

[*Brainerd*'s Journal, Mar. 1746.]

Mr. Brainerd's labours in America were crowned with much ſucceſs, and to ſhow that God ſtill carries on his work, and at the ſame time give a ſpecimen of the beautiful ſimplicity of the Indian ſtile, we ſubjoin the following letter from certain Indians to the Rev. Mr. J. Caldwell, ſecretary to the board of commiſſioners at New Jerſey.

Oneida, Dec. 10, 1770.

Father,

We have not much to ſay; but are very thankful that our belt has arrived after ſo long a time, and its language ſounds agreeably in our ears, which at the ſame time reaches the heart with peculiar joy as we are poor. We return thanks to our fathers beyond the Great Waters, for the conſideration they made us of £.10 ſterling. We thank them from our very hearts, and alſo bleſs God who put it into their hearts to ſhew us this kindneſs. The holy word of Jeſus has got place among us, and advances; many have lately forſaken their former ſins to appearance, and turned to God; there are ſome among us who are very ſtubborn and ſtrong; but Jeſus is *Almighty*, and his word is very ſtrong too; therefore we hope he will conquer and ſucceed more and more.

We ſay no more, only aſk our fathers to pray for us. Although they are at a great diſtance, perhaps by and by, through the ſtrength and mercy of Jeſus, we ſhall meet in his kingdom above. Farewell.

Tagewaren, chief of the bear tribe.
Suchnageat, ——— weſt tribe,
Ojeckeia, ——— turkle tribe.

[G. E.]

other parts of the earth: and in all probability Providence has ſo ordered it, that the mariner's compaſs, which is an invention of later times,* (whereby men are enabled to ſail over the wideſt ocean, when before they durſt not venture far from land) ſhould prove a preparation for what God intends to bring to paſs in the glorious times of the church, viz. the ſending forth the goſpel wherever any of the children of men dwell, how far off ſoever, and however ſeparated by wide oceans from thoſe parts of the world which are already Chriſtianized.

There has of late years been alſo a very conſiderable propagation of the goſpel in the dominions of *Muſcovy*. I have already obſerved the reformation which there has lately been among thoſe who are called Chriſtians there; but I now ſpeak of the heathen. Great part of the vaſt dominions of the Emperor of Muſcovy are groſsly heathen. The greater part of Great Tartary, a heathen country, has in later times been brought into the Muſcovite government; and of late great numbers of thoſe heathen have embraced the Chriſtian religion.

There has lately been likewiſe a very conſiderable propagation of the Chriſtian religion among the heathen in the Eaſt Indies, particularly at *Malabar*, many have been brought over to the Chriſtian and Proteſtant religion, chiefly by the labours of miſſionaries ſent thither by the king of Denmark; who have ſet up ſchools among them, and a printing preſs to print Bibles and other books for their inſtruction, in their own language, with great ſucceſs. (M)

[3.] The

* About A. D. 1302. Gen. Hiſt.

(M) *Succeſs of the goſpel in the* EAST INDIES.] The principal inſtruments in this work appear to have been Meſſrs. *Ziegenbalgh* and *Plutſcho*, both German proteſtants and Daniſh miſſionaries, to whom others were afterwards added. The ſucceſs of their miniſtry appears to be not merely civilization, nor a profeſſion of the external ceremonies of religion, as is to be feared is generally the caſe with the boaſted converſions of the Jeſuits and other Popiſh miſſionaries; but many poor Indians were ſavingly brought to Jeſus Chriſt, in ſpite of difficulties which an European can hardly conceive.

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[3.] The laſt kind of ſucceſs which there has lately been of the goſpel, which I ſhall take notice of, is the revivals of the power and practice of religion which have lately been. And here I ſhall take notice of but two inſtances.

First, There has been not long ſince a remarkable revival of the power and practice of religion in Saxony in Germany, through the endeavours of Auguſtus Hermannus Frank, profeſſor of divinity at Hall in Saxony, who being a perſon of eminent charity, the great work that God wrought by him, began with his ſetting on foot a charitable deſign. It began only with his placing an alms box at his ſtudy door, into which ſome poor mites were thrown, whereby books were bought for the inſtruction of the poor. And God was pleaſed ſo wonderfully to ſmile on his deſign, and ſo to pour out a ſpirit of charity on people there on that occaſion, that with their charity he was enabled in a little time to erect public ſchools for the inſtruction of poor children, and an orphan houſe for the ſupply and inſtruction of the poor; ſo that at laſt near five hundred children were maintained and inſtructed in learning and piety by the charity of others; and the number increaſed more and more for many years, and till the laſt account I have ſeen. This was accompanied with a wonderful reformation and revival of religion, and a ſpirit of piety, in the city and univerſity of Hall; and thus it

One of the miſſionaries letters, dated December 11, 1713, mentions, that they had then baptiſed and joined in Chriſtian communion 246 perſons (of both ſexes). And another lerter mentions the whole number of children in their charity ſchool to be 78, of which 56 were lodged in the houſe.—In tranſlating the firſt principles of Chriſtianity into the language of the natives, the Malabrian ſchool-maſter who aſſiſted was particularly ſtartled at the boldneſs of an expreſſion, intimating our becoming the *children and friends of God*, and propoſed ſaying inſtead of it, that God might allow us to *kiſs his feet*.

[See Propagation of the Goſpel in the Eaſt by the Daniſh Miſſionaries, &c. printed at London 1718.]

[I. N.]

conti-

continued. Which alſo had great influence in many other places in Germany. (N)

Another thing, which it would be ungrateful in us not to take notice of, is that remarkable out-pouring of the Spirit of God which has been of late in this part of New England, of which we, in this town, have had ſuch a ſhare. But it is needleſs for me particularly to deſcribe what you have ſo lately been eye witneſſes to, and I hope

(N) *Orphan Houſe, &c. at Glauca.*] In the year 1706, the ſtate of this wonderful undertaking was as follows:

1. An hoſpital (the building of which coſt 20,000 rixdollars) for the maintenance of poor orphans of both ſexes; with an apothecary's ſhop, printing office, bookſeller's ſhop, and other offices, with proper perſons to ſuperintend them.

2. Ten ſchools for boys and girls in different claſſes.

3. A proviſion for widows, poor ſtudents, ſtrangers, and other neceſſitous perſons.

4. A college of divinity.

5. A collegiate ſchool for the education of young gentlemen at the expence of their parents.

This work was begun and carried on by a ſucceſſion of providences, the moſt ſingular that modern times have ſeen; all the ſupplies for a long time being communicated in a manner little ſhort of miraculous. One may give an idea of the reſt:

"Another time, ſays Profeſſor Frank, I ſtood in need of a great ſum of money, inſomuch that an hundred crowns would not have ſerved my turn, and yet I ſaw not the leaſt appearance how I might be ſupplied with an hundred groats. The ſteward came and ſet forth the want we were in. I bid him to come again after dinner, and I reſolved to put up my prayers to the Lord for his aſſiſtance. When he came again after dinner, I was ſtill in the ſame want, and ſo appointed him again to come in the evening. In the mean time a friend of mine came to ſee me, and with him I joined in prayers, and found myſelf much moved to praiſe and magnify the Lord for all his admirable dealings towards mankind, even from the beginning of the world, and the moſt remarkable inſtances came readily to my remembrance whilſt I was praying. I was ſo elevated in praiſing and magnifying God, that I inſiſted only on that exerciſe of my preſent devotion, and found no inclination to put up many anxious petitions to be delivered out of the preſent neceſſity. At length my friend taking his leave, I accompanied him to the door, where I found the ſteward waiting on one ſide for the money he wanted, and on the other a perſon who brought an hundred and fifty crowns for the ſupport of the hoſpital."

[*Pietas Hallenſis*, or an Abſtract of Divine Prov. &c. p. 15—17.]

multi-

multitudes of you ſenſible of the benefit of. (o)—Thus I have mentioned the more remarkable inſtances of the ſucceſs which the goſpel has lately had in the world.

(4.) I

(o) *Remarkable* CONVERSIONS *in* NEW ENGLAND.] We have already mentioned in the liſt of our author's works, (p. 33.) a narrative of this extraordinary event, from which we ſhall give a ſhort extract, for the gratification of ſuch of our readers as have never ſeen that tract.

"In the latter end of the year 1733, the young people of Northampton in New England ſhewed a peculiar readineſs of receiving inſtruction; ſoon after this, a number of perſons appeared to be converted at a ſmall village about three miles from the town: in the following year ſome remarkable deaths awakened the attention of many to religious concerns. About the cloſe of this year ſeveral perſons were ſuddenly, and it appears, truly converted, particularly a young woman who had been remarkably gay; the news of which flew like lightning, and produced a general and almoſt inſtantaneous alarm. There was ſcarcely, ſays Mr. *Edwards*, a ſingle perſon in the town, either old or young, that was left unconcerned about the great things of the eternal world. . . . . From day to day, for many months together, might be ſeen evident inſtances of ſinners brought out of darkneſs into marvellous light. This ſoon made a glorious alteration in the town; ſo that in the ſpring and ſummer following, 1735, the town ſeemed to be full of the preſence of God. It was a time of joy in families on account of ſalvation's being brought unto them; parents rejoicing over their children as new-born, and huſbands over their wives, and wives over their huſbands. The goings of God were then ſeen in his ſanctuary, God's day was a delight, and his tabernacles were amiable. Our public aſſemblies were then beautiful; the congregation was alive in God's ſervice, every one earneſtly intent on the public worſhip, every hearer eager to drink in the words of the miniſter as they came from his mouth; the aſſembly in general were, from time to time, in tears while the word was preached; ſome weeping with ſorrow and diſtreſs, others with joy and love, others with pity and concern for the ſouls of their neighbours. In all companies, on whatever occaſion perſons met together, Chriſt was to be heard of, and ſeen in the midſt of them; even at weddings, which formerly were merely occaſions of mirth and jollity, there was now no diſcourſe of any thing but the things of religion, and no appearance of any, but ſpiritual mirth.

"Thoſe amongſt us that had been formerly converted, were greatly enlivened and renewed with freſh and extraordinary incomes of the Spirit of God . . . . Many that before had laboured under difficulties about their own ſtate, had now their doubts removed by more ſatisfying experience, and more clear diſcoveries of God's love. And there were many inſtances of perſons that came from abroad,

(4.) I proceed now to the laſt thing propoſed relating to the ſucceſs of Chriſt's redemption during this ſpace, viz. what the ſtate of things is now in the world with regard

abroad, on viſits, or on buſineſs, that had not been long here before, to all appearance they were ſavingly wrought upon, and partook of that ſhower of divine bleſſing that God rained down here, and went home rejoicing; till at length the ſame work began evidently to appear and prevail in ſeveral other towns in the county."

Mr. Edwards particularly inſtances South Hadley, Suffield, Deerfield, Hatfield, Weſt Springfield, Long Meadow, Enfield, Weſtfield, Hadley Old Town, Northfield, Windſor, Coventry, Lebanon, Durham, Stratford, Ripton, Guildford, Mansfield, Hebron, Bolton, Preſton, and even in ſome parts of the Jerſeys: ſome of the miniſters who were peculiarly bleſſed in the above places were, beſides our author, Meſſrs. Bull, Marſh, Meachum, Wheelock, Chancey, Gould, Noyes, Williams, Lord, Owen, W. and G. Tennant, Croſs, Freelinghauſa, &c.

"I am far from pretending (continues our author) to be able to determine how many have lately been the ſubjects of ſuch mercy; but if I may be allowed to declare any thing that appears to me probable in a thing of this nature, I hope that more than 300 ſouls were ſavingly brought home to Chriſt, in *this* town, in the ſpace of half a year, (how many more I don't gueſs) and about the ſame number of males as females.... And I hope that by far the greater part of perſons in this town, above 16 years of age, are ſuch as have the ſaving knowledge of Jeſus Chriſt; and ſo by what I have heard, I ſuppoſe it is in ſome other places, particularly at Sunderland and South Hadley.... I ſuppoſe there were upwards of fifty perſons in this town above 40 years of age; and more than twenty of them above 50, and about 10 of them above 60, and two of them above 70 years of age.... I ſuppoſe, near thirty were to appearance ſo wrought upon between 10 and 14 years of age, and two between 9 and 10, aud one of about 4 years of age.

"The work of God's ſpirit ſeemed to be at its greateſt height in this town, in the former part of the ſpring; at which time God's work in the converſion of ſouls was carried on amongſt us in ſo wonderful a manner, that ſo far as I, by looking back, can judge from the particular acquaintance I have had with ſouls in this work, it appears to me probable, to have been at the rate, at leaſt, of four perſons in a day, or near thirty in a week, take one with another, for five or ſix weeks together: when God in ſo remarkable a manner took the work into his own hands, there was as much done in a day or two, as at ordinary times, with all endeavours that men can uſe, and with ſuch a bleſſing as we commonly have, is done in a year.

[Narrative, p. 14—29.]

While

gard to the church of Chriſt, and the ſucceſs of Chriſt's purchaſe. And this I would do, by ſhowing how things now are, compared with the firſt times of the Reformation. And, 1. wherein the ſtate of things is changed for the worſe; and, 2. How it is altered for the better.

[1.] I would ſhow wherein the ſtate of things is altered from what it was in the beginning of the Reformation, for the worſe, and it is ſo eſpecially in theſe three reſpects.

Firſt, The Reformed church is much diminiſhed. The Reformation formerly, as was obſerved before, was ſuppoſed to take place through one half of Chriſtendom, excepting the Greek church; but now the Proteſtant church is much diminiſhed. Heretofore there have been many famous Proteſtant churches in different parts of France who uſed to meet together in ſynods, and maintain a regular diſcipline; and great part of that kingdom were Proteſtants; the Proteſtant church of France was a great part of the glory of the Reformation. But now it is far otherwiſe: this church is all broken to pieces and ſcattered. The Proteſtant religion is almoſt wholly rooted out of that kingdom by the cruel perſecutions which have been there, and there are now but very few Proteſtant aſſemblies in all that kingdom.—The Proteſtant intereſt is alſo greatly diminiſhed in Germany. There were ſeveral ſovereign

While we are conſidering the wonderful works of God in America, we cannot perſuade ourſelves to omit the remarkable ſucceſs which attended the miniſtry of the excellent Mr. Whitefield in different parts of America, in the years 1738, 1740, and 1770, where incredible numbers attended his miniſtry, and much good was done; it may be needleſs to mention, that in Georgia he founded an orphan houſe on a plan ſimilar to that of Profeſſor Franck, above mentioned.

Prolix as this note may appear, we cannot deny ourſelves the pleaſure of adding, that in the year 1764 the goſpel was remarkably ſucceeded in Long Iſland. At Eaſt Hampton only, where a Mr. Bull was miniſter, nearly 200 appeared to be truly converted, with circumſtances nearly ſimilar to the great work mentioned by Mr. Edwards. At Huntingdon, Smith Town, Bridge Hampton, and Southhold alſo, the like work was carried on, to the glory of divine grace, and ſalvation of multitudes.

[I. N.]

princes formerly who were Proteſtants, whoſe ſucceſſors are now Papiſts; as, particularly, the Elector Palatine, and the Elector of Saxony. The kingdom of Bohemia was formerly a Proteſtant kingdom, but is now in the hands of the Papiſts: Hungary was alſo formerly a Proteſtant country; but the Proteſtants there have been greatly reduced, in a great meaſure ſubdued, by the perſecutions there. And the Proteſtant intereſt has no way remarkably gained ground of late of the church of Rome.

Another thing wherein the ſtate of things is altered for the worſe from what was in the former times of the Reformation, is the prevailing of *licentiouſneſs* in principles and opinions. There is not now that ſpirit of orthodoxy which there was then: there is very little appearance of zeal for the myſterious and ſpiritual doctrines of Chriſtianity; and they never were ſo ridiculed, and had in contempt, as they are in the preſent age; and eſpecially in England, the principal kingdom of the Reformation. In this kingdom, thoſe principles, on which the power of godlineſs depends, are in a great meaſure exploded, and Arianiſm, Socinianiſm, Arminianiſm, and *Deiſm*, prevail, and carry almoſt all before them. (P) And particularly hiſtory gives no account of any age wherein there was ſo

(P) DEISM *prevails.*] This note will preſent the reader with the dying words of two of the moſt celebrated infidels the age has produced. *Rouſſeau*, in the article of death, ſaid to his wife, 'Ah! my dear, how happy a thing is it to die, when one has no reaſon for remorſe or ſelf-reproach.—Eternal Being! the ſoul that I am now going to give thee back, is as pure, at this moment, as it was when it proceeded from thee:—render it partaker of thy felicity!' After a few more ſentences he dropt gently on the floor, ſighed and expired.

[See *Palliſot*'s Eulogium. Mon. Rev. Feb. 1779.]

The other inſtance is the celebrated VOLTAIRE, who when he drew near his end, in order to die in peace, and have Chriſtian burial, pretended to turn catholic; the curate of St. Sulpice having, with ſome difficulty, gained admittance to his chamber, aſks him in a ſtammering voice,—'Sir, do you acknowledge the divinity of Jeſus Chriſt?'—Voltaire exclaimed, extending his arms—'In the name of God, Sir, do not mention that man's name to me!'—Theſe were his laſt words.

[See *Voltaire*'s Life, Mon. Rev. Feb. 1788.]

went

great an apoſtaſy of thoſe who had been brought up under the light of the goſpel, to infidelity; never was there ſuch a rejection of all revealed religion: never was any age wherein was ſo much ſcoffing at and ridiculing the goſpel of Chriſt, by thoſe who have been brought up under goſpel-light, as at this day.

Another thing wherein things are altered for the worſe, is, that there is much leſs of the prevalency of the power of godlineſs, than there was at the beginning of the Reformation. A glorious out-pouring of the Spirit of God accompanied the firſt reformation, not only to convert multitudes in ſo ſhort a time from popery to the true religion, but to turn many to God and true godlineſs. Religion glorioufly flouriſhed in one country and another, as moſt remarkably appeared in thoſe times of terrible perſecution, which have already been ſpoken of. But now there is an exceeding great decay of vital piety; yea, it ſeems to be deſpiſed, called enthuſiaſm, whimſy, and fanaticiſm. Thoſe who are truly religious, are commonly looked upon to be crack-brained, and beſide their right mind; and vice and profaneneſs dreadfully prevail, like a flood which threatens to bear down all before it.

But I proceed to ſhow, [2.] in what reſpect things are altered for the better; firſt, the power and influence of the *Pope* is much diminiſhed. Although, ſince the former times of the Reformation, he has gained ground in extent of dominion; yet he has loſt in degree of influence. The vial which in the beginning of the Reformation was poured out on the throne of the beaſt, to the great diminiſhing of his power and authority in the world has continued running ever ſince. The pope, ſoon after the Reformation, became leſs regarded by the princes of Europe than he had been before. Many of the popiſh princes themſelves ſeem to regard him very little more than they think will ſerve their own deſigns; of which there have been ſeveral remarkable proofs and inſtances of late. (Q) There

(Q) *The* PRESENT *ſtate of popery.*] On this ſubject we take the liberty to add—1. That the *temporal* power of the pope ſeems nearly

There is far leſs *perſecution* now than there was in the firſt times of the Reformation. You have heard already how dreadfully perſecution raged in the former times of the Reformation; and there is ſomething of it ſtill. Some parts of the proteſtant church are at this day under

nearly at an end: the Emperor of Germany, King of France, and other catholic princes, while they pay a ceremonial reſpect to the perſon of his Holineſs, take every opportunity to weaken his authority. "The infallibility of the pope, ſays Voltaire, is a chimera not believed even at Rome, and yet maintained; and the pope a ſacred perſon whoſe feet are to be kiſſed, and his hands bound."

2. Yet the *ſpiritual* authority of the pope is ſtill regarded, at leaſt by the vulgar. A popiſh tract, publiſhed within theſe few years, ſtates the principles of popery thus, "All and every catholic, throughout the whole world, does believe as the council of Trent has decreed, whether they know the words of the decree or not; becauſe all catholics have an implicit faith in the church, that is, they all believe as the church believes, whether they examine into the matter itſelf or not, and that purely on her unerring authority; an explicit faith being not required; for if an explicit faith was required, there is few would be catholics, becauſe there is not perhaps one prieſt in twenty that can give a plain and poſitive account of all the articles of faith which the church has ordained."—[Old Faſhioned Farmer's Reaſons for Turning Catholic. &c.

In France indeed, and ſome other countries, the principles of popery are ſomewhat refined; many of its ſuperſtitions dropped, and monaſteries grow into general diſrepute: but in Portugal the ſame religious farces are acted in Paſſion Week as formerly, and the blood of St. Januarius is ſtill pretended to be liquified annually with the ſame ridiculous circumſtances as aforetime.

3. We ſhall conclude this note with the character of the preſent pope, from a celebrated Modern Traveller.—"*Pius* VI. (formerly Cardinal Beoſchi) performs all the religious functions of his office in the moſt ſolemn manner.—I lately happened to be at St. Peter's church when there was ſcarcely any body there; . . . the pope entered with a very few attendants; when he came to the ſtatue of St. Peter . . . . he bowed, he kneeled, he kiſſed the foot, and then rubbed his brow and his whole head with every mark of humility, fervour, and adoration, upon the ſacred ſtump. . . . It is no more, one half of the foot having been long ſince worn by the lips of the pious. . . . . This uncommon appearance of zeal in the pope, is not imputed to hypocriſy, or to policy; but is ſuppoſed to proceed entirely from a conviction of the efficacy of theſe holy frictions; an opinion which has given people a much higher idea of the ſtrength of his faith than his underſtanding."

[Dr. MOORE's View of Soc. and Mann. in Italy. Let. 64.]

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perſecution, and ſome probably will be ſo untill the church's ſuffering and travail is at an end, which will not be till the fall of antichriſt. But it is now in no meaſure as it was heretofore. There does not ſeem to be the ſame ſpirit of perſecution prevailing; it is become more out of faſhion even among the popiſh princes. The wickedneſs of the enemies of Chriſt, and the oppoſition againſt his cauſe, ſeem to run in another channel. The humour now is, to deſpiſe and laugh at all religion; and there ſeems to be a ſpirit of indifferency about it. However, ſo far the ſtate of things is better than it has been, that there is ſo much leſs of perſecution.

There is a great increaſe of *learning:* in the dark times of popery before the Reformation, learning was ſo far decayed, that the world ſeem to be over-run with barbarous ignorance. Their very prieſts were many of them groſſly ignorant. Learning began to revive with the Reformation, which was owing very much to the art of printing, which was invented a little before the Reformation; and ſince that, learning has increaſed more and more, and at this day is undoubtedly raiſed to a greater height than ever it was before: and though little good uſe is made of it by the greater part of learned men, yet the increaſe of learning in itſelf is a thing to be rejoiced in, becauſe it is, if duly uſed, an excellent handmaid to divinity, and is a talent which, if God gives men an heart, affords them an opportunity to do great things for the advancement of the kingdom of Chriſt, and the good of ſouls. That learning and knowledge ſhould greatly increaſe before the glorious times, ſeems to be foretold, [Dan. xii. 4.] 'But 'thou, O Daniel, ſhut up the words, and ſeal the book, 'even to the time of the end: many ſhall run to and fro, 'and knowledge ſhall be increaſed.' And however little now learning is applied to the advancement of religion; yet we may hope that the days are approaching wherein God will make great uſe of it for the advancement of the kingdom of Chriſt.

God in his providence now ſeems to be acting over again the ſame part which he did a little before Chriſt came

came. In the age wherein Chriſt came into the world, learning greatly prevailed and was at a greater height than ever it had been before; and yet wickedneſs never prevailed more than then. God was pleaſed to ſuffer human learning to come to ſuch a height before he ſent the goſpel into the world, that they might ſee the inſufficiency of their own wiſdom for obtaining the knowledge of God, when the goſpel had prevailed firſt without the help of man's wiſdom, then God was pleaſed to make uſe of learning as an handmaid. So now learning is at a height beyond what it was in the age when Chriſt appeared; and yet men truſting to their learning, they grope in the day time as in the night. Learned men are exceedingly divided in their opinions concerning matters of religion, and run into all manner of pernicious errors. They ſcorn to ſubmit their reaſon to divine revelation, to believe any thing that is above their comprehenſion; and ſo being wiſe in their own eyes, they become fools, and even vain in their imaginations, and turn the truth of God into a lie, and their fooliſh hearts are darkened. [See Rom. i. 21, &c.]

But yet, when God has ſufficiently ſhown men the inſufficiency of human wiſdom and learning for the purpoſes of religion, and when the appointed time comes for that glorious out-pouring of the Spirit of God, when he will himſelf by his own immediate influence enlighten mens' minds; then may we hope that God will make uſe of the great increaſe of learning, as a means of a glorious advancement of the kingdom of his Son. Then ſhall human learning be ſubſervient to the underſtanding of the ſcriptures, and to a clear explanation and a glorious defence of the doctrines of Chriſtianity. And there is no doubt to be made of it, that God in his providence has of late given the world the art of printing, and ſuch a great increaſe of learning, to prepare for what he deſigns to accompliſh for his church in the approaching days of its proſperity.

HAVING now ſhown how the work of redemption has been carried on from the fall of man to the preſent time, before I proceed any further, I would make ſome APPLICATION.

From what has been ſaid, we may ſee great evidence of the truth of the Chriſtian religion, and that the ſcriptures are the word of God. There are three arguments of this, which I ſhall take notice of, which may be drawn from what has been ſaid.

(1.) It may be argued from that violent and inveterate oppoſition there has always appeared of the wickedneſs of the world againſt this religion. The religion that the church of God has profeſſed from the firſt, has always been the ſame as to its eſſentials. The church of God from the beginning, one ſociety. The Chriſtian church which has been ſince Chriſt's aſcenſion, is manifeſtly the ſame ſociety with the church before Chriſt came: they are built on the ſame foundation. The revelation on which both have depended, is eſſentially the ſame; only the ſubjects of are now more clearly revealed in the New Teſtament than they were in the Old. The church before the flood was built on the foundation of thoſe revelations of Chriſt which were given to Adam, Abel, and Enoch, and others of that period. The church after the flood was built on the revelations made to Noah, Abraham, Melchiſedek, Iſaac, Jacob, Joſeph, Job, and other holy men. After this the church depended on the ſcriptures themſelves as they gradually increaſed; ſo that the church of God has always been built on the foundation of divine revelations which were eſſentially the ſame, and are ſummarily comprehended in the holy ſcriptures.

So that the oppoſition which has been made to the church of God in all ages, has always been againſt the ſame religion, and the ſame revelation. Now therefore the violent and perpetual oppoſition that has ever been made by the corruption and wickedneſs of mankind againſt the church is a ſtrong argument of the truth of this religion, and the revelation upon which the church has always been built.

Contraries

Contraries are well argued one from another. We may well and ſafely argue, that a thing is good, according to the degree in which evil oppoſes it. Now it is evident, that the wicked world has had a perpetual hatred to the church and her religion and has made moſt violent oppoſition againſt it.

That the church of God has always met with great oppoſition in the world, none can deny. This is plain by profane hiſtory ſo high as that reaches; and before that, divine hiſtory gives us the ſame account. The church of God, and its religion and worſhip, began to be oppoſed in Cain's and Abel's time, and was ſo when the earth was filled with violence in Noah's days. And after this the church was oppoſed in Egypt; and Iſrael always hated by the nations round about, agreeable to that text [Jer. xii. 9.] 'Mine heritage is unto me as a ſpeck-'led bird, the birds round about are againſt her.' After the Babyloniſh captivity, the church was perſecuted by Antiochus Epiphanes and others. And how was Chriſt perſecuted when on earth! and the apoſtles and other Chriſtians by the Jews, before the deſtruction of Jeruſalem! and dreadful was the oppoſition of the heathen world againſt the Chriſtian church before Conſtantine! And ſince that, yet more violent, and ſpiteful, and cruel has been the oppoſition of antichriſt.—There is no ſuch inſtance of oppoſition to any other religion. Other profeſſions have enjoyed their religions in peace and quietneſs, however they have differed from their neighbours. One nation has worſhipped one ſet of gods, and others another, without moleſting or diſturbing one another about it. All the ſpite and oppoſition has been againſt the religion of the church of Chriſt as though they could never ſatisfy their cruelty. (R) They put their inventions upon the rack

(R) *No religion perſecuted like the* CHRISTIAN.] Should this fact be controverted, we beg leave to obſerve,

1. That though the profeſſors of other religions have pleaded the ſuffering of perſecution; yet it has ſeldom been with the ſame truth. The jeſuits were ſome years ſince expelled Japan and called

rack to find out torments that ſhould be cruel enough; and yet their thirſt has never been ſatisfied with blood.

So that it is out of doubt, that this religion, and the ſcriptures, have always been malignantly oppoſed in the world. The only queſtion is, whether it be the wickedneſs and corruption of the world, or not, that has done this? But of this there can be no more doubt than of the other, if we conſider how cauſeleſs this cruelty has always been, who were the oppoſers, and the manner in which they acted. The oppoſition has chiefly been from heatheniſm and popery; which are both of them very evil, and the fruits of the blindneſs, corruption, and wickedneſs of men, as the very Deiſts themſelves confeſs. The light of nature ſhows, that the religion of Heathens, conſiſting in the worſhip of idols, and ſacrificing their children to them, and in obſcene and abominable rites and ceremonies, is wickedneſs. And the ſuperſtitious idolatries and uſurpations, of the church of Rome, are no leſs contrary to the light of reaſon. By which it appears, that the oppoſition againſt the church of God has been made by wicked men. And with regard to the oppoſition of the Jews in Chriſt's and the apoſtles' times, it was when the people were generally become exceedingly wicked, as *Joſephus* and other Jewiſh writers who lived about that time acknowledge. And that it has been mere wickedneſs that has made this oppoſition, is manifeſt from the

led it perſecution for the goſpel; but it is well known that, not their religion, but their treaſonable practices, procured their ruin.

2. That though the papiſts have gone ſo much beyond their pagan predeceſſors as to perſecute all religions but their own, Pagan, Jewiſh and Mahometan, as well as Proteſtant: yet theſe have never yet been ſo general, nor ſo long continued. Hiſtory, as our author rightly obſerves, can produce no other inſtance of perſecution being continued with ſo little intermiſſion for ſo many centuries.

3. That though religion has in moſt caſes been the pretence for popiſh ſeverities, it has often not been the true cauſe. The Moriſcoes and Jews were expelled Spain, and diabolical cruelties exerciſed in South America, rather that their perſecutors might have a pretence for ſeizing their poſſeſſions, than from any zeal for religion. [G. E.]

manner of the oppoſition, the extreme violence, injuſtice, and cruelty, with which the church of God has been treated. It ſeems to ſhow the hand of malignant infernal ſpirits in it..

Now what reaſon can be aſſigned, why the corruption and wickedneſs of the world ſhould ſo implacably ſet itſelf againſt the religion of Jeſus Chriſt, and againſt the ſcriptures, but only that they are contrary to wickedneſs, and conſequently good and holy? Why ſhould the enemies of Chriſt, for ſo many thouſand years together, manifeſt ſuch a mortal hatred of this religion, but only that it is the cauſe of God? If the ſcriptures be not the word of God, and the religion of the church of Chriſt be not the true religion, then it muſt follow, that it is nothing but a pack of lies and deluſions, invented by the enemies of God themſelves. And if this were ſo, it is not likely that the enemies of God, and the wickedneſs of the world, would have maintained ſuch a perpetual and implacable enmity againſt it.

(2.) It is a great argument that the Chriſtian church and its religion is from God; that it has been upheld hitherto through all the oppoſition and dangers it has met with. That the church of God and the true religion, which has been ſo continually and violently oppoſed, with ſo many endeavours to overthrow it, and which has ſo often been brought to the brink of ruin, and almoſt ſwallowed up, through the greateſt part of ſix thouſand years, has yet been upheld, does moſt remarkably ſhow the hand of God in favour of it. This, if properly conſidered, will appear one of the greateſt wonders and miracles that ever came to paſs. There is nothing like it upon the face of the earth. As to the old world, which was before the flood, that was overthrown by a deluge of waters; but yet the church of God was preſerved. Satan's viſible kingdom on earth was then entirely overthrown; but the viſible kingdom Chriſt never has been. All the ancient monarchies of which we read in former ages, they are long ſince come to an end; they have all grown old, and have vaniſhed away; 'The moth has eaten them

'up like a garment, and the worm has eaten them like 'wool;' but yet God's church remains.

Never were there ſuch potent endeavours to deſtroy any thing elſe, as there has been to deſtroy the church. Other kingdoms and ſocieties of men, which have appeared to be ten times as ſtrong as the church of God, have been deſtroyed with an hundredth part of the oppoſition which the church of God has met with; which ſhows, that it is God who has been the protector of the church. For it is moſt plain, that it has not upheld itſelf by its own ſtrength; for the moſt part, it has been a very weak ſociety. The children of Iſrael were but a ſmall handful of people in compariſon of thoſe who often ſought their overthrow. And in Chriſt's time, and in the beginning of the Chriſtian church after his reſurrection, they were but a remnant; whereas the whole multitude of the Jewiſh nation were againſt them. And ſo in the beginning of the Gentile church: they were but a ſmall number in compariſon with their heathen perſecutors. Alſo in the dark time of antichriſt, before the reformation, they were but a handful; and yet their enemies could not overthrow them. And it has commonly happened that the enemies of the church have not only had the greateſt number, but alſo the civil authority on their ſide. So in Egypt, Iſrael were only ſlaves to the Egyptians, and yet they could not deſtroy them. Likewiſe in the time of Antiochus Epiphanes, under the heathen Roman government, and for the moſt part ſince the riſe of antichriſt, the civil power was all on the ſide of the perſecutors, and the church ſeemed to be in their hands. And not only has the ſtrength of the enemies of the church being greateſt, but ordinarily the church has not uſed what ſtrength they have had in their own defence, but have committed themſelves wholly to God. So it was in the Jewiſh perſecutions before the deſtruction of Jeruſalem by the Romans; and in the heathen perſecutions before Conſtantine, the Chriſtians did not attempt to make any forcible reſiſtance to their heathen perſecutors. So it has for the moſt part been under the Popiſh

perſecutors. So it has for the moſt part been under the Popiſh perſecutions; and yet they have never been able to overthrow the church of God; but it ſtands to this very day.

This is ſtill the more wonderful, if we conſider how often the church has been brought to the brink of ruin, and the caſe ſeemed to be deſperate. In the time of the old world, wickedneſs ſo prevailed, that but one religious family was left. At the Red Sea, when Pharaoh and his hoſt thought they were quite ſure of their prey; and from time to time in the church of Iſrael, God delivered them, as has been ſhown. Thus under the tenth and laſt heathen perſecution, their perſecutors boaſted that they had deſtroyed the Chriſtians, and overthrown the church; yet in the midſt of their triumph, the Chriſtian church riſes out of the duſt and prevails, and the heathen empire totally falls before it. So when the Chriſtian church ſeemed ready to be ſwallowed up by Arianiſm,—when antichriſt roſe and prevailed, and all the world wondered after the beaſt, and the church for many hundred years was reduced to a very ſmall number, and the power of the world was engaged to deſtroy them; yet they could never fully accompliſh their deſign, and at laſt God wonderfully revived his church in the time of the Reformation, and made it to ſtand as it were on its feet in the ſight of its enemies, and raiſed it out of their reach. And ſo ſince, when the Popiſh powers have plotted the overthrow of the Reformed church, and have ſeemed juſt about to bring their matters to a concluſion, and to finiſh their deſign, then God has wonderfully appeared for the deliverance of his church, as it was in the revolution by King William. And ſo it has been from time to time: preſently after the darkeſt times, God has made his church moſt glorioufly to flouriſh.

If the preſervation of the church of God, from the beginning of the world hitherto, attended with ſuch circumſtances, is not ſufficient to ſhow a divine hand in favour of it, what can be deviſed that would be ſo? But if this be from the divine hand, then God owns the church and

and her religion, and thoſe ſcriptures on which ſhe is built: and ſo it will follow, that this is the true religion, and that the ſcriptures are God's word.

(3.) We may draw a further argument for the divine authority of the ſcriptures from the fulfilment of thoſe things which are foretold in the ſcriptures.—I have already obſerved, as I went along, how the prophecies in ſcripture were fulfilled: I ſhall now therefore ſingle out but two inſtances of the fulfilment of ſcripture prophecy.

[1.] One is in preſerving his church from being ruined. I have juſt now ſhown what an evidence this is of the divine authority of the ſcriptures, in itſelf conſidered; I now ſpeak of it as a fulfilment of ſcripture prophecy. This is abundantly foretold and promiſed in the ſcriptures, as particularly in the text: there it is foretold, that other things ſhall fail, other kingdoms and monarchies, which ſet themſelves in oppoſition, ſhould come to nothing: 'The moth ſhall eat them up like a garment, and the 'worm ſhall eat them like wool:' and ſo it has in fact come to paſs. But it is alſo foretold, that God's covenant mercy to his church ſhall continue for ever; and ſo it has hitherto proved, though now it be ſo many ages ſince, and though the church has paſſed through ſo many dangers. The ſame is promiſed in Iſaiah, [liv. 17.] 'No 'weapon that is formed againſt thee ſhall proſper; and 'every tongue that ſhall riſe againſt thee in judgement 'thou ſhalt condemn.' And again, [chap. xlix. 14.—16.] 'But Sion ſaid, the Lord hath forſaken me, and my 'Lord hath forgotten me. Can a woman forget her 'ſucking child, that ſhe ſhould not have compaſſion on the 'ſon of her womb? Yea, they may forget, yet will I not 'forget thee. Behold I have graven thee upon the palms 'of my hands, thy walls are continually before me.' [See alſo chap. lix. 21. and xliii. 1, 2. and Zech. xii. 2, 3.] So Chriſt promiſes the ſame, [Matt. xvi. 18.] 'On this 'rock will I build my church, and the gates of hell 'ſhall not prevail againſt it.' Now if the ſcriptures be not the word of God, and the church built on them be not of God, how could the perſons who foretold this, know

know it? For if the church were not of God, it was a very unlikely thing ever to come to paſs. For they foretold that other kingdoms ſhould come to nothing; alſo the great oppoſition the church ſhould meet with, and the many dangers with which ſhe ſhould be almoſt ſwallowed up, (as it were eaſy to ſhow,) and yet foretold that the church ſhould remain. Now how could they foreſee ſo unlikely a thing but by divine inſpiration?

[2] The other remarkable inſtance which I ſhall mention of the fulfilment of ſcripture prophecy, is in what is foretold concerning *antichriſt*, a certain great oppoſer of Chriſt and his kingdom.—And (1.) it is foretold that this antichriſt ſhould ariſe not among the heathen; but that he ſhould ariſe by the apoſtaſy and falling away of the Chriſtian church: [II. Theſ. ii. 3.] 'For that day 'ſhall not come, except there come a falling away firſt, 'and that man of ſin be revealed, the ſon of perdition.'—(2.) That he ſhould ſet himſelf up in the temple or viſible church of God, pretending to be veſted with the power of God himſelf, as head of the church, [ver. 4.] (3.) It is intimated, that the riſe of antichriſt ſhould be gradual, [ver. 7.] 'For the myſtery of iniquity doth already work: 'only he who now letteth, will let, until he be taken out 'of the way.'—(4.) It is propheſied that he ſhould be a great prince or monarch of the Roman empire: ſo he is repreſented as an horn of the fourth beaſt in Daniel, or fourth kingdom or monarchy upon earth, as the angel himſelf explains it, of the little horn. [Daniel vii. 24.]—(5.) It was predicted that his ſeat ſhould be in the city of Rome itſelf; ſo it is ſaid expreſſly, that the ſpiritual whore, or falſe church, ſhould have her ſeat on ſeven mountains or hills: [Rev. xvii 6.] 'The ſeven heads are ſeven 'mountains, on which the woman ſitteth:' and [ver. 18.] 'The woman which thou ſaweſt, is that great city 'which reigneth over the kings of the earth;' which it is certain was at that time the city of Rome.—(6.) It was propheſied, that this antichriſt ſhould reign over peoples, and multitudes, and nations, and tongues, [Rev. xvii. 15.] and that all the world ſhould wonder after the beaſt,

beaſt, [Rev. xiii. 3.]—(7.) That he ſhould be remarkable for his pride, pretending to great things, and aſſuming very much to himſelf; [II. Theſ. ii. 4.] 'That he ſhould 'exalt himſelf above all that is called God, or that is wor-'ſhipped.' [Rev. xiii. 5.] 'And there was given unto 'him a mouth ſpeaking great things, and blaſphemies.' [Dan. vii. 20.] The little horn is ſaid to have a mouth ſpeaking very great things, and his look to be more ſtout than his fellows.—(8.) That he ſhould be a cruel perſecutor, [Dan. vii. 21.] The ſame horn made war with the ſaints, and prevailed againſt them: [Rev. xiii. 7.] 'And it was given to him to make war with the ſaints, 'and to overcome them.' [Rev. xvii. 6.] 'And I ſaw 'the woman drunken with the blood of the ſaints, and 'with the blood of the martyrs of Jeſus.'—(9.) That 'he ſhould excel in craft and policy, [Dan vii. 8.] 'In 'this horn were eyes like the eyes of a man.' [ver, 20.] 'Even of that horn that had eyes.' This alſo came to paſs in the church of Rome. — (10) It was foretold, that the kings of Chriſtendom ſhould be ſubject to antichriſt: [Rev. xvii. 12, 13.] 'And the ten horns which 'thou ſaweſt, are ten kings, which have received no king-'dom as yet; but receive power as kings one hour with 'the beaſt. Theſe have one mind, and ſhall give their 'power and ſtrength unto the beaſt.'—(11.) That he ſhould perform pretended miracles and lying wonders: [II. Theſ. ii. 9.] 'Whoſe coming is after the working of 'Satan, with all power, and ſigns, and lying wonders.' [Rev. xiii. 13, 14.] 'And he doth great wonders, ſo 'that he maketh fire come down from heaven on the 'earth, in the ſight of men, and deceiveth them that 'dwell on the earth, by the means of thoſe miracles which 'he had power to do in the ſight of the beaſt.' (s) Fire's coming

(s) *Popiſh* MIRACLES.] Theſe may be divided into two claſſes, neither of which deſerve the name of *miracles*, the former being mere fictions, and the latter, tricks of prieſts.

1. Of the former little need be ſaid, as to mention is to expoſe and refute them. That St. Denys, or St. Juſtinian, walked with their

coming down from heaven ſeems to have reference to the popiſh excommunications, which were dreaded like fire from heaven.—(12.) It was foretold, that he ſhould forbid

their heads under their arms—that the Virgin Mary held Becket's ſhirt while he mended it—or that a band of angels moved her cottage from Judea to Loretto by night—Theſe may provoke our rifibility, but will hardly now command belief even from Papiſts.

But, 2. we admit many of the facts they pretend, though we deny there was any miracle in them, except indeed the credulity of the multitude. To paſs by the trick of ſpeaking and moving *images*, which are now no ſecret; we ſhall preſent our readers with two inſtances of the miraculous powers of the Roman church, one for its ingenuity, the other for its recentneſs.

"St. Anthony is commonly thought to have a great command over fire, and a power of deſtroying by flaſhes of that element thoſe who incur his diſpleaſure. . . . . A certain monk of St. Anthony . . . one day aſſembled his congregation under a tree where a magpie had built her neſt, into which he had found means to convey a ſmall box filled with gunpowder, and out of the box hung a long thin match that was to burn ſlowly, and was hidden among the leaves of the trees. As ſoon as the monk or his aſſiſtant had touched the match with a lighted coal, he began his ſermon. In the mean while the magpie returned to her neſt; and finding in it a ſtrange body which ſhe could not remove, ſhe fell into a paſſion, and began to ſcratch with her feet, and chatter moſt unmercifully. The friar affected to hear her without emotion, and continued his ſermon with great compoſure; only he would now and then lift up his eyes towards the top of the tree, as if he wanted to ſee what was the matter. At laſt, when he judged the match was near reaching the gunpowder, he pretended to be quite out of patience; he curſed the magpie, and wiſhed St. Anthony's fire might conſume her, and went on again with his ſermon; but he had ſcarcely pronounced two or three periods, when the match on a ſudden produced its effect, and blew up the magpie with its neſt; which miracle wonderfully raiſed the character of the friar, and proved afterwards very beneficial to him him and to his convent."

[De Lolme's Hiſt. of the Flagellants.]

Query, Was not this fulfilling the prophecy of making fire come down from heaven in the ſight of men!

The following miracle, viz. the liquefaction of the blood of St. Januarius, is annually wrought, and is related by a reſpectable eye-witneſs. "The grand proceſſion on this occaſion was compoſed of a numerous body of clergy and an immenſe number of people of all ranks, headed by the Archbiſhop of Naples himſelf, who

bid to marry and to abſtain from meats; [I. Tim. iv. 3.] 'Forbidding to marry, and commanding to abſtain

who carried the phial containing the blood of the ſaint. A magnificent robe of velvet richly embroidered was thrown over the ſhoulders of the buſt; a mitre refulgent with jewels was placed on its head. The archbiſhop, with a ſolemn pace and a look full of awe and veneration, approached, holding forth the ſacred phial which contained the precious lump of blood; he addreſſed the ſaint in the humbleſt manner, fervently praying that he would graciouſly condeſcend to manifeſt his regard to his faithful votaries, the people of Naples, by the uſual token of ordering that lump of his ſacred blood to aſſume its natural and original form: in theſe prayers he was joined by the multitude around, particularly by the women. My curioſity prompted me to mingle with the multitude; I got by degrees very near the buſt. Twenty minutes had already elapſed, ſince the archbiſhop had been praying with all poſſible earneſtneſs, and turning the phial around and around without any effect. An old monk ſtood near the archbiſhop, and was at the utmoſt pains to inſtruct him how to handle, chafe, and rub the phial; he frequently took it into his own hands, but his manœuvres were as ineffectual as thoſe of the archbiſhop. By this time the people had become exceeding noiſy; the women were quite hoarſe with praying; the monk continued his operations with increaſed zeal, and the archbiſhop was all over in a profuſe ſweat with vexation. . . . . An acquaintance whiſpered it might be prudent to retire. . . . . I directly took his hint, and joined the company I had left. An univerſal gloom overſpread all their countenances. . . . . One very beautiful young lady cried and ſobbed as if her heart had been ready to break. The paſſions of ſome of the rabble without doors took a different turn; inſtead of ſorrow they were filled with rage and indignation at the ſaint's obduracy, ... and ſome went ſo far as to call him an *old, ungrateful, yellow-faced raſcal*. . . . . It was now almoſt dark, ... and when leaſt expected, the ſignal was given, that the miracle was performed. . . . . The populace filled the air with repeated ſhouts of joy; a band of muſic began to play; *Te Deum* was ſung; couriers were diſpatched to the royal family, then at Portici, with the glad tidings; the young lady dried up her tears; the countenances of our company brightened in an inſtant, and they ſat down to cards without farther dread of eruptions, earthquakes, or peſtilence." [Dr. MOORE's View of Society and Manners in Italy, Lett. 64.]

Theſe miracles need no comment; but ſome Proteſtants add a third claſs of popiſh miracles, wrought, as they ſuppoſe, by the agency of the devil; but theſe we omit, knowing of none for which the cunning of the prieſts was not quite ſufficient.

[N, U.]

'from meats, which God hath created to be received with 'thankſgiving.'—(12.) That he ſhould be very rich, and arrive at a great degree of earthly ſplendour and glory: [Rev. xvii. 4.] 'And the woman was arrayed in purple, 'and ſcarlet colour, and decked with gold and precious 'ſtones, and pearls, having a golden cup in her hand.' [See alſo chap. xviii. 7, 12, 13, 16.] (T) It was fore-told,

(T) RICHES *and* SPLENDOUR *of the church of* ROME.] Theſe are principally obvious in their veſtments, images, and magnificent ceremonies. We ſhall give a ſhort ſpecimen of each.

(1.) For veſtments, we ſhall mention only thoſe of Pope *Paul* II. who "in his pontifical veſtments outwent all his predeceſſors, eſpecially in his *regno*, or mitre, upon which he had laid out a great deal of money in purchaſing at vaſt rates, diamonds, ſapphires, emeralds, chryſoliths, jaſpers, unions, and all manner of precious ſtones, wherewith, adorned like another Aaron, he would appear abroad ſomewhat more auguſt than a man. . . . . He made a decree that none but cardinals ſhould were *red* caps; to whom he had in the firſt year of his popedom given cloth of that colour to make horſe cloths or mule cloths of, when they rode." [*Platina's* Lives of the Popes, tranſlated by Rycant, p. 414.]

N. B. The *ſcarlet* coloured beaſt!

(2.) For images, and other ornaments, the popiſh treaſure is immenſe. In the catalogue of the treaſury of St. *Denis*, the tutelar ſaint of France, are the following, among innumerable other articles:

"A great, very beautiful, and precious croſs of maſſy gold, all covered before with rubies, ſaphires, emeralds, and oriental pearl. There is ſhown, under the rich little croſs which is in the midſt of it, the length of a foot and a half of the wood of the true croſs.—A little crucifix enchaſed in gold, very delicately made of the wood of the true croſs by Pope Clement the Third's own hands.—There is ſhown under the cryſtal a little phial, in which there is of the blood and water which ran from the ſide of our Saviour, when it was pierced with a lance; there is moreover ſome of the milk, and of the gown of our Lady; a finger of the apoſtle St. Thomas, another finger of St. Medard, and the myrrh which the kings offered to our Saviour; and twenty-eight other different ſorts of reliques.—One of the nails wherewith our Saviour was faſtened to the croſs; it is enchaſed in a great ſilver tabernacle gilt and garniſhed with precious ſtones, made by the monks.—An image of the holy Virgin of ſilver gilt, which holds with one hand a little reliquary, in which is ſeen a piece of the ſwaddling cloaths wherewith ſhe wrapt our Saviour in the manger of Bethlehem.—A great image of our Lady, of ſilver gilt, holding

told, that he ſhould forbid any to buy or ſell, but thoſe that had his mark; [Rev. xiii. 17.] And that no man

'might

in the right hand a fleur de lis of gold, in which there are of her hairs and cloaths.—Another great image of St. John the Evangeliſt, of ſilver gilt, holding with one hand a cryſtal tube ſet in gold, in which is ſeen a tooth of the ſaid apoſtle.—A great croſs, all of gold and precious ſtones, called the croſs of St. Laurence, becauſe in it there is a bar of the iron grate on which this holy martyr was roaſted.—A great image of St. Nicolas, of ſilver gilt, whoſe mitre is enriched with precious ſtones, and at the foot of it there are reliques of the ſaint.—A golden head of the great St. Denis the Areopagite, apoſtle of France, and patron of the place, whoſe mitre, alſo of gold, is all covered with precious ſtones and oriental pearls; the whole borne up by two great angels of ſilver gilt.—The chalice and the little veſſels for holding wine and water, which the ſame St. Denis made uſe of at the ſacrifice of the maſs about 1550 years ſince; the whole of rock cryſtal enchaſed in ſilver, and the chalice enriched with precious ſtones.—A great croſs of maſſy gold, made by St. Eſſay; it is enriched with a number of oriental pearls, and other very precious ſtones, and among others with a very great and very fine oriental amethiſt.—A beautiful, great, very ancient, and curious veſſel of rich cryſtal, which was uſed in the temple of Solomon.—A great cup of gold and precious ſtones, which belonged to the ſame Solomon.—A little idol of Apollo, engraved on an amethiſt, ſet in gold, enriched with precious ſtones.—With innumerable other precious images, curioſities and relics. Add to theſe the riches of the miraculous houſe of Loretto, where Mr. ADDISON, who ſaw them, aſſures us, "Silver can ſcarce find a place, and gold itſelf looks but poorly amongſt ſuch a number of precious ſtones." [*Addiſon*'s Travels, p. 93.]

For the pomp of the Romiſh ſervices, take the following account from the late celebrated Mr. WHITEFIELD, of what he calls "the *crucifixion*, repreſented partly by dumb ſhow and partly by living perſons," in the church belonging to the convent of St. *De Beato*: "We had not," ſays Mr. W. "waited long before the curtain was drawn up; immediately, upon a high ſcaffold hung in the front with black bays, and behind with ſilk purple damaſk laced with gold, was exhibited to our view an image of the Lord Jeſus at full length, crowned with thorns and nailed on a croſs, between two figures of like dimenſions, repreſenting the two thieves. At a little diſtance, on the right hand, was placed an image of the Virgin Mary in plain long ruffles, and a kind of widow weeds. Her veil was purple ſilk, and ſhe had a wire glory round her head. At the foot of the croſs lay, in a mournful penſive poſture, a living man, dreſſed in woman's cloaths, who perſonated Mary Magdalen; and not far off ſtood a young man, in imitation of the beloved diſciple. He was dreſſed in a looſe green ſilk veſture, and bob-wig. His eyes were

'might buy or ſell, ſave he that had the mark, or the
'name

fixed on the croſs, and his two hands a little extended. On each ſide, near the front of the ſtage, ſtood two centinels in buff, with formidable caps, and long beards; and directly in the front ſtood another yet more formidable, with a large target in his hand. We may ſuppoſe him to be the Roman centurion. To complete the ſcene, from behind the purple hangings came out about twenty little purple-veſted winged boys, two by two, each bearing a lighted wax taper in his hand, and a crimſon and gold cap on his head. ——At their entrance upon the ſtage they gently bowed their their heads to the ſpectators, then kneeled and made obeiſance, firſt to the image on the croſs, and then to that of the Virgin Mary. When riſen, they bowed to each other, and then took their reſpective places over againſt one another, on ſteps aſſigned for them on the front of the ſtage. Oppoſite to this, at a few yards diſtance, ſtood a black friar, in a pulpit hung in mourning. For a while he pauſed, and then, breaking ſilence, gradually lifted up his voice till it was extended to a pretty high pitch, though I think ſcarce high enough for ſo large an auditory. After he had proceeded in his diſcourſe about a quarter of an hour, a confuſed noiſe was heard near the front great door; and, upon turning my head, I ſaw four long bearded men; two of which carried a ladder on their ſhoulders, and after them followed two more with large gilt diſhes in their hands, full of linen, ſpices, &c. Theſe, as I imagined, were the repreſentatives of Nicodemus and Joſeph of Arimathea. On a ſignal given from the pulpit, they advanced towards the ſteps of the ſcaffold. But upon their firſt attempting to mount it, at the watchful centurion's nod, the obſervant ſoldiers made a paſs at them, and preſented the points of their javelins directly to their breaſts. They are repulſed. Upon this a letter from Pilate is produced; the centurion reads it, ſhakes his head, and, with looks that beſpoke a forced compliance, beckons to the centinels to withdraw their arms. Leave being thus obtained, they aſcend; and having paid their homage, by kneeling firſt to the image on the croſs, and then to the Virgin Mary, they retired to the back of the ſtage. Still the preacher continued declaiming, or rather, as was ſaid, explaining the mournful ſcene. Magdalen perſiſts in wringing her hands and variouſly expreſſing her perſonated ſorrow; whilſt John (ſeemingly regardleſs of all beſides) ſtood gazing on the crucified figure. By this time it was near three o'clock, and therefore proper for the ſcene to begin to cloſe. The ladders are aſcended, the ſuperſcription and crown of thorns taken off, long white rollers put round the arms of the image, and then the nails knocked out which faſtened the hands and feet. Here Mary Magdalen looks moſt languiſhing, and John, if poſſible, ſtands more thunderſtruck than before. The orator lifts up his voice, and almoſt all the hearers expreſſed concern by weeping,
beating

'name of the beaſt, or the number of his name. (u)—(13.) That he ſhould ſell the ſouls of men, [Rev. xviii. 13.] in enumerating the articles of his merchandiſe, the ſouls of men are mentioned as one.—(14.) It was fore-

beating their breaſts, and ſmiting their cheeks. At length the body is gently let down; Magdalen eyes it, and gradually riſing receives the feet into her wide-ſpread handkerchief; whilſt John, (who hitherto ſtood motionleſs like a ſtatue) as the body came nearer the ground, with an eagerneſs that beſpoke the intenſe affection of a ſympathizing friend, runs towards the croſs, ſeizes the upper part of it into his claſping arms, and with his diſguiſed fellow mourner helps to bear it away. Great preparations were made for its interment. It was wrapped in linen and ſpices, &c. and being laid upon a bier richly hung, was afterwards carried round the church yard in grand proceſſion. The image of the Virgin Mary was chief mourner, and John and Magdalen, with a whole troop of friars with wax tapers in their hands, followed after. Determined to ſee the whole, I waited its return, and in about a quarter of an hour the corpſe was brought in, and depoſited in an open ſepulchre prepared for the purpoſe; but not before a prieſt, accompanied by ſeveral of the ſame order in ſplendid veſtments, had perfumed it with incenſe, ſung to, and kneeled before it. John and Magdalen attended the obſequies; but the image of the Virgin Mary was carried away, and placed upon the front of the ſtage in order to be kiſſed, adored, and worſhipped by the people. This I ſaw them do with the utmoſt eagerneſs and reverence. And thus ended this Good Friday's tragi-comical, ſuperſtitious, idolatrous droll. Surely, thought I, whilſt attending on ſuch a ſcene of mock devotion, if ever, now is the Lord Jeſus crucified afreſh; and I could then, and even now, think of no other plea for the poor beguiled devotees, than that which ſuffering Innocence put up himſelf for his enemies, when actually hanging upon the croſs, viz. "Father, forgive them, for they know not what they do." [Account of ſome Lent Proceſs. &c. at Liſbon, p. 31—37.]

(u) *The* MARK *of the beaſt*, &c.] By the *mark* of the beaſt is meant a profeſſion of the popiſh religion, commonly ſignified by the ſign of the croſs in the forehead. Without this none might *buy* or *ſell*. So the council of Lateran and ſynod of Tours, under Pope Alexander III. and the bull of Pope Martin V. forbid any traffic to be carried on with heretics, as the perſecuting Roman emperors had done before. The number of his name is to be found in the Greek word LATEINOS, *The Latin*; the letters of which as numerals make juſt 666, (as do thoſe of the Hebrew ROMIITH the *Roman* beaſt) and about that date the *Latin* ſervice was enjoined in all the *Roman* or *Latin* Churches. [Bp. *Newton* on the Proph. Vol. viii. Diſ. 25. and *Reader* on the Rev. in loc.]

told,

told, that antichriſt would not ſuffer the bodies of God's people to be put into graves; [Rev. xi. 8, 9.] 'And 'their dead bodies ſhall lie in the ſtreet of the great city,— 'and they—ſhall not ſuffer their dead bodies to be put in 'graves.' All theſe particulars have literally come to paſs with reſpect to the church of Rome, and I might mention many others.

(4.) From what has been ſaid, we may learn that the ſpirit of true Chriſtians is a *ſpirit* of *ſuffering*. Seeing God has ſo ordered it, that his church ſhould for ſo long a time be in a ſuffering ſtate, we may conclude, that the ſpirit of the true church is a ſuffering ſpirit, for doubtleſs God accommodates the ſtate and circumſtances of the church to the ſpirit that he has given them. We have ſeen how many and great ſufferings the Chriſtian church for the moſt part has been under for theſe 1700 years; no wonder therefore that Chriſt ſo much inculcated upon his hearers, that it was neceſſary, if any would be his diſciples, 'they muſt deny themſelves, and take up their 'croſs and follow him.' [Matt. xvi. 24.]

And we may prove that the ſpirit of the true church of Chriſt is a ſuffering one, by the ſpirit the church has ſhown and exerciſed under her ſufferings. She has actually, under thoſe terrible perſecutions through which ſhe has paſſed, rather choſen to ſuffer the moſt dreadful torments, to ſell all for the pearl of great price, and to endure all that her bittereſt enemies could inflict, than to renounce Chriſt and his religion. Hiſtory furniſhes us with a great number of remarkable inſtances; ſets in view a great cloud of witneſſes. This abundantly confirms the neceſſity of being willing to part with all for Chriſt, to renounce our own eaſe, our worldly profit, and honour, and all, for him, and for the goſpel.

Let us now inquire, whether we are of ſuch a ſpirit. How does it prove upon trial? does it prove in fact that we are willing to deny ourſelves, and renounce our worldly intereſt, and to paſs through the trials to which we are called in providence? how ſmall are our trials, compared with thoſe of many of our fellow Chriſtians in former

mer ages! And I would on this occaſion apply that paſſage [Jer. xii. 5.] 'If thou haſt run with the footmen, and 'they have wearied thee, then how canſt thou contend 'with horſes?' If you have not been able to endure the light trials to which you have been called in this age, and in this land, how would you be able to endure the far greater trials to which the church has been called in former ages? Every true Chriſtian has the ſpirit of a martyr, and would ſuffer as a martyr if he were called to it in providence.

(5.) Hence we learn what great reaſon we have, aſſuredly to expect the fulfilment of thoſe ſcriptures which yet remain to be fulfilled. The ſcriptures have foretold many great things yet to be fulfilled before the end of the world. But there ſeems to be great difficulties in the way. We ſeem at preſent to be very far from ſuch a ſtate as is foretold; but we have abundant reaſon to expect that theſe things, however ſeemingly difficult, will yet be accompliſhed in their ſeaſon. We ſee the faithfulneſs of God to his promiſes hitherto. How true has God been to his church, and remembered his mercy from generation to generation: we may ſay concerning what God has done hitherto for his church, as Joſhua ſaid to the children of Iſrael, [Joſh. xxiii. 14.] 'That 'not one thing hath failed of all that the Lord our God 'hath ſpoken concerning his church;' but all things are hitherto come to paſs agreeable to the divine prediction. This ſhould ſtrengthen our faith in thoſe promiſes, and encourage us to earneſt prayer to God for the accompliſhment of the great and glorious things which yet remain to be fulfilled.

It has already been ſhown how the ſucceſs of Chriſt's redemption was carried on through various periods down to the preſent time.

4. I come now to ſhow how the ſucceſs of Chriſt's redemption will be carried on from the preſent time, till antichriſt is fallen, and Satan's viſible kingdom on earth deſtroyed.—And with reſpect to this ſpace of time, we have

have nothing to guide us but the prophecies of ſcripture. Hitherto we have had ſcripture hiſtory or prophecy, together with human hiſtory. But henceforward we have only prophecy to direct us. And here I would paſs by thoſe things that are merely conjectural, or are only ſurmiſed by ſome from thoſe prophecies which are doubtful in their interpretation; and ſhall inſiſt only on thoſe things which are more clear and evident.

We know not what particular events are to come to paſs before that glorious work of God's Spirit begins, by which Satan's kingdom is to be overthrown. By the conſent of moſt divines, there are but few things, if any at all, that are foretold to be accompliſhed before the beginning of that glorious work of God. Some think the ſlaying of the witneſſes, [Rev. xi. 7, 8.] is not yet accompliſhed.* So divines differ with reſpect to the pouring out of the ſeven phials, [Rev. xvi.] how many are already poured out, or how many remain; though a late expoſitor,† whom I have before mentioned to you, ſeems to make it very plain and evident, that all are already poured out but two, viz. the ſixth on the river Euphrates, and the ſeventh into the air. But I will not now ſtand to inquire what is intended by the pouring out of the ſixth phial on the river Euphrates, that the way of the kings of the eaſt may be prepared; but only would ſay, that it ſeems to be ſomething immediately preparing the way for the deſtruction of the Spiritual Babylon, as the drying up of the river Euphrates, which ran through the midſt of old Babylon, was what prepared the way for the kings of the Medes and Perſians, the kings of the eaſt, to come in under the walls, and deſtroy that city.—But whatever this be, it does not appear that it is any thing which ſhall be accompliſhed before the work of God's Spirit is begun, by which, as it goes on, Satan's viſible kingdom on earth ſhall be utterly overthrown. And therefore I would proceed directly to conſider what the ſcripture reveals concerning this work of God.

* *Newton*, *Lowman*, *Gill*, *Doddridge*, *Reader*, &c.

† Mr. *Lowman*.

And

And I would premiſe two things in general concerning it.

1. We have all reaſon to conclude from the ſcriptures, that juſt before this work of God begins, it will be a very dark time with reſpect to the intereſts of religion in the world. It has been ſo before thoſe glorious revivals of religion that have been hitherto. It was ſo when Chriſt came in the fleſh, and alſo before the Reformation from Popery. And it ſeems to be foretold in ſcripture, that it ſhall be a time of but little religion, when Chriſt ſhall come to ſet up his kingdom in the world. Thus when Chriſt ſpake of his coming, to encourage his elect, who cry to him day and night, [Luke xviii. 8.] he adds this, 'Nevertheleſs, when the Son of man cometh, ſhall he 'find faith on the earth?' Which ſeems to denote a great prevalency of infidelity juſt before Chriſt's coming to avenge his ſuffering church. Though Chriſt's coming at the laſt judgement is not here to be excluded, yet there ſeems to be a ſpecial reſpect to his coming to deliver his church from their long continued ſuffering, perſecuted ſtate, which is accompliſhed only at his coming at the deſtruction of antichriſt. That time when the elect cry to God, [Rev. vi. 10.] 'How long, O Lord, holy and 'true, doſt thou not judge and avenge our blood on 'them that dwell on the earth?' and the time ſpoken of in Revelation, [chap. xviii. 20.] 'Rejoice over her, thou 'heaven, and ye holy apoſtles, and prophets, for God 'hath avenged you on her,' will then be accompliſhed. It is now a dark time with reſpect to the intereſts of religion, and there is a remarkable fulfilment of that prediction, [II. Pet. iii. 3.] 'Knowing this, that there ſhall 'come in the laſt days ſcoffers, walking after their own 'luſts.' And ſo Jude, [17, 18.] 'But beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt; how that there ſhould 'be mockers in the laſt time, who ſhould walk after their 'own ungodly luſts.' Whether the times ſhall be any darker ſtill, or how much ſo before the beginning of this glorious work of God, we cannot tell.

2. There is no reaſon to think but that this great work of God will be wrought, though very ſwiftly, yet *gradually*. As the children of Iſrael were gradually brought out of the Babyloniſh captivity, firſt one company and then another, and gradually rebuilt their city and temple; and as the heathen Roman empire was deſtroyed by a gradual, though a very ſwift prevalency of the goſpel; ſo, though there are are many things which ſeem as though the work of God would be exceeding ſwift, and many wonderful events ſuddenly be brought to paſs, and ſome great parts of Satan's viſible kingdom have a very ſudden fall, yet all will not be accompliſhed at once, as by ſome great miracle, (as the reſurrection of the dead at the end of the world will be all at once;) but this is a work which will be accompliſhed by means, by the preaching of the goſpel, and the uſe of the ordinary means of grace, and ſo will be gradual. Some ſhall be converted, and be the means of converting others. God's Spirit ſhall be poured out firſt to raiſe up inſtruments, and thoſe inſtruments ſhall be uſed and ſucceed. And doubtleſs one nation ſhall be enlightened and converted after another; one falſe religion exploded after another. By the repreſentation in Daniel [chap. ii. 3. 4.] the ſtone cut out of the mountain without hands gradually grows. So Chriſt teaches us, that the kingdom of heaven is like a grain of muſtard ſeed, [Matt. xiii. 31, 32.] and like leaven hid in three meaſures of meal, [ver. 33.] The ſame repreſentation we have in the viſion of the waters of the ſanctuary. [Ezek. xlviii.]—The ſcriptures mention ſeveral ſucceſſive events by which this glorious work ſhould be accompliſhed. The angel ſpeaking to the prophet Daniel of thoſe times, mentions two periods, at the end of which glorious things ſhould be accompliſhed; [Dan. xii. 11.] 'And from the time that the daily ſacrifice ſhall 'be taken away, and the abomination that maketh deſo-'late ſet up, there ſhall be a thouſand two hundred and 'ninety days.' But then he adds [ver. 12.] 'Bleſſed is 'he that waiteth, and cometh to the thouſand three hun-'dred and five and thirty days;' intimating that ſome-

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thing very glorious ſhould be accompliſhed at the end of the former period, but ſomething much more glorious at the end of the latter.—But I now proceed to ſhow,

(3.) That this great work ſhall be accompliſhed, not by the authority of princes, nor by the wiſdom of learned men, but by the Holy Spirit; [Zech. iv. 6, 7.] 'Not by 'might, nor by power, but by my Spirit, ſaith the Lord 'of hoſts. Who art thou, O great mountain? before 'Zerubbabel thou ſhalt become a plain, and he ſhall bring 'forth the head ſtone thereof with ſhouting, crying, Grace, 'grace unto it.' So the Prophet Ezekiel, ſpeaking of this great work of God, ſays, [chap. xxxix. 29.] 'Neither will I hide my face any more from them; for I 'have poured out my Spirit on the houſe of Iſrael, ſaith 'the Lord God.' We know not where this pouring out of the Spirit ſhall begin, or whether in many places at once, or whether what has already been, be not ſome forerunner and beginning of it. (w)

This

(w) *Whether the* LATE CONVERSIONS *be the beginning of this glorious event?*] We have already been pretty large in our account of ſeveral remarkable out-pourings of God's Spirit in the converſion of ſinners in the preſent century; [See above, note L, p. 465—M, 468—N, 470—and O, 471.] To which might be added a work of the like nature in *Scotland*, about the year 1740, when great multitudes were awakened in a ſudden and ſingular manner; but we ſhall only ſubjoin an authentic account of ſome very recent inſtances of the power of divine grace in propagating the goſpel among the Indians in America; where Dr. *Wheelock*, in the year 1754, eſtabliſhed a ſchool at Lebanon, in Connecticut, (ſince removed to Hanover, in New Hampſhire, where it is ſtill continued by his ſon) for the education of Indian and Engliſh youths, as miſſionaries, interpreters, and ſchool-maſters to the different Indian tribes. The utility of this inſtitution may in ſome meaſure be eſtimated from the following extract from a letter of the Rev. Mr. *Kirkland*, an eminent miſſionary therein educated, dated Boſton, March 10, 1784.

"The Oneidas expect in the courſe of two years to have more than a thouſand Indians in their vicinity, who will be diſpoſed to attend to the word of God, and among thoſe, *ſome hearty lovers of the religion of Jeſus*, as themſelves expreſs it. About eighty of the Delaware tribe .... have lately petitioned the Oneidas for a ſettlement in their neighbourhood, where they might have the privilege of religious inſtruction. Their requeſt was immediately granted."

This pouring out of the ſpirit of God, when it is begun, ſhall ſoon bring great multitudes to forſake that vice and wickedneſs which now ſo generally prevails, and ſhall

granted." In their addreſs to Mr. K. on this ſubject, they have the following words: "We intreat our father to make one trial more for chriſtianizing Indians, at leaſt for one, if not for two years, and if there be no encouragement after this, that we ſhall be built up as a people, and embrace the religion of Jeſus; he may leave us, and we ſhall expect nothing but ruin." In a letter to the Scots commiſſioners at Boſton for propagating the Chriſtian faith, the December preceding, is the following paſſage, referring to the unhappy American war, "Fathers, ... we have been diſtreſſed by the black cloud that ſo long overſpread our country: the cloud is now blown over; let us thank the Great Spirit and praiſe Jeſus. By means of the ſervants of Jeſus, the good news of God's word hath been publiſhed to us. We have received it. Some of us love it, and Jeſus hath preſerved us through the late ſtorm. Fathers, our fire begins to burn again; our hearts rejoice to ſee it: we hope it will burn brighter than ever, and that it will enlighten the nations around. Our brothers of the Stockbridge and Mohegan tribes, and many others from the eaſtward, have already agreed to come and ſit with us around it, who all hope to ſee alſo the light of God's holy word." [Abſtract of the Proceedings of the Scots Society for propagating Chriſtian Knowledge.]

"Since the above, Mr. Kirkland has ſent to the Society in Scotland for propagating Chriſtian knowledge, a copy of his journal from May 1786, to May 1787. A concern about religion began among the Oneida Indians, Auguſt and September 1786, and in November greatly increaſed, and continued to do ſo through the winter and ſpring. About ſeventy, in three villages of that tribe, appear ſavingly converted. In one of theſe villages, the convictions have been remarkably rational and pungent; and a ſenſe of the evil of ſin has exceeded the fear of puniſhment. In another, juſt views of their ſtate have been more mixed with enthuſiaſm. Outward reformation is ſuch, that in one village there hath not been an inſtance of an Indian drunk theſe ſix months. On Lord's days, Mr. Kirkland is often employed, without any conſiderable intermiſſion, from morning to evening, and can hardly command leiſure for neceſſary refreſhment; and often, on other days, ſpends ten hours in preaching, catechizing, and private religious converſation with the many who come to him, to unfold the diſtreſſes of their ſouls, and to aſk inſtruction in Chriſtianity. Their hunger for the bread of life permits not his ſending them empty away. Frequently they have enjoyed much of God's preſence in public worſhip. It was remarkably ſo, January 1, 1787, when they were diſturbed with pagan Indians diſcovering their joy for the new year, by firing of guns, and inviting the Chriſtians to an idolatrous

ſhall cauſe that vital religion, which is now ſo deſpiſed and laughed at in the world, to revive. The work of converſion ſhall break forth, and go on in ſuch a manner as never has been hitherto; agreeable to that promiſe, [Iſa. xliv. 3—5.] 'I will pour water upon him that is 'thirſty . . . my ſpirit upon thy ſeed . . . . one ſhall ſay, 'I am the Lord's,' &c. God, by pouring out his holy Spirit, will furniſh inſtruments for carrying on this work;

trous dance, for which there was not a ſufficient number, through their refuſal. Irritated at Mr. Kirkland, to whom they aſcribed the diſappointment, four Indian youths conſpired to murder him that night, which was happily diſcovered, and by the care of ſome of his converts diſappointed. Even the heathen Sachems diſapproved this, and at an Indian council that week, three of the youths expreſſed their penitence, and the fourth ſent his apology. Theſe appearances have ſtruck ſome of the Tuſcarara and Odondago tribes. Mr. Kirkland writes, that his work, though ſo uncommonly laborious, was never ſo delightful. Indeed, ſince the days of Mr. David Brainerd, there has been nothing ſo promiſing among the Indians. Mr. Kirkland is tranſlating the goſpel of Mark, and ſome ſelect Pſalms, into the Oneida language, which he hopes to get printed. His labours are much helped by good Peter the catechiſt, one of the moſt eloquent men among the ſix nations, and by the ſchoolmaſter, whoſe name I do not recollect."

[Sermon by the Rev. Mr. *Oaccum*, Indian Miſſionary, on the death of another Indian, juſt publiſhed by the Rev. Mr. Rippon.]

To the abovementioned inſtances may be applied a remark of ſome eminent divines on the work of God in New England, not impertinent to the occaſion of introducing this note:

"We are taught alſo by this happy event how eaſy it will be for our bleſſed Lord . . . . to ſpread his dominion, from ſea to ſea, through all the nations of the earth. We ſee how eaſy it is for him with one turn of his hand, with one word of his mouth, to awaken whole countries of ſtupid and ſleeping ſinners, and kindle divine life in their ſouls. . . . The name of Chriſt ſhall diffuſe itſelf like a rich and vital perfume to multitudes that were ready to ſink, and to periſh under the painful ſenſe of their own guilt and danger. Salvation ſhall ſpread through all the tribes and ranks of mankind, as the lightning from heaven in a few moments would communicate a living flame through 10,000 lamps or torches placed in a proper ſituation and neighbourhod. Thus a nation ſhall be born in a day when our Redeemer pleaſes, and his faithful and obedient ſubjects ſhall become as numerous as the ſpires of graſs in a meadow newly mown and refreſhed with the ſhowers of heaven."

[Dr. *Watts* and Dr. *Guiſe*'s Preface to Mr. *Edward*'s Nar. p. vii.]

will

will fill them with knowledge and wiſdom, and fervent zeal for promoting the kingdom of Chriſt, and the ſalvation of ſouls, and propagating the goſpel in the world. So that the goſpel ſhall begin to be preached with abundantly greater clearneſs and power than it has hitherto been: for this great work of God ſhall be brought to paſs by the preaching of the goſpel, as is repreſented [Rev. xiv. 6—8.] that before Babylon falls, the goſpel ſhall be powerfully preached and propagated in the world.

This was typified of old by the ſounding of the ſilver trumpets in Iſrael in the beginning of their jubilee: [Lev. xxv. 9.] 'Then ſhalt thou cauſe the trumpet of 'the jubilee to ſound on the tenth day of the ſeventh 'month; on the day of atonement ſhall ye make the 'trumpet ſound throughout all your land.' The glorious times which are approaching, are, as it were, the church's jubilee, which ſhall be introduced by the ſounding of the ſilver trumpet of the goſpel, as is foretold [Iſa. xxvii. 13.] 'And it ſhall come to paſs in that day, that the great 'trumpet ſhall be blown, and they ſhall come which were 'ready to periſh in the land of Aſſyria, and the outcaſts 'of the land of Egypt, and ſhall worſhip the Lord in the 'holy mount at Jeruſalem.' And there ſhall be a glorious effuſion of the Spirit with this clear and powerful preaching of the goſpel, to make it ſucceſsful for reviving thoſe holy doctrines of religion which are now chiefly ridiculed in the world, and turning many from hereſy, and from popery, and from other falſe religions; and alſo for turning many from their vice and profaneneſs, and for bringing vaſt multitudes ſavingly to Chriſt.

That work of converſion ſhall go on in a wonderful manner, and ſpread more and more. Many ſhall flow together to the goodneſs of the Lord, and ſhall come, as it were, in flocks, one flock and multitude after another. [Iſa. lx. 4, 5.] 'Lift up thine eyes round about, and 'ſee; all they gather themſelves together, they come to 'thee; thy ſons ſhall come from far, and thy daughters 'ſhall be nurſed at thy ſide. Then thou ſhalt ſee and

'flow

'flow together.' [Ver. 8.] 'Who are theſe that fly as a 'cloud, and as the doves to their windows?' And it being repreſented in the forementioned place in the Revelation, [ch. xiv. 6—8.] that the goſpel ſhall be preached to every tongue, and kindred, and nation, and people, before the fall of antichriſt; ſo we may ſuppoſe, that it will ſoon be glorioufly ſucceſsful to bring in multitudes from every nation; and it ſhall ſpread with wonderful ſwiftneſs, and vaſt numbers ſhall ſuddenly be brought in at once, and as it is ſaid, 'a nation ſhall be 'born in a day,' [Iſa. lxvi. 7—9.]

(4.) This pouring out of the Spirit of God will not affect the overthrow of Satan's viſible kingdom, till there has firſt been a violent and mighty *oppoſition* made. In this the ſcripture is plain, that when Chriſt is thus glorioufly coming forth, and the deſtruction of antichriſt is ready at hand, and Satan's kingdom begins to totter, the powers of the kingdom of darkneſs will riſe up, and mightily exert themſelves to prevent their kingdom being overthrown. Thus after the pouring out the ſixth phial, which was to dry up the river Euphrates, to prepare the way for the deſtruction of ſpiritual Babylon, it is repreſented [Rev. xvi.] as though the powers of hell will be mightily alarmed, and ſhould ſtir up themſelves to oppoſe the kingdom of Chriſt, before the ſeventh and laſt phial ſhall be poured out, which ſhall give them a final and complete overthrow. After an account of the pouring out of the ſixth phial, [ver. 12.] the beloved diſciple informs us in the following verſes, that 'three unclean ſpirits, 'like frogs, ſhall go forth unto the kings of the earth, to 'gather them together to the battle of the great day of God 'Almighty.' This ſeems to be the laſt and greateſt effort of Satan to ſave his kingdom from being overthrown; though perhaps he may make as great an effort towards the end of the world to regain it.

When the Spirit begins to be glorioufly poured forth, and the devil ſees ſuch multitudes flocking to Chriſt in one nation and another, and the foundations of his kingdom daily undermining, its pillars breaking, and the whole

whole ready to fall, it will greatly alarm him. Satan has ever had a dread of his kingdom being overthrown, and he has long been endeavouring to fortify his kingdom, and to prevent its ruin. To this end he ſet up the two mighty kingdoms of Antichriſt and Mahomet, and has nurſed all the hereſies and ſuperſtitions in the world: but when he ſees all begin to fail, it will rouſe him exceedingly. If Satan dreaded being caſt out of the Roman empire, how much more does he dread being caſt out of the whole world!

It ſeems as though in this laſt great oppoſition which ſhall be made againſt the church to defend the kingdom of Satan, that all the forces of antichriſt, mahometaniſm and heatheniſm, will be united; all the power of Satan's viſible kingdom through the whole world: and therefore it is ſaid, [Rev. xvi. 14.] that 'ſpirits of devils ſhall go 'forth unto the kings of the earth, and of the whole 'world, to gather them together to the battle of the great 'day of God Almighty.' And theſe ſpirits are ſaid to come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet; *i. e.* there ſhall be the ſpirit of popery, and the ſpirit of mahometaniſm, and the ſpirit of heatheniſm, all united. By the beaſt is meant antichriſt; by the dragon, in this book, is commonly meant the devil, as he reigns over his heathen kingdom; by the falſe prophet, in this book, is ſometimes meant the pope and his clergy: but here an eye ſeems to be had to Mahomet, whom his followers call the great prophet of God. This will be, as it were, the dying ſtruggle of the old ſerpent; a battle wherein he will fight as one that is deſperate.

We know not particularly in what manner this oppoſition will be made. It is repreſented as a battle; it is called 'the battle of the great day of God Almighty.' There will be ſome way or other a mighty ſtruggle between Satan's kingdom and the church, and probably in all manner of ways; and doubtleſs great oppoſition will be made by external force; wherein the princes of the world who are on the devil's ſide ſhall join hand in hand; for

it is ſaid, 'The kings of the earth are gathered together 'to battle,' [Rev. xix. 19.] And probably alſo there will be great oppoſition of ſubtle diſputers and carnal reaſoning; great perſecution in many places, and virulent reproaches. The devil now doubtleſs will ply his ſkill, as well as ſtrength, to the utmoſt. The allies and ſubjects who belong to his kingdom, will every where be ſtirred up, and engaged to make an united and violent oppoſition againſt this holy religion, which they ſee prevailing ſo mightily in the world.—But,

(5.) Chriſt and his church ſhall in this battle obtain a complete *victory* over their enemies. They ſhall be totally routed and overthrown in this their laſt effort. When the powers of hell and earth are thus gathered together againſt Chriſt, and his armies ſhall come forth againſt them by his word and ſpirit to fight with them, in how auguſt and glorious a manner is this deſcribed, [Rev. xix. 11—16.] 'And I ſaw heaven opened, and 'behold a white horſe, and he that ſat upon him is called 'faithful and true, &c. And to repreſent to us how great the victory ſhould be which they ſhould obtain, and how mighty the overthrow of their enemies, it is ſaid, [ver. 17, 18.] that 'all the fowls of heaven are called together, to 'eat the great ſupper given them, of the fleſh of kings, 'and captains, and mighty men,' &c. and in the following verſes we have an account of the victory and overthrow.

In this victory, the ſeventh phial ſhall be poured out. It is ſaid, [Rev. xvi. 16.] of the great army that ſhould be gathered together againſt Chriſt: 'And he gathered 'them together into a place called in the Hebrew tongue, '*Armageddon*;' and then it is ſaid, 'And the ſeventh an-'gel poured out his phial into the air; and there came a 'great voice out of the temple of heaven, from the 'throne, ſaying, It is *done*.' Now the buſineſs is done for Satan and his adherents. When this victory is obtained, all is in effect done. Satan's laſt and greateſt oppoſition is conquered; all his meaſures are defeated; the pillars of his kingdom broken, and will fall of courſe.

The devil is utterly baffled and confounded, and knows not what elſe to do. He now ſees his antichriſtian, Mahometan, and heatheniſh kingdoms through the world, all tumbling about his ears. He and his moſt powerful inſtruments are taken captive. Now that is in effect done which the church of God had been ſo long waiting and hoping for, and ſo earneſtly crying to God for, ſaying, 'How long, O Lord, holy and true?' Now the time is come.

The angel that ſet his right foot on the ſea, and his left foot on the earth, [Rev. x. 5—7.] lift up his hand to heaven, and ſware by him that liveth for ever and ever, who created heaven, and all things that therein are, and the earth, and the things that therein are, and the ſea, and the things which are therein, that when the ſeventh angel ſhould come to ſound, *the time* ſhould be no longer. And now the time is come; now the ſeventh trumpet ſounds, and the ſeventh phial is poured out, both together; intimating, that now all is finiſhed as to the overthrow of Satan's viſible kingdom on earth. This victory ſhall be by far the greateſt that ever was obtained over Satan and his adherents. By this blow, with which the ſtone cut out of the mountain without hands ſhall ſtrike the image of gold, and ſilver, and braſs, and iron, and clay, it ſhall all be broken to pieces. This will be a finiſhing blow to the image, ſo that it ſhall become as the chaff of the ſummer threſhing floor. [See Dan. ii. 35.]

In this victory will be a moſt glorious diſplay of divine power. Chriſt ſhall therein appear in the character of *King of kings*, and *Lord of lords*, [Rev. xix. 16.] and ſhall daſh his enemies, even the ſtrongeſt and proudeſt of them, in pieces; as a potter's veſſel ſhall they be broken to ſhivers. Then ſhall ſtrength be ſhown out of weakneſs, and Chriſt ſhall cauſe his church as it were to threſh the mountains, [Iſa. xli. 15.] 'Behold, I will make thee a 'new ſharp threſhing inſtrument having teeth: thou ſhalt 'threſh the mountains, and beat them ſmall, and ſhalt make the hills as chaff.' [See alſo Iſa. xliii. 13—15.]

(6.) Conſequent on this victory, Satan's viſible kingdom on earth ſhall be deſtroyed. When Satan is conquered

quered in this laſt battle, the church of Chriſt will have eaſy work of it; as when Joſhua and the children of Iſrael had obtained that great victory over the five kings of the Amorites, [Joſh. x. 5—14.] when the ſun ſtood ſtill, and God ſent great hailſtones upon their enemies, they after that went from one city to another, and burnt them with fire: they had eaſy work of ſubduing the cities and country to which they belonged. So it was alſo after that other great battle that Joſhua had with that great multitude at the waters of Merom. [Joſh. xi. 5—9.] So after this glorious victory of Chriſt and his church over their enemies, the chief powers of Satan's kingdom, they ſhall deſtroy that kingdom in all thoſe cities and countries to which they belong. Then the word of God ſhall have a ſwift progreſs through the earth; as is ſaid, that on the pouring out of the ſeventh phial, 'the cities of the 'nations fell, and every iſland fled away, and the moun-'tains were not found,' [Rev. xvi. 19, 20.] When once the ſtone cut out of the mountain without hands had broken the image in pieces, it was eaſy to aboliſh all remains of it. The very wind will carry it away as the chaff of the ſummer threſhing-floor. Becauſe Satan's viſible kingdom on earth ſhall now be deſtroyed, therefore it is ſaid, that the ſeventh phial, by which this ſhall be done, ſhall be poured out into the air; which is repreſented in ſcripture as the ſpecial ſeat of his kingdom; for he is called 'the prince 'of the power of the air.' [Eph. ii. 2.] Now is come the time for puniſhing Leviathan, that piercing ſerpent, of which we read, [Iſa. xxvii. 1.] 'In that day the Lord with 'his ſore and great and ſtrong ſword, ſhall puniſh Levia-'than the piercing ſerpent, even Leviathan, that crooked 'ſerpent, and he ſhall ſlay the dragon that is in the ſea.'

Concerning this overthrow of Satan's viſible kingdom on earth, I would, [1.] Show wherein this overthrow of Satan's viſible kingdom will chiefly conſiſt; [2.] The extent and univerſality of this overthrow.

[1.] I would ſhow wherein this overthrow of Satan's kingdom will chiefly conſiſt. I ſhall mention the principal things in which it will conſiſt, without pretending to

determine in what order they ſhall come to paſs, or which ſhall be accompliſhed firſt, or whether they ſhall be accompliſhed together.

Hereſies, *infidelity*, and *ſuperſtition*, among thoſe who have been brought up under the light of the goſpel, will then be aboliſhed. Then there will be an end to Socinianiſm, Arianiſm, Quakeriſm, and Arminianiſm; and Deiſm, which is now ſo bold and confident in infidelity, ſhall then be cruſhed to nothing; and all ſhall agree in the ſame great and important doctrines of the goſpel; agreeable to that promiſe, [Zech. xiv. 9.] 'And the Lord 'ſhall be king over all the earth: in that day ſhall there 'be one Lord, and his name one.' Then ſhall all ſuperſtition be aboliſhed, and all ſhall agree in worſhipping God in his own ways; [Jer. xxxii. 39.] 'And I will 'give them one heart, and one way, that they may fear 'me for ever, for the good of them, and of their chil-'dren after them.'

The kingdom of *antichriſt* ſhall be utterly overthrown. His kingdom and dominion has been much brought down already by the phial poured out on his throne in the Reformation; but then it ſhall be utterly deſtroyed. Then ſhall be proclaimed, 'Babylon is fallen, is fallen.' When the ſeventh angel ſounds, 'the time, times and half, ſhall 'be out, and the time ſhall be no longer.' Then ſhall be accompliſhed concerning antichriſt the things which are written, [Rev. xviii.] concerning the ſpiritual Babylon, that has for ſo many ages been the great enemy of the Chriſtian church, firſt under heatheniſm, then under popery: that proud city which lifted herſelf up to heaven, and above God himſelf in her pride and haughtineſs; that cruel, bloody city, ſhall come down to the ground. Then ſhall that be fulfilled, [Iſa. xxvi. 5.] 'For he 'bringeth down them that dwell on high, the lofty city 'he layeth it low, he layeth it low, even to the ground, 'he bringeth it even to the duſt.' She ſhall be thrown 'down with violence, like a great milſtone caſt into the 'ſea, and ſhall be found no more at all, and ſhall become 'an habitation of devils, and the hold of every foul ſpi-'rit.

'rit, and a cage of every unclean and hateful bird.' Now ſhall ſhe be ſtripped of all her glory, and riches, and ornaments, and ſhall be caſt out as an abominable branch, and ſhall be trodden down as the mire of the ſtreets. All her policy and craft, in which ſhe ſo abounded, ſhall not ſave her. And God ſhall make his people, who have been ſo perſecuted by her, to come and put their foot on the neck of antichriſt, and he ſhall be their footſtool. All the ſtrength and wiſdom of this great harlot ſhall fail her, and there ſhall be none to help her. The kings of the earth, who before gave their power and ſtrength to the beaſt, ſhall now hate her, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire, [Rev. xvii. 16.]

The *Mahometan* kingdom ſhall be utterly overthrown: the locuſts and horſemen [Rev. ix. 10.] have their appointed and limited time ſet them, and the falſe prophet ſhall be taken and deſtroyed. And then, though Mahometaniſm has been ſo vaſtly propagated in the world, and is upheld by ſuch a great empire, this ſmoke, which has aſcended out of the bottomleſs pit, ſhall be utterly ſcattered before the light of that glorious day, and the Mahometan empire ſhall fall at the ſound of the great trumpet which ſhall then be blown.

Jewiſh infidelity ſhall then be overthrown. However obſtinate they have been now for above 1700 years in rejecting Chriſt, and though inſtances of their converſion have been ſo rare ever ſince the deſtruction of Jeruſalem, and they have, againſt the plain words of their own prophets, continued to approve of the cruelty of their forefathers in crucifying Chriſt; yet when this day comes, the thick vail that blinds their eyes ſhall be removed, [II. Cor. iii. 16.] divine grace ſhall melt and renew their hard hearts, 'and they ſhall look on him whom they 'have pierced, and they ſhall mourn for him, as one 'mourneth for his only ſon, and ſhall be in bitterneſs as 'one that is in bitterneſs for his firſt-born,' [Zech. xii. 10, &c.] And then ſhall the houſe of Iſrael be ſaved: the Jews in all their diſperſions ſhall caſt away their old

infidelity; ſhall have their hearts wonderfully changed, and abhor themſelves for their paſt unbelief and obſtinacy; and ſhall flow together to the bleſſed Jeſus, penitently, humbly, and joyfully owning him as their glorious King and only Saviour, and ſhall, with one heart and voice, declare his praiſes unto other nations.

Nothing is more certainly foretold, than this national converſion of the Jews is in the xith. chapter of Romans. And there are alſo many paſſages of the Old Teſtament which cannot well be interpreted in any other ſenſe, which I ſhall not now particularly mention. Beſides the prophecies of the calling of the Jews, we have a remarkable ſeal of the fulfilment of this great event in providence, by their being preſerved a diſtinct nation in ſuch a diſperſed condition for above 1600 years, which is a kind of continual miracle. (x) When they ſhall be called, then

(x) PRESERVATION *of the* JEWS.] "I have often amuſed myſelf (ſays Mr. ADDISON) with ſpeculations on the race of people called Jews, many of whom I have met with in moſt of the conſiderable towns which I have paſſed through in the courſe of my travels. They are, indeed, ſo diſſeminated through all the trading parts of the world, that they are become the inſtruments by which the moſt diſtant nations converſe with one another, and by which mankind are knit together in a general correſpondence: they are like the pegs and nails in a great building, which, though they are but little valued in themſelves, are abſolutely neceſſary to keep the whole frame together.

"The Jews are looked upon by many to be as numerous at preſent, as they were formerly in the land of Canaan. This is wonderful, conſidering the dreadful ſlaughter made of them under ſome of the Roman emperors, which hiſtorians deſcribe by the death of many hundred thouſands in a war; and the innumerable maſſacres and perſecutions they have undergone in Turkey, as well as in all Chriſtian nations of the world. The Rabbins, to expreſs the great havock which has been ſometimes made of them, tell us, after their uſual manner of hyperbole, that there were ſuch torrents of holy blood ſhed as carried rocks of an hundred yards in circumference above three miles into the ſea.

"Their diſperſion is the ſecond remarkable particular in this people. They ſwarm over all the Eaſt; and are ſettled in the remoteſt parts of China: they are ſpread through moſt of the nations of Europe and Africa, and many families of them are eſtabliſhed in the Weſt Indies; not to mention whole nations bordering on Preſter-

then ſhall that ancient people, that were alone God's people for ſo long a time, be received again, never to be rejected more: they ſhall then be gathered into one fold toge-

ter-John's country, and ſome diſcovered in the inner parts of America, if we may give any credit to their own writers.

"Their firm adherence to their religion is no leſs remarkable than their numbers and diſperſion, eſpecially conſidering it as perſecuted or contemned over the face of the whole earth. This is likewiſe the more remarkable, if we conſider the frequent apoſtaſies of this people, when they lived under their kings in the Land of Promiſe, and within ſight of their temple.

"If in the next place we examine, what may be the natural reaſons for theſe three particulars which we find in the Jews, and which are not to be found in any other religion or people, I can, in the firſt place, attribute their numbers to nothing but their conſtant employment, their abſtinence, their exemption from wars, and, above all, their frequent marriages, for they look on celibacy as an accurſed ſtate, and generally are married before twenty, as hoping the Meſſiah may deſcend from them.

"The diſperſion of the Jews into all the nations of the earth is the ſecond remarkable particular of that people, though not ſo hard to be accounted for. They were always in rebellions and tumults while they had the temple and holy city in view, for which reaſon they have been often driven out of their old habitations in the Land of Promiſe. They have as often been baniſhed out of moſt other places where they have ſettled, which muſt very much diſperſe and ſcatter a people, and oblige them to ſeek a livelihood where they can find it. Beſides, the whole people is now a race of ſuch merchants as are wanderers by profeſſion, and at the ſame time are in moſt, if not all, places incapable of either lands or offices, that might engage them to make any part of the world their home.

"This diſperſion would probably have loſt their religion, had it not been ſecured by the ſtrength of its conſtitution; for they are to live all in a body, and generally within the ſame encloſure; to marry among themſelves, and to eat no meats that are not killed or prepared their own way. This ſhuts them out from all table converſation, and the moſt agreeable intercourſes of life; and, by conſequence, excludes them from the moſt probable means of converſion.

"If, in the laſt place, we conſider what providential reaſon may be aſſigned for theſe three particulars, we ſhall find that their numbers, diſperſion, and adherence to their religion, have furniſhed every age, and every nation of the world, with the ſtrongeſt arguments for the Chriſtian faith; not only as theſe very particulars are foretold of them, but as they themſelves are the depoſitaries of theſe and all the other prophecies, which tend to their own

together with the Gentiles; and ſo alſo ſhall the remains of the ten tribes, wherever they be, and though they have been rejected much longer than the Jews, be brought in with their brethren. The prophecies of Hoſea eſpecially ſeem to hold this forth, that in the future glorious times of the church, both Judah and Ephraim, or Judah and the ten tribes, ſhall be brought in together, and ſhall be united as one people, as they formerly were under David and Solomon; 'Then ſhall the children of Judah and the 'children of Iſrael be gathered together, and appoint 'themſelves one head,' [Hoſea i. 11.] and ſo in the laſt chapter, and other parts of his prophecy. Though we do not know the time in which this converſion of the nation of Iſrael will come to paſs; yet thus much we may determine by ſcripture, that it will be before the glory of the Gentile part of the church ſhall be fully accompliſhed; becauſe it is ſaid, that their coming in ſhall 'be life from 'the dead to the Gentiles,' [Rom. xi. 12—15.]—[Y)

Then

own confuſion. Their number furniſhes us with a ſufficient cloud of witneſſes that atteſt the truth of the Old Bible. Their diſperſion ſpreads theſe witneſſes through all parts of the world. The adherence to their religion makes their teſtimony unqueſtionable."

[Spectator, No. 495.]

To ſtrengthen theſe remarks, we ſhall add the following anecdote:—A perſon, the former part of whoſe life was ſpent in vice, when he became thoughtful of death and eternity, was ſhaken in mind from day to day with many doubts about the truth of the Chriſtian faith; and being upon the point of a reſolution to renounce it, as he was paſſing through a ſtreet in the city, he caſt his eye upon a *Jew*; preſently his doubts vaniſhed, and by the bleſſing of God attending that providential occurrence, he became a confirmed believer.

[WINTER's Sermons on Dan. p. 153.]

(Y) *The* RESTORATION *of the* JEWS.] Mr. LOCKE [in loc.] gives us the ſubſtance of the xith. chapter of the Romans above referred to in a few words: "St. Paul in this chapter goes on to ſhew the future ſtate of the Jews and Gentiles, as to Chriſtianity, viz. that though the Jews were for their unbelief rejected, and the Gentiles taken in their room to be the people of God; yet there was a few of the Jews that believed in Chriſt, and ſo a ſmall remnant of them continued to be God's people, being incorporated with the converted Gentiles into the Chriſtian church. But when

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Then ſhall alſo Satan's *heatheniſh* kingdom be overthrown. Groſs heatheniſm now poſſeſſes a great part of the earth, and there are ſuppoſed to be more heathens now in the world, than of all other profeſſions taken together, Jews, Mahometans, and Chriſtians. But then the heathen nations ſhall be enlightened with the glorious goſpel. There will be a wonderful ſpirit of pity towards them, and zeal for their inſtruction and converſion put into multitudes, and many ſhall go forth and carry the goſpel unto them; and then ſhall the joyful ſound be heard among them, and the Sun of righteouſneſs ſhall ariſe with his glorious light ſhining on thoſe many vaſt regions of the earth that have been covered with heatheniſh darkneſs for ſome thouſand years, many of them doubtleſs ever ſince the time of Moſes and Abraham, and have lain thus long in a miſerable condition, under the cruel tyranny of the devil, who has all this while blinded

the fullneſs of the Gentiles is come in, [ſee ver. 25, 26.] the whole nation of them ſhall be converted to the goſpel, and again be reſtored to be the people of God."

Dr. W. HARRIS juſtly obſerves, that "as this epiſtle was written .... long after the moſt remarkable converſion of the Jews, by the firſt preaching of the goſpel, and after Paul had been about thirty years engaged in the work, it appears that the prophecies relating to the calling of the Jews were not accompliſhed then, and conſequently are not yet accompliſhed." [Diſ. on the Meſſiah, p. 91.]

Dr. WHITBY, [in loc.] very juſtly obſerves, that there is a double harveſt of the Gentiles ſpoken of in this chapter; the firſt called their *riches*, [ver. 12.] as conſiſting in preaching the goſpel to all nations, whereby indeed they were happily enriched with divine knowledge and grace; the ſecond, the bringing in their *fullneſs*, which expreſſes a more glorious converſion of many to the true faith of Chriſtians in the latter age of the world, which is to be occaſioned by the converſion of the Jews."

It is indeed now pretty generally agreed among the learned, that we are warranted by the ſcriptures to expect a national converſion of the Jews, and their return to their own land; and the chief thing which has prejudiced ſo many perſons againſt this hypotheſis is, that ſome divines have carried it too far, almoſt to the reſtitution of *Judaiſm* itſelf, and added a number of particulars from their own conjecture, which are by no means plainly revealed. [G. E.]

and made a prey of them from generation to generation. Now the glad tidings of the goſpel ſhall ſound there, and they ſhall be brought out of darkneſs into marvellous light. (z)

It is promiſed in many places that heatheniſm ſhall thus be deſtroyed; thus it is ſaid, that 'the gods which have 'not made theſe heavens and this earth, ſhall periſh from 'the earth, and from under theſe heavens, [Jer. x. 11.] 'and that he will utterly aboliſh idols,' [Iſa. ii. 18.] Then

(z) *State of the* HEATHEN *world.*] Divines have much diſputed about the ſalvation of the heathen; ſome have precipitately given them up entirely to the devil, and conſigned them over to everlaſting darkneſs and deſpair; while others, ſhuddering at ſo horrid an idea, have ran into the oppoſite extreme, and ſuppoſe, that they might be ſaved merely by the light of nature.

"I am perſuaded, (ſays the amiable Dr. Watts) that God never did, nor will forgive the ſin of any man, ... but upon the account of what Jeſus has done and ſuffered, ... ſo that if heathens are ſaved, I think it is owing to the merit of Chriſt and his death. 'There is ſalvation in no other, nor is there any other 'name whereby men may be ſaved,' [Acts iv. 12.] .... But, though I ſuppoſe no man ſhall be ſaved but by virtue of the mediation and death of Chriſt, ... yet there is good reaſon to believe, that there have been many ſinners actually ſaved, who never believed in Jeſus Chriſt, ... nor ever heard of his name." [Strength and Weakneſs of human Reaſon, p. 106.]

To confirm the latter obſervation our Chriſtian philoſopher, among other inſtances, mentions *Cornelius*, who 'feared God, and 'was accepted of him,' previous to his having any knowledge of Jeſus Chriſt and the goſpel. [Acts x. 31, 33.]

Perfectly conſiſtent with the above are the ſentiments of the elegant Monſ. SAURIN; "We will not ſay with ſome divines, that the heathens were ſaved by an *implicit* faith, ... we will not affirm with Clement of Alexandria, that philoſophy was to the Greeks, what the law was to the Jews; .... nor with St. Chryſoſtom, that they who, deſpiſing idolatry, adored the Creator ... were ſaved without faith; .... [nor] like one of our reformers, (Zuinglius) place Theſeus, Hercules, Numa, &c. with the patriarchs ... and apoſtles; .... leſs ſtill do we ſay with St. Auguſtin that the Erythrean Sybil is in heaven. .... But after all, who dare *limit* the Holy One of Iſrael? Who dare affirm that God could not reveal himſelf to a heathen on his death bed? Who will venture to ſay he hath never done ſo?" [Sermons, Vol. ii. p. 314.]

ſhall

ſhall the nations of Africa, the negroes, (A) and other heathens who chiefly fill that quarter of the world, who now ſeem to be in a ſtate but little above the beaſts, and in ſome reſpects below them, be enlightened with glorious light, and delivered from all their darkneſs, and ſhall become a civilized, intelligent, and holy people. Then ſhall the vaſt continent of America, ſo great a part of which is covered with barbarous ignorance and cruelty, be every where covered with glorious goſpel light and Chriſtian love; and inſtead of worſhipping the devil, as now they do, they ſhall ſerve God, and praiſes ſhall be ſung every where to the Lord Jeſus Chriſt, the Saviour of the world. So may we expect it will be in that great and populous part of the world, the Eaſt Indies, which are now moſtly inhabited by the worſhippers of the devil; and ſo throughout that vaſt country Great Tartary: (B) then the kingdom of Chriſt will be eſtabliſhed in thoſe continents which have been more lately diſcovered towards the north and ſouth poles, where now men differ very little from the wild beaſts, excepting that they wor-

(A) *The ſtate of the* NEGROES.] May we not hope from the preſent appearance of things, that it is reſerved for our age and nation to liberate, at leaſt in a happy degree, theſe miſerable outcaſts of mankind, and thus prepare the way for the introduction of the goſpel among them? which in their preſent ſtate ſeems next to impoſſible. [U. S.]

(B) *The* IDOLATRY *of the* TARTARS.] "The *Delai Lama* is the grand object of adoration for the various tribes of heathen Tartars, who roam that vaſt tract of continent which ſtretches from the banks of the Volga to Correa on the ſea of Japan; the moſt extenſive religious dominion, perhaps, on the face of the globe. He is not only the ſovereign pontiff, the vicegerent of the Deity upon earth; but ... the more remote Tartars abſolutely regard him as *the Deity himſelf*. They believe him immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worſhip and make rich offerings at his ſhrine. ... The orthodox opinion is, that when the Grand Lama ſeems to die, ... his ſoul .... only quits a .... crazy habitation to look for another, ... and is diſcovered again in the body of ſome child, by certain tokens known only to the *lamas*, or prieſts." [*Stewart*'s Account of Thibet, Philoſ. Tranſ. Vol. lxvii.]

ſhip the devil, and beaſts do not. The ſame will be the caſe with thoſe countries which have never yet been diſcovered. Thus will be glorioufly fulfilled that promiſe, [Iſa. xxxv. 1.] 'The wilderneſs and the ſolitary place 'ſhall be glad for them: and the deſert ſhall rejoice and 'bloſſom as the roſe.' [See alſo ver. 6, 7.]

[2.] Having thus ſhown wherein this overthrow of Satan's kingdom will conſiſt, I come now to obſerve its univerſal extent. The viſible kingdom of Satan ſhall be overthrown, and the kingdom of Chriſt ſet up on the ruins of it, every where throughout the habitable globe. Now ſhall the promiſe made to Abraham be fulfilled, that 'in him and in his ſeed all the families of the earth be 'bleſſed;' and Chriſt now ſhall become the deſire of all nations, [Haggai ii. 7.] Now the kingdom of Chriſt ſhall, in the moſt ſtrict and literal ſenſe, be extended to all nations, and the whole earth. There are many paſſages of ſcripture that can be underſtood in no other ſenſe. What can be more univerſal than this, [Iſa. xi. 9.] 'For 'the earth ſhall be *full* of the knowledge of the Lord, as 'the waters cover the ſea.' As there is no channel or cavity of the ſea any where, but what is covered with water; ſo there ſhall be no part of the habitable world, but what ſhall be covered with the knowledge of God. So it is foretold [Iſa. xlv. 22.] that all the ends of the earth ſhall look to Chriſt, and be ſaved. And to ſhow that the words are to be underſtood in the moſt univerſal ſenſe, it is ſaid in the next verſe, 'I have ſworn by myſelf, the word is 'gone out of my mouth in righteouſneſs, and ſhall not 'return, that unto me every knee ſhall bow, every tongue 'ſhall ſwear.' So the prophet Daniel, [chap. vii. 27.] 'And the kingdom and dominion, and the greatneſs of the 'kingdom under the *whole heaven*, ſhall be given to the 'people of the ſaints of the Moſt High God.' When the devil was caſt out of the Roman empire, that being the principal part of the world, and the other nations being mean in compariſon of thoſe of that empire, it was repreſented as Satan's being caſt out of heaven to the earth, [Rev. xii. 9.] but it is repreſented that he ſhall

be

be caſt out of the earth too, and ſhut up in hell, [Rev. xx. 1,—3]—This is the greateſt revolution by far that ever came to paſs: therefore it is ſaid, [Rev. xvi. 17, 18.] that on pouring out the ſeventh phial there was a great earthquake, ſuch as was not ſince men were upon earth, ſo mighty an earthquake and ſo great.

(7.) And this is the third great diſpenſation of Providence, which is in ſcripture compared to Chriſt's coming to judgement. So it is ſaid, after the ſixth phial, and after the devil's armies were gathered together to their great battle, and juſt before Chriſt's glorious victory over them, [Rev. xvi. 15.] 'Behold, I come quickly; bleſſed 'is he that watcheth, and keepeth his garments.' So [II. Theſ. ii. 8.] ſpeaking of antichriſt, it is ſaid, 'And 'then ſhall that wicked be revealed, whom the Lord ſhall 'conſume with the ſpirit of his mouth, and ſhall deſtroy 'with the brightneſs of his coming.' So Chriſt's coming to ſet up his kingdom on earth, and to deſtroy antichriſt, is called *coming with clouds of heaven.* [Dan. vii. 13, 14.] And this is more like Chriſt's laſt coming to judgement, than any of the preceding diſpenſations which are ſo called, on theſe accounts:

[1.] That the diſpenſation is greater and more univerſal, and ſo more like the day of judgement, which reſpects the whole world.

[2.] On account of the ſpiritual reſurrection which will accompany it, reſembling the general reſurrection at the end of the world. [Rev. xx. 4.]

[3.] Becauſe of the terrible judgements and fearful deſtruction which ſhall now be executed on God's enemies. There will doubtleſs be at the introduction of this diſpenſation a viſible and awful hand of God againſt blaſphemers, and obſtinate enemies of Chriſt; and eſpecially antichriſt himſelf, which is compared to the caſting of antichriſt into the burning flame, [Dan. vii. 11.] and to caſting him alive into the lake that burns with fire and brimſtone, [Rev. xix. 20.]—Then ſhall the cruel church of Rome ſuffer thoſe judgements from God, which ſhall be far more dreadful than her crueleſt perſecutions of the ſaints,

ſaints, [Rev. xviii. 6, 7.]—The judgements which God ſhall execute on the enemies of the church, are ſo great, that they are compared to God's ſending great hailſtones from heaven upon them, [Rev. xvi. 21.] 'And there fell 'upon men a great hail out of heaven, every ſtone about 'the weight of a talent: and men blaſphemed God, be-'cauſe of the plague of the hail; for the plague thereof 'was exceeding great.' And now ſhall be the treading of the wine-preſs of the wrath of God, [Rev. xiv. 19, 20.]

[4.] This ſhall put an end to the church's ſuffering ſtate, and ſhall be attended with their glorious and joyful praiſes. Indeed, after this, near the end of the world, the church ſhall be greatly threatened; but it is ſaid, it ſhall be for a little ſeaſon, [Rev. xx. 3.] for as the times of the church's reſt are but ſhort, before the long day of her afflictions are at an end, ſo whatever affliction ſhe may ſuffer after this, it will be very ſhort: but otherwiſe the day of the church's affliction and perſecution ſhall now come to a final end. The ſcriptures, in many places, ſpeak of this time as the end of the ſuffering ſtate of the church. [Iſa. li. 22.] God ſays to his church, with reſpect to this time, 'Behold, I have taken out of thine 'hand the cup of trembling, even the dregs of the cup of 'my fury; thou ſhalt no more drink it again.' [Ch. xl. 1, 2.] 'Comfort ye, comfort ye my people, ſaith your 'God. Speak ye comfortably unto Jeruſalem, and cry 'unto her that her warfare is accompliſhed, that her ini-'quity is pardoned; for ſhe hath received of the Lord's 'hand double for all her ſins.' [Ch. xl. 20.] 'The 'Lord ſhall be thine everlaſting light, and the days of 'thy mourning ſhall be ended.' [Zeph. iii. 15.] 'The 'Lord hath taken away thy judgements, he hath caſt out 'thine enemy: the King of Iſrael, even the Lord, is in 'the midſt of thee: thou ſhalt not ſee evil any more.' [See alſo Iſa. liv. 8, 9.]

The time which hath been before this, hath been the church's ſowing time, wherein ſhe ſowed in tears and in blood; but now is her harveſt, wherein ſhe will come again rejoicing, bringing her ſheaves with her. Now the

time

time of the travail of the woman cloathed with the ſun is at an end: now ſhe hath brought forth her ſon; for this glorious ſetting up of the kingdom of Chriſt through the world, is what the church had been in travail for, with ſuch terrible pangs, for ſo many ages; [Iſa. xxvi. 17.] 'Like as a woman with child that draweth near the time 'of her delivery, is in pain, and crieth out in her pangs: 'ſo have we been in thy ſight, O Lord.' [See ch. lx. 20. and lxi. 10, 11.] And now the church ſhall forget her ſorrow, ſince a man-child is born into the world: now ſucceed her joyful praiſe and triumph. Her praiſes ſhall then go up to God from all parts of the earth; [Iſa. xlii. 10—12.] And praiſe ſhall not only fill the earth, but alſo heaven. The church on earth, and the church in heaven, ſhall both glorioufly rejoice and praiſe God, as with one heart, on that occaſion. Without doubt it will be a time of very diſtinguiſhed joy and praiſe among the holy prophets and apoſtles, and other ſaints in heaven: [Rev. xxiii. 20.] 'Rejoice over her, thou heaven, and ye holy 'apoſtles and prophets, for God hath avenged you on 'her.' [Iſa. xliv. 23.] 'Sing, O ye heavens, for the 'Lord hath done it; ſhout, ye lower parts of the earth: 'break forth into ſinging, ye mountains, O foreſt, and 'every tree therein: for the Lord hath redeemed Jacob, 'and glorified himſelf in Iſrael.' See what joyful praiſes are ſung to God on this occaſion by the univerſal church in heaven and earth, [Rev. xix. 1—7.] 'Allelujah, ſalvation and honor and power unto the Lord our God, &c,

[5.] This diſpenſation is above all preceding ones, like Chriſt's coming to judgement, in that it puts an end to the former ſtate of the world, and introduces his everlaſting kingdom. Now Satan's viſible kingdom ſhall be overthrown, after it has ſtood ever ſince the building of Babel; and the old heavens and the old earth ſhall paſs away, and the new heavens and new earth be ſet up in a far more glorious manner than ever before.

THUS I have ſhown how the ſucceſs of Chriſt's purchaſe has been carried on through the times of the afflicted ſtate of the Chriſtian church, from Chriſt's reſurrection, until

until antichriſt is fallen, and Satan's viſible kingdom on earth is overthrown.

§ IV. The success of Christ's Redemption carried on in a prosperous state.

I COME now to ſhow how the ſucceſs of redemption will be carried on through that ſpace wherein the Chriſtian church ſhall for the moſt part be in a ſtate of peace and proſperity. And in order to this, I would, 1. ſpeak of the proſperous ſtate of the church through the greater part of this period. 2. Of the great apoſtaſy there ſhall be towards the cloſe of it.

1. I would ſpeak of the proſperous ſtate of the church through the greater part of this period. And here obſerve,

(1.) That this is moſt properly the time of the kingdom of heaven upon earth. Though the kingdom of heaven was in a degree ſet up ſoon after Chriſt's reſurrection, and in a farther degree in the time of Conſtantine; and though the Chriſtian church in all ages of it is called the kingdom of heaven; yet this is moſt eminently the kingdom of heaven upon earth, the time principally intended by the prophecies of Daniel, which ſpeak of the kingdom of heaven, whence the Jews took the expreſſion. [See Dan. ii. 44.]

(2.) That this is the grand period for the fulfilment of all the prophecies of the Old Teſtament which ſpeak of the glorious times of the goſpel in the latter days. Though there has been a bleſſed fulfilment of thoſe prophecies already, in the times of the apoſtles, and of Conſtantine; yet the expreſſions are too high to ſuit any other time entirely, but that which is to ſucceed the fall of antichriſt. This is moſt properly the glorious day of the goſpel. Other times are only forerunners and preparatories to this; other times were the ſeed-time, but this is the harveſt.—But more particularly,

[1.] It will be a time of great light and knowledge. The preſent days are days of darkneſs, in compariſon of thoſe

thoſe days. The light of that glorious time ſhall be ſo great, that it is repreſented as though there ſhould then be no night, but only day; no evening nor darkneſs. [Zech. xiv. 6, 7.] 'And it ſhall come to paſs in that 'day, that the light ſhall not be clear, nor dark. But it 'ſhall be one day, which ſhall be known to the Lord, 'not day, nor night: but it ſhall come to paſs, that at 'evening-time it ſhall be light.' It is further repreſented, as though God would then give ſuch light to his church, that it ſhould ſo much exceed the glory of the light of the ſun and moon, that they ſhould be aſhamed: [Iſa. xxiv. 23.] 'Then the moon ſhall be confounded, and the ſun 'aſhamed, when the Lord of hoſts ſhall reign in Mount 'Zion, and in Jeruſalem, and before his ancients glo-'rioufly.' There is a kind of veil now caſt over the greater part of the world, which keeps them in darkneſs; but then this veil ſhall be deſtroyed: [Iſa. xxv. 7.] 'And 'he will deſtroy in this mountain the face of the covering 'caſt over all people, and the veil that is ſpread over all 'nations.' And then all countries and nations, even thoſe which are now moſt ignorant, ſhall be full of light and knowledge; and not only divines, but ordinary Chriſtians ſhall then be very intelligent in religion; [Iſa. xxxii. 3, 4.] 'The eyes of them that ſee, ſhall not be 'dim; and the ears of them that hear, ſhall hearken. 'The heart alſo of the raſh ſhall underſtand knowledge.' [Jer. xxxi. 34.] 'And they ſhall teach no more every 'man his neighbour, and every man his brother, ſaying, 'Know the Lord; for they ſhall all know me, from the 'leaſt of them unto the greateſt of them.' There ſhall then be a wonderful unravelling of the difficulties in the doctrines of religion, and a clearing up of ſeeming inconſiſtencies: [Iſa. xl. 4, 5.] 'Crooked things ſhall be 'made ſtraight, and rough places plain, and darkneſs 'ſhall become light before God's people.' Difficulties in ſcripture ſhall then be cleared up, and myſteries diſcovered in the word of God, which were never revealed before. This ſeems to be compared to removing the veil, and diſcovering the ark of the teſtimony to the people, which be-

fore uſed to be kept in the ſecret part of the temple, and was never ſeen by them. Thus, at the ſounding of the ſeventh angel, when it is proclaimed, [Rev. xi. 15.] 'That the kingdoms of this world are become the king-'doms of our Lord and of his Chriſt;' it is added, [ver. 19.] that 'the temple of God was opened in heaven, and 'there was ſeen in his temple the ark of his teſtament.' So great ſhall be the increaſe of knowledge in this time, that heaven ſhall be as it were opened to the church of God on earth.

[2.] It ſhall be a time of great holineſs. Now vital religion ſhall every where prevail and reign. Religion ſhall not be an empty profeſſion, as it now moſtly is, but holineſs of heart and life ſhall abundantly prevail. Thoſe times ſhall be an exception from what Chriſt ſays of the ordinary ſtate of the church, viz. that there ſhall be but few ſaved; for now holineſs ſhall become general: [Iſa. lx. 21.] 'Thy people alſo ſhall be all righteous.' Not that there will be none remaining in a Chriſtleſs condition; but that viſible wickedneſs ſhall be ſuppreſſed every where, and true holineſs ſhall become general, though not univerſal. And it ſhall be a wonderful time, not only for the multitude of godly men, but for eminency of grace: [Iſa. lxv. 20.] 'There ſhall be no more thence 'an infant of days, nor an old man that hath not filled 'his days: for the child ſhall die an hundred years old, 'but the ſinner being an hundred years old, ſhall be ac-'curſed.' [Zech. xii. 8.] 'He that is feeble among them 'at that day ſhall be as David; and the houſe of David 'ſhall be as God, as the angel of the Lord before them.' And holineſs ſhall then be as it were inſcribed on every thing, on all men's common buſineſs and employments, and the common utenſils of life: all ſhall be as it were dedicated to God, and applied to holy purpoſes: every thing ſhall then be done to the glory of God; [Iſa. xxiii. 18.] 'And her merchandiſe and her hire ſhall be holi-'neſs to the Lord.' [Zech. xiv. 20, 21.]—And as God's people then ſhall be eminent in holineſs of heart, ſo they ſhall be alſo in holineſs of life and practice.

[3.] It

[3.] It ſhall be a time wherein religion ſhall in every reſpect be uppermoſt in the world. It ſhall be had in great eſteem and honour. The ſaints have hitherto for the moſt part been kept under, and wicked men have governed; but now they will be uppermoſt. The kingdom ſhall be given into 'the hands of the ſaints of the 'Moſt high God,' [Dan. vii. 27.] 'And they ſhall 'reign on earth,' [Rev. v. 10.] 'They ſhall live and reign 'with Chriſt a thouſand years.' [Rev. xx. 4.] In that day, ſuch perſons as are eminent for true piety and religion, ſhall be chiefly promoted to places of truſt and authority. Vital religion ſhall then take poſſeſſion of palaces and thrones; and thoſe who are in the higheſt advancement ſhall be holy men; [Iſa. xlix. 23.] 'And 'kings ſhall be thy nurſing fathers, and queens thy nur-'ſing mothers.' Kings ſhall employ all their power, and glory, and riches, for the advancement of the honour and glory of Chriſt and the good of his church; [Iſa. lx. 16.] 'Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt 'ſuck the breaſt of kings.' And the great men of the world, and the rich merchants, and others who have wealth and influence, ſhall devote all to Chriſt and his church; [Pſal. xlv. 12.] 'The daughter of Tyre ſhall 'be there with a gift, even the rich among the people 'ſhall intreat they favour.'

[4.] Thoſe will be times of great peace and love. There ſhall then be univerſal peace and a good underſtanding among the nations of the world, inſtead of ſuch confuſion, wars, and bloodſhed, as has hitherto been from one age to another: [Iſa. ii. 4.] 'And he ſhall judge 'among the nations, and ſhall rebuke many people: and 'they ſhall beat their ſwords into plow ſhares, and their 'ſpears into pruning hooks: nation ſhall not lift ſword 'againſt nation, neither ſhall they learn war any more.' So it is repreſented as if all inſtruments of war ſhould be deſtroyed, as being become uſeleſs; [Pſal. xlvi. 9.] 'He 'maketh wars to ceaſe unto the end of the earth; he 'breaketh the bow, and cutteth the ſpear in ſunder; he 'burneth the chariot in the fire.' [See alſo Zech. ix. 10.]

Then ſhall all nations dwell quietly and ſafely, without fear of any enemy; [Iſa. xxxii. 18.] 'And my people 'ſhall dwell in a peaceable habitation, and in ſure dwel-'lings, and in quiet reſting places.' [Alſo Zech. viii. 10, 11.]

Then ſhall malice, envy, and wrath, and revenge, be ſuppreſſed every where, and peace and love prevail between man and man; [which is moſt elegantly ſet forth in Iſa. xi. 6—10.] Then ſhall there be peace and love between rulers and ruled. Rulers ſhall love their people, and with all their might ſeek their beſt good; and the people ſhall love their rulers, and ſhall joyfully ſubmit to them, and give them that honour which is their due. And ſo ſhall there be an happy love between miniſters and their people: [Mal. iv. 6.] 'And he ſhall turn the 'heart of the fathers to the children, and the heart of the 'children to their fathers.' Then ſhall flouriſh in an eminent manner thoſe Chriſtian virtues of meekneſs, forgiveneſs, long ſuffering, gentleneſs, goodneſs, brotherly kindneſs, thoſe excellent fruits of the Spirit. Men in their temper and diſpoſition ſhall be like the Lamb of God, the lovely Jeſus. The members ſhall be conformed to the head.

Then ſhall all the world be united in one amiable ſociety. All nations, on every ſide of the globe, ſhall then be knit together in ſweet harmony. All parts of God's church ſhall aſſiſt and promote the ſpiritual good of one another. A communication ſhall then be upheld between all parts of the world to that end; and the art of navigation, which is now applied ſo much to favour men's covetouſneſs and pride, and is uſed ſo much by wicked debauched men, ſhall then be conſecrated to God, and rendered ſubſervient to the intereſt of religion. [Iſa. lx. 5—9.] And men ſhall then expreſs their love one to another, not only in words, but in deeds of charity, as we learn, [Iſa. xxxii. 5.] 'The vile perſon ſhall be no more 'called liberal, nor the churl ſaid to be bountiful;' [ver. 8.] 'But the liberal deviſeth liberal things, and by liberal 'things ſhall he ſtand.'

[5.] It

[5.] It will be a time of excellent order in the church of Chriſt. The true government and diſcipline of the church will then be ſettled and practiſed. All the world ſhall then be as one church, one orderly, regular, beautiful ſociety. And as the body ſhall be one, ſo the members ſhall be in beautiful proportion to each other. Then ſhall that ſaying be verified, [Pſal. cxxii. 3.] 'Jeruſalem 'is builded as a city that is compact together.'

[6.] The church of God ſhall then be beautiful and glorious on theſe accounts; yea it will appear in perfection of beauty: [Iſa. lx. 1.] 'Ariſe, ſhine, for thy light is 'come, and the glory of the Lord is riſen upon thee.' [Iſa. lxi. 10.] 'He hath covered me with the robe of 'righteouſneſs, as a bridegroom decketh himſelf with or-'naments, and as a bride adorneth herſelf with her jewels.' On theſe accounts, the church will then be the greateſt image of heaven itſelf.

[7.] That will be a time of the greateſt temporal proſperity. Such a ſpiritual ſtate as we have juſt deſcribed, has a natural tendency to temporal proſperity: it has a tendency to health and long life; and that this will actually be the caſe, is evident [Zech. viii. 4.] 'Thus 'ſaith the Lord of hoſts, There ſhall yet old men and 'old women dwell in the ſtreets of Jeruſalem, and every 'man with his ſtaff in his hand for very age.' It has alſo a natural tendency to procure eaſe, quietneſs, pleaſantneſs, and cheerfulneſs of mind, and alſo wealth, and great increaſe of children; as is alſo intimated [Zech. viii. 5.] 'And the ſtreets of the city ſhall be full of 'boys and girls playing in the ſtreets thereof.'—But further, the temporal proſperity of the people of God will alſo be promoted by a remarkable bleſſing from heaven: [Iſa. lxv. 21.] 'They ſhall build houſes, and inhabit 'them; and they ſhall plant vineyards, and eat the fruit 'of them.' And [Micah iv. 4.] 'They ſhall ſit every 'man under his vine, and under his fig-tree, and none 'ſhall make them afraid.' [Zech. viii. 12.] 'For the ſeed 'ſhall be proſperous, the vine ſhall give her fruit, and 'the ground ſhall give her increaſe, and the heavens

'ſhall

'ſhall give their dew, and I will cauſe the remnant 'of this people to poſſeſs all theſe things.' [See alſo Jer. xxxi. 12, 13. and Amos ix. 13.] 'Yea, then they 'ſhall receive all manner of tokens of God's preſence, 'and acceptance and favour.' [Jer. xxxiii. 9.] 'And it 'ſhall be to me a name of joy, a praiſe and an honour 'before all the nations of the earth, which ſhall hear all 'the good that I do unto them; and they ſhall fear and 'tremble for all the goodneſs and for all the proſperity 'that I procure unto it.' Even the days of Solomon were but an image of thoſe days, as to the temporal proſperity which ſhall obtain in them.

[8.] It will alſo be a time of great rejoicing, [Iſa. xxxv. 10.] 'And the ranſomed of the Lord ſhall return and 'come to Zion with ſongs, and everlaſting joy upon their 'heads: they ſhall obtain joy and gladneſs, and ſorrow 'and ſighing ſhall flee away.' [Chap. lv. 12.] 'For 'ye ſhall go out with joy, and be led forth with peace: 'the mountains and the hills ſhall break forth before you.' [Chap. lxvi. 11.] 'That ye may ſuck, and be ſatisfied with 'the breaſts of her conſolations; that ye may milk out 'and be delighted with the abundance of her glory.' [Chap. xii. 3.] 'With joy ſhall ye draw water out of the wells 'of ſalvation.'—Then will be a time of feaſting. That will be the church's glorious wedding-day, ſo far as her wedding with Chriſt ſhall ever be upon earth: [Rev. xix. 7.] 'Let us be glad and rejoice, and give honour 'to him; for the marriage of the Lamb is come, and his 'wife hath made herſelf ready.' [Ver. 9.] 'Bleſſed are 'they which are called to the marriage-ſupper of the 'Lamb.'—But I come now,

(3.) To ſay ſomething of the duration of this ſtate of the church's proſperity. On this I ſhall be very brief. The ſcriptures every where repreſent it to be of long continuance. The former intervals of reſt and proſperity, as we before obſerved, are repreſented to be but ſhort; but the repreſentations of this ſtate are quite different: [Rev. xx. 4.] 'And I ſaw the ſouls of them that were be-'headed for the witneſs of Jeſus,—and they lived and

'reigned

'reigned with Chriſt *a thouſand years*.' (c) 'Whereas 'thou haſt been forſaken and hated, ſo that no man went 'through thee, I will make thee an eternal excellency, a 'joy of *many generations*.' [Iſa. lx. 15.]

This

(c) *The* MILLENIUM. 'The ſouls of them that were beheaded for the witneſs of Jeſus,' may be conſidered as meant, not of the individual perſons that ſuffered martyrdom for his ſake, but of their ſucceſſors in the ſame ſpirit, who being of the ſame temper for faith, patience, zeal, and fortitude, and profeſſing the ſame doctrines with the martyrs, were one body with them, and ſo, in the ſtile of prophecy, might be ſpoken of, as though they were the ſame perſons, in like manner as John the Baptiſt is called Elias, becauſe he came in the ſpirit and power of Elias, [Matt. xi. 14. and xvii. 12. compared with Luke i. 17.] and as Rome-antichriſtian is in ſeveral places of this prophecy called Sodom, Egypt, and Babylon, on account of its being like them in idolatry, pride, luxury, and cruelty; and the two witneſſes that were to propheſy in ſackcloth one thouſand two hundred and ſixty days of years, [Rev. xi. 3.] could not mean the ſame individual perſons, but a ſucceſſion of them that perſiſted in the ſame faith and profeſſion.. When therefore it is ſaid, 'The ſouls of them that were beheaded for the 'witneſs of Jeſus, lived and reigned with Chriſt a thouſand years;' this may be taken, according to prophetic ſtile, in a metaphorical ſenſe, and may ſignify a ſucceſſion of ſuch; in like manner as the two witneſſes being killed, and their 'dead bodies riſing and ſtand-'ing on their feet,' is to be underſtood, [Rev. xi. 7. 11.] and as the reſtoration of Iſrael from their captivity is called their 'living 'and ſtanding on their feet, and God's opening their graves, and 'cauſing them to come out of their graves,' [Ezek. xxxvii. 9, 10. 12.] and as the converſion of the Jews, in the laſt days, is ſpoken of, as 'life from the dead,' [Rom. xi. 15.] Accordingly the ſaints 'living and reigning with Chriſt,' may relate to their abundance of ſpirituality, purity and glory, light, love, and joy, tranquillity and ſafety; and to the power of civil magiſtracy, as being in their hands, and exerciſed with great authority and ſucceſs, for ſuppreſſing all iniquity and prophaneneſs, and promoting true religion and holineſs in thoſe happy days.—I am not inſenſible, that many learned and pious men have put a literal conſtruction on this prophecy, to denote a proper reſurrection of the dead bodies of former martyrs, and (as ſome of them think) of all other departed ſaints; and they accordingly ſuppoſe, that their dead bodies ſhall be raiſed to life, and reign, in a glorious manner, with Chriſt, as perſonally and viſibly ſitting on his throne, for a thouſand years, upon earth. But as I can ſcarce think that the corporal preſence of Chriſt will be removed, for a thouſand years, from heaven to earth, ſo a literal reſurrection of all the bodies of the

ſaints

This may ſuffice as to the proſperous ſtate of the church through the greater part of the period, from the deſtruction of Satan's viſible kingdom in the world, to Chriſt's appearing in the clouds of heaven to judgement.

I now come to ſpeak of the great apoſtaſy there ſhould be towards the cloſe of this period, and how eminently the church ſhould be for a ſhort time threatened by her enemies. And this I ſhall do under three particulars:

(1.) A little before the end of the world there ſhall be a very great apoſtaſy, wherein great part of the world ſhall fall away from Chriſt and his church. It is ſaid, [Rev. xx. 3.] that Satan ſhould be caſt into the bottomleſs pit,

ſaints is ſpoken of, as, 'in a moment, in the twinkling of an eye 'at the laſt trump,' in order to their meeting the Lord in the air, and being with him, not on earth, but for ever in heaven, [I. Cor. xv. 52. and I. Theſſ. iv. 16, 17.] And after the expiration of this thouſand years, and after Satan ſhall be looſed again for a little while at the end of them, we have an account of the general reſurrection of all perſons, without any exception, or the leaſt hint that the martyrs, or any other ſaints, had roſe ſo long a time before, [Rev. xi. 12, 13.] And as a proper reſurrection is never expreſſed, in ſcripture, by the reviving or living again of the ſoul, but only of the body; ſo it ſeems extremely forced to underſtand the 'living again of the immortal ſouls' of them that were beheaded, as deſcriptive of a literal reſurrection, and a reſurrection of the bodies of glorified ſaints, to live on earth for a thouſand years, ſeems inconſiſtent with the ſublimer felicity and honour of their ſouls were poſſeſſed of before in heaven, and with their being liable to be deceived, in caſe Satan had not been reſtrained, as alſo with the trouble that muſt neceſſarily ariſe to them from the vigorous oppoſition which he and his army would make againſt them at the expiration of the thouſand years in which he was bound. It muſt likewiſe be an exceeding debaſement of their refined dignity and delight in the immediate preſence of Chriſt on his heavenly throne, to exchange them for any pleaſures or honours upon the earth, eſpecially if (as ſome Millenaries imagine) they are to be entertained with any ſenſitive enjoyments. I therefore rather incline to think, that, according to the ſtile of prophecy, and particularly in this book, which is figurative, all this relates not literally to the reſurrection of the martyrs or other ſaints, and the perſonal reign of Chriſt for a thouſand years on earth: but figuratively, and in a ſpiritual ſenſe, for glorious days of long continuance to the church on earth; whether for the *preciſe* number of a *thouſand* years, or more. [Dr. GUISE's Paraph. in loc.]

and

and ſhut up, and have a ſeal ſet upon him, that he ſhould deceive the nations no more till the thouſand years ſhall be fulfilled; and that, after that, he muſt be looſed out of his priſon for a little ſeaſon. And accordingly we are told [verſes 7 and 8.] that when the thouſand years are expired, Satan ſhall be looſed out of his priſon, and ſhall go forth to deceive the nations, which are in the four quarters of the earth, Gog and Magog. Which ſeems as though the apoſtaſy would be very general. The nations of the four quarters of the earth ſhall be deceived; and the number of thoſe who ſhall now turn enemies to Chriſt ſhall be vaſtly great, as the army of Gog and Magog is repreſented in Ezekiel, and as it is ſaid [Rev. xx. 8.] that the number of them is as the ſand of the ſea, and that they went upon the breadth of the earth, as though they were an army big enough to reach from one ſide of the earth to the other.

Thus after ſuch an happy and glorious ſeaſon, ſuch a long day of light and holineſs, of love, and peace, and joy, now it ſhall begin again to be a dark time. Satan ſhall begin to ſet up his dominion again in the world. This world ſhall again become a ſcene of darkneſs and wickedneſs. The bottomleſs pit ſhall be opened, devils ſhall come up again out of it, and a dreadful ſmoke ſhall aſcend to darken the world. And the church of Chriſt, inſtead of extending to the utmoſt bounds of the world, as it did before, ſhall be reduced to narrow limits again. Mankind being continued ſo long in a ſtate of ſuch great proſperity, will now begin to abuſe their proſperity, to ſerve their luſt and corruptions, [Luke xvii. 26, &c.]

(2.) Thoſe apoſtates ſhall make great *oppoſition* to the church of God. The church ſhall ſeem to be eminently threatened with a ſudden and entire overthrow by them. It is ſaid [Rev. xx. 8. 9.] Satan ſhall gather them together to battle, as the ſand on the ſea ſhore; 'and they went up 'on the breadth of the earth, and compaſſed the camp of 'the ſaints about, and the beloved city.' So that this beloved city ſhall ſeem juſt ready to be ſwallowed up by

them; for her enemies ſhall not only threaten her, but ſhall actually have gathered together againſt her; and not only ſo, but ſhall have beſieged her, and ſhall have compaſſed her about on every ſide.

There is nothing in the prophecy which ſeems to intimate the church's actually falling into their hands, as it has fallen into the hands of antichriſt, to whom it was given to make war with the ſaints and to *overcome* them. Rev. xiii. 7.] God will never ſuffer this to be again after the fall of antichriſt; for then the day of her mourning ſhall be ended. But the church ſhall ſeem moſt eminently *threatened* with utter and ſudden deſtruction.

(3.) Now the ſtate of things will ſeem moſt remarkably to call for Chriſt's *immediate* appearance to judgement. For then the world ſhall be filled with the moſt aggravated wickedneſs, much the greater part of the world ſhall become open enemies to Chriſt, and their wickedneſs will be dreadfully aggravated by their apoſtaſy. Before the fall of antichriſt, moſt parts of the world are full of wicked men. But the greater part of theſe are poor heathens, who never enjoyed the light of the goſpel; and others that have been bred up in the Mahometan or Popiſh darkneſs. But theſe are apoſtates from the Chriſtian church, and the viſible kingdom of Chriſt, in which they enjoyed the great light and privileges of the glorious times of the church, which ſhall be incomparably greater than the light and privileges which the church of God enjoys now. This apoſtaſy will be more like that of the fallen angels than any that ever has been; for they apoſtatiſed, and turned enemies to Chriſt, though they enjoyed the light of heaven; and theſe will apoſtatiſe, and turn enemies to him, though they have enjoyed the light and privileges of the glorious times of the church. And that ſuch ſhould turn open and avowed enemies to Chriſt, and ſhould ſeek the ruin of his church, will cry aloud for immediate vengeance.

The wickedneſs of the world will remarkably call for Chriſt's immediate appearance in flaming fire to take vengeance on them, becauſe of the *way* in which they ſhall manifeſt

manifeſt their wickedneſs, which will be by ſcoffing and blaſpheming Chriſt and his holy religion: and particularly, they will ſcoff at the notion of Chriſt's coming to judgement, of which the church ſhall be in expectation, and of which they will warn them. For now doubtleſs will be another, and the principal fulfilment of that text, [II. Pet. iii. 3, 4.] 'Knowing this firſt, that there ſhall 'come in the laſt days ſcoffers, walking after their own 'luſts, and ſaying, Where is the promiſe of his coming? 'For ſince the fathers fell aſleep, all things continue as 'they were from the beginning of the creation.' They ſhall be in no expectation of the coming of Chriſt to judgement, but ſhall give up themſelves to their luſts, to eat and drink, and wallow in ſenſual delights, as though they were to be for ever. They ſhall deſpiſe the warnings the church ſhall give them of the coming of Chriſt to judgement, as the people of the old world deſpiſed what Noah told them of the approaching flood, and as the people of Sodom did when Lot ſaid to them, [Gen. xix. 14.] 'The Lord will deſtroy this city.' The wickedneſs will alſo cry aloud to heaven for Chriſt's appearing to take vengeance of his enemies; for their attempts againſt the holy city of God.

And the *number* of the wicked is another thing which ſhall eſpecially call for Chriſt's coming: for the world will doubtleſs then be exceeding full of people, having continued ſo long in ſo great a ſtate of proſperity, without ſuch deſolating calamities, as wars, peſtilences, and the like, to diminiſh them, and the moſt of this populous world will be ſuch wicked contemptuous apoſtates from God. And if the wickedneſs of the old world, when men began to multiply on the earth, called for the deſtruction of the world by a deluge of waters, this wickedneſs will as much call for its deſtruction by a deluge of fire.

Again, the *circumſtances* of the church at that day will alſo eminently call for the immediate appearance of Chriſt, as they will be compaſſed about by their blaſphemous enemies and juſt ready to be ſwallowed up by them.

It will be a moſt diſtreſſing time with the church, excepting the comfort they will have in the hope of deliverance from God: for all other help will ſeem to fail. The caſe will be come to the laſt extremity, and there will be an immediate neceſſity for Chriſt's coming to their deliverance. But though the church ſhall be ſo eminently threatened, yet ſhall it be preſerved till Chriſt ſhall appear in the glory of his Father with all his holy angels. And then ſhall all the elect be gathered in, whoſe names were written in the book of life before the foundation of the world, ſhall be brought in: not one ſoul ſhall be loſt. And the myſtical body of Chriſt will be complete as to its number of parts, having every one of its members. In this reſpect, the work of redemption will now be finiſhed. And the end for which the means of grace have been inſtituted ſhall be obtained. All that effect which was intended to be accompliſhed by them ſhall now be accompliſhed.

§ V. Completion of the work of redemption in a future State.

THUS I have ſhown how the ſucceſs of Chriſt's redemption has been accompliſhed during the continuance of the Chriſtian church under the means of grace. We have ſeen what great revolutions there have been, and are to be, during this ſpace of time; how the wheels of Providence have gone round for the accompliſhment of the ſucceſs of Chriſt's purchaſe, in the beſtowment of grace on the elect: and we are now come to the time, when the courſe of things in this ſtate of it is finiſhed, and all things are ripe for Chriſt's coming to judgement.

You may remember, that we are diſcourſing on this propoſition, viz. That from the reſurrection of Chriſt to the end of the world, the whole time is taken up in procuring the ſucceſs of Chriſt's purchaſe of redemption, and I obſerve that the ſucceſs of Chriſt's purchaſe is of two kinds, conſiſting either in grace or glory; and that the

ſucceſs

ſucceſs conſiſting in the former of theſe, is to be ſeen in thoſe works of God which are wrought during thoſe ages that the church is continued under the means of grace; and that the ſucceſs, conſiſting in the latter, will chiefly be accompliſhed at the day of judgement.

Having already ſhown how the former kind of ſucceſs has been accompliſhed, I come now to that kind of ſucceſs which is accompliſhed in the beſtowment of glory on the church, which ſhall chiefly be at the day of judgement.—And here I would mention two or three things in general concerning this kind of ſucceſs of Chriſt's purchaſe.

(1.) How great this is, chiefly appears in that the ſucceſs of Chriſt's purchaſe does ſummarily conſiſt in the *ſalvation* of the elect. But this beſtowment of glory is eminently called their *ſalvation*: [Heb. ix. 28.]' To them 'that look for him, ſhall he appear the ſecond time, 'without ſin unto ſalvation.'—So it is called redemption, [Eph. iv. 30.] 'Sealed unto the day of redemption;' [Eph. i. 14.] 'Redemption of the purchaſed poſſeſſion.'

(2.) All thoſe glorious things which were brought to paſs for the church while under the means of grace, are but preparatory to, and images and ſhadows of this. The means of grace and grace itſelf are to fit for glory and all the glorious things which were accompliſhed for the church in the days of Conſtantine, and which are to ſucceed the fall of antichriſt, are but a ſhadow of what will be beſtowed at the day of judgement; and therefore, are ſpoken of in ſcripture as images of Chriſt's laſt coming to judgement. —But I haſten more particularly to ſhow how this kind of ſucceſs of Chriſt's purchaſe is accompliſhed.

1. *Chriſt* will *appear* in the glory of his Father, with all his holy angels, coming in the clouds of heaven. When the world is revelling in their wickedneſs, and compaſſing the holy city about, juſt ready to deſtroy it, then ſhall the glorious Redeemer appear in the ſight of the world; the light of his glory ſhall break forth; the whole world ſhall immediately have notice of it, and they ſhall lift up their eyes and behold this wonderful ſight. It is ſaid [Rev. i. 7.]

'Every

'Every eye ſhall ſee him,'—Chriſt ſhall appear in his human nature, in that ſame body which was brought forth in a ſtable, laid in a manger, and which afterwards was ſo cruelly uſed, and nailed to the croſs.

Men ſhall now lift up their eyes, and behold him coming in ſuch majeſty and glory as is to us utterly inconceivable. The glory of the ſun in a clear firmament will be but darkneſs in compariſon of it; and all the glorious angels ſhall attend on him, a thouſand thouſands miniſtering to him, and ten thouſand times ten thouſand round about him. How different a perſon will he then appear from what he did at his firſt coming, when he was as a root out of dry ground, a poor, deſpiſed, afflicted man! How different now is his appearance, in the midſt of thoſe glorious angels, principalities, and powers, from what it was when in the midſt of a ring of ſoldiers, with his mock robe and his crown of thorns, to be buffetted and ſpit upon, or hanging on the croſs between two thieves, with a multitude of his enemies round about, triumphing over him! (D)

This

(D) *Chriſt* APPEARING *in the Clouds.*]

"Thence iſſuing I behold (but mortal ſight
Suſtains not ſuch a ruſhing ſea of light)
I ſee on an empyreal flying throne,
Awfully rais'd, heav'n's everlaſting Son;
Crown'd with that majeſty which form'd the world,
And the grand rebel flaming downward hurl'd.
Virtue, dominion, praiſe, omnipotence,
Support the train of their triumphant prince.
A zone, beyond the thought of angels bright,
Around him, like the zodiac, winds its light.
Night ſhades the ſolemn arches of his brows,
And in his cheek the purple morning glows.
Where'er ſerene he turns propitious eyes,
Or we expect, or find a paradiſe:
But if reſentment reddens their mild beams,
The Eden kindles, and the world's in flames.
On one hand knowledge ſhines in pureſt light,
On one the ſword of juſtice fiercely bright.
Now bend the knee in ſport, preſent the reed,
Now tell the ſcourg'd impoſtor he ſhall bleed!"

. . . . . .

"Triumphant

This will be a moſt unexpected ſight to the wicked world: it will come as a cry at midnight: they ſhall be taken in the midſt of their wickedneſs, and it will give them a dreadful alarm. It will at once break up their revels and carouſing. It will put an end to the deſign of the great army, that will then be compaſſing the camp of the ſaints: it will make them let drop their weapons out of their hands. The world, which will then be very full of people, moſt of whom will be wicked men, will then be filled with dolorous ſhrieking and crying; for all the kindreds of the earth ſhall wail becauſe of him, [Rev. i. 7.] And where ſhall they hide themſelves? How will the ſight of that awful majeſty terrify them? Then they ſhall ſee whom they have mocked and ſcoffed at, and whoſe church they have been endeavouring to overthrow.

"Triumphant King of glory! ſoul of bliſs!
What a ſtupendous turn of fate is this!
O! whither art thou rais'd above the ſcorn
And indigence of him in Bethlem born,
A needy, helpleſs, unaccounted gueſt,
And but a ſecond to the fodder'd beaſt!
How chang'd from him, who meekly proſtrate laid,
Vouchſaf'd to waſh the feet himſelf had made!
From him who was betray'd, forſook, deny'd,
Wept, languiſh'd, pray'd, bled, thirſted, groan'd and dy'd;
Hung pierc'd and bare, inſulted by the foe,
All heav'n in tears above, earth unconcern'd below!

. . . . . .

"Now the deſcending triumph ſtops its flight,
From earth full twice a planetary height.
There all the clouds, condens'd, two columns raiſe
Diſtinct with orient veins and golden blaze.
One fix'd on earth, and one on ſea, and round
Its ample foot the ſwelling billows ſound.
Theſe an immeaſurable arch ſupport,
The grand tribunal of this awful court.
Sheets of bright azure, from the pureſt ſky,
Stream from the cryſtal arch, and round the columns fly.
Death wrapt in chains low at the baſis lies,
And on the point of his own arrow dies.
"Here high enthron'd th' eternal judge is plac'd,
With all the grandeur of his Godhead grac'd;
Stars on his robes in beauteons order meet,
And the ſun burns beneath his dreadful feet."

[YOUNG's Laſt Day, Book ii.

This

This ſight will change the voice of their laughter and ſinging into dreadful wailing. Their countenance ſhall be changed from a ſhow of carnal mirth, pride and contempt, to ghaſtly terror, trembling, and amazement.

But with reſpect to the ſaints, the church of Chriſt, it ſhall be a joyful and moſt glorious ſight to them; for it will at once deliver them from all fear of their enemies, who were before compaſſing them about, juſt ready to ſwallow them up. Then ſhall they lift up their heads, and their redemption ſhall be drawing nigh. [Luke xxi. 28.]—And thus Chriſt will appear with infinite majeſty, and at the ſame time with infinite love in his countenance. Their countenances alſo ſhall be changed, not as the countenances of the wicked, but from ſorrow to exceeding joy and triumph. And now the work of redemption will be finiſhed in another ſenſe, viz. that the the whole church ſhall be completely and eternally freed from all perſecution and moleſtation from wicked men and devils.

2. The *laſt trumpet* ſhall ſound, and the dead ſhall be raiſed, and the living changed. God ſent forth his angels with a great ſound of a trumpet, to gather together his elect from the four corners of the earth in a myſtical ſenſe, before the deſtruction of Jeruſalem; i. e. he ſent forth the apoſtles, and others, to preach the goſpel all over the world. And ſo, in a myſtical ſenſe, the great trumpet was blown at the beginning of the glorious times of the church. But now the great trumpet is blown in a more literal ſenſe, with a mighty ſound, which ſhakes the earth. There will be a great ſignal given by a mighty ſound made, which is called *the voice of the archangel*, [I. Theſ. iv. 16.] 'For the Lord himſelf ſhall deſcend 'from heaven with a ſhout, with the voice of the archangel, and with the trump of God.' On the ſound of this trumpet, the dead ſhall be raiſed every where. Now the number of the dead is very great. How many has death cut down ſince the world has ſtood. But then the number will be much greater after the world ſhall have ſtood ſo much longer, and through moſt of the remaining time

time will doubtleſs be much fuller of inhabitants than ever it has been. All theſe ſhall now riſe from the dead. The graves ſhall be opened in all parts of the world, and the ſea ſhall give up the innumerable dead that are in it, [Rev. xx. 13.] (E)

And now all the inhabitants that ever ſhall have been upon the face of the earth, from the beginning of the world to the end ſhall appear upon the earth at once. The

(E) *The* TRUMPET *ſhall ſound!*] "How alarming, how ſtupendous the ſummons! Nothing equal to it, nothing like it, was ever heard through all the regions of the univerſe, or all the revolutions of time. When conflicting armies have diſcharged the bellowing artillery of war, or when victorious armies have ſhouted for joy of the conqueſt, the ſeas and ſhores have rung, the mountains and plains have echoed. But the voice of the archangel, and the trump of God, will reſound from pole to pole. It will ſhake the pillars of earth, and ſtartle the dungeon of hell.—Stronger, ſtronger ſtill! it will penetrate even the deepeſt receſſes of the tomb. It will pour its amazing thunder into all thoſe abodes of ſilence. The dead, the very dead ſhall hear.

"When the trumpet has ſounded, 'the dead ſhall ariſe.'—In a moment, in the twinkling of an eye, the graves open; the monumental piles are cleft aſunder; the families, the nations under ground, ſtart into day. What an immenſe harveſt of men and women, ſpringing up from the caverns of the earth, and the depths of the ſea! Stand awhile, my ſoul, and contemplate the wonderful ſpectacle.—Adam formed in Paradiſe, and the babe born but yeſterday, the earlieſt ages, and lateſt generations, meet upon the ſame level. Jews and Gentiles, Greeks and Barbarians, people of all climes and languages, unite in the promiſcuous throng. Here, thoſe vaſt armies, which, like ſwarms of locuſts, covered countries; which, with an irreſiſtible ſweep, over-run empires; here they all appear, and here they all are loſt. Loſt, like the ſmall drop of a bucket, when plunged amidſt the unfathomable and boundleſs ocean.—O! the multitudes! the multitudes! which theſe eyes ſhall ſurvey, when God 'calleth the heavens from 'above, and the earth that he may judge his people.' What ſhame muſt fluſh the guilty cheek! What anguiſh wound the polluted breaſt; to have all their filthy practices, and infamous tempers, expoſed before this innumerable croud of witneſſes!——Fly, my ſoul; inſtantly let us fly, earneſtly let us fly, to the purifying blood of Jeſus, That all our ſins may be blotted out; that we may be found unblameable and unreproveable, in the preſence of the aſſembled world; and, what is infinitely more to be revered, in the ſight of the omnipotent God. [HERVEY, Ther. and Aſp, Vol. ii. Let. 5.]

church of God in all ages, Adam and Eve the firſt parents of mankind, and Abel, Seth, Methuſelah, and all the ſaints who were their contemporaries; Noah, and Abraham, Iſaac, and Jacob, the prophets, and all the Old Teſtament ſaints, the holy apoſtles of Jeſus Chriſt, and all the ſaintr of their times; the martyrs under the ten heathen perſecutions; all who belonged to the church during the dark days of antichriſt, all the holy martyrs who have ſuffered under the cruelty of the Popiſh perſecutions; all the ſaints of the preſent time; and all that ſhall be from hence to the end of the world.——Now alſo the enemies of the church in all ages of the world ſhall appear upon the face of the earth again; the wicked drowned by the flood, and the multitudes of impenitent ſinners that died all over the world among God's profeſſing people, or others before Chriſt, and all wicked Heathens, Jews, Mahometans, and Papiſts, that have died ſince; all ſhall come together. Sinners of all ſorts; demure hypocrites; thoſe who have the faireſt and beſt outſide, and open profane drunkards, whoremongers, profane Deiſts, cruel perſecutors, and all that have died, or ſhall die, in ſin, to the end of the world.

And at the ſame time that the dead are raiſed, the living ſhall be changed. The bodies of the wicked who ſhall then be living, ſhall be ſo changed as to fit them for eternal exiſtence without corruption; and the bodies of all the living ſaints ſhall be changed to be like Chriſt's glorious body; [I. Cor. xv. 51, 52, 53.] ſo changed as to render them for ever incapable of pain, affliction, or uneaſineſs; and all that dullneſs, heavineſs, and deformity, which their bodies had before, ſhall be put off; and they ſhall put on ſtrength, and beauty, and activity, and incorruptible unfading glory. And now the work of redemption ſhall be finiſhed in this reſpect, viz. that all the elect ſhall be actually redeemed in both ſoul and body. Before this, the work of redemption, as to its actual ſucceſs, was but incomplete; for only the ſouls of the redeemed were actually ſaved and glorified, excepting in a very few inſtances;

ſtances: but now all the bodies of the ſaints ſhall be ſaved and glorified together, both in ſoul and body. (F)

3. Now ſhall ſaints be caught up in the clouds to meet the Lord in the air, and all wicked men and devils ſhall be arraigned before the judgement-ſeat. When the dead ſaints are raiſed, then the whole church, conſiſting of all the

(F) *The General* RESURRECTION.] The xvth. chap. of St. Paul's firſt epiſtle to the Corinthians is a kind of treatiſe on this ſubject, which ought in the firſt place to be conſulted, as b ing the language of divine inſpiration. Next to the ſcriptures is commonly ranked an excellent epiſtle to the ſame Corinthian church by St. CLEMENT of Rome [mentioned as is ſuppoſed Phil. iv. 3.] written it ſeems before the deſtruction of Jeruſalem. [See ch. xli.] In that epiſtle is the following paſſage, remarkably coincident with the language of St. Paul, on this ſubject:

" Let that be far from us which is written, 'Miſerable are the 'double-minded, and thoſe who are doubtful in their hearts. Who 'ſay, theſe things have we heard, and our fathers have told us 'theſe things. But behold we are grown old, and none of them 'has happened unto us.' O ye fools! Conſider the trees; take the vine for an example: firſt it ſheds its leaves; then it buds; after that it ſpreads its leaves; then it flowers; then come the ſour grapes; and after them follows the ripe fruit. Ye ſee how in a little time the fruit of the trees come to maturity. Of a truth, yet a little while, and his will ſhall ſuddenly be accompliſhed. The holy ſcripture itſelf bearing witneſs, 'that he ſhall quickly come 'and not tarry, and that the Lord ſhall ſuddenly come to his tem-'ple, even the holy one whom ye look for.' Let us conſider, beloved, how the Lord does continually ſhew us, that there ſhall be a future reſurrection; of which he has made our Lord Jeſus Chriſt the firſt-fruits, raiſing him from the dead. Let us contemplate, beloved, the reſurrection that is continually before our eyes. Day and night manifeſt a reſurrection to us. The night lies down, and the day ariſes: again the day departs and the night comes on. Let us behold the fruits of the earth. Every one ſees how the ſeed is ſown. The ſower goes forth, and caſts it upon the earth; and the ſeed which when it was ſown fell upon the earth dry and naked, in time diſſolves: and from the diſſolution, the great power of the providence of the Lord raiſes it again; and of one ſeed many ariſe, and bring forth fruit." [*Clement*'s 1ſt epiſt. Abp. Wake's Tranſ. ſect. 23, 24.]

From this paſſage, but eſpecially St. Paul's epiſtle, in the chapter above referred to, we may venture to determine that controverted point, how far the bodies of the ſaints will be the *ſame* when raiſed from the dead, namely, juſt as the corn which ſprings up in the harveſt, is the ſame which the huſbandman previouſly ſows;

the elect through all ages, ſhall appear together on the face of the earth, (excepting thoſe few whoſe bodies were glorified before;) and ſhall aſcend to meet Chriſt, who ſhall fix his throne in the air, whence he may be ſeen by all that vaſt multitude that ſhall be gathered before him. The church of ſaints therefore ſhall be taken up from the earth to aſcend to their Saviour. Thus the apoſtle tells us, that when the dead 'in Chriſt are raiſed, and the living 'changed, then thoſe who are alive and remain, ſhall be 'caught up together with them to meet the Lord in the 'air, and ſo ſhall we be ever with the Lord,' [I. Theſ. iv. 16, 17.] Then ſhall the work of redemption be finiſhed in another reſpect: then ſhall the whole church be perfectly and for ever delivered from this evil world: they ſhall take their everlaſting leave of this earth, where they have been ſtrangers, and which has been to them a ſcene of trouble and ſorrow; where the devil for the moſt part has reigned as god, and has greatly moleſted them; where Chriſt their Lord has been crucified; and where they have been ſo hated, reproached, and perſecuted, from age to age. And there ſhall be an everlaſting ſeparation made between them and wicked men. Before they were mixed together, and it was impoſſible in many inſtances to determine which were which; but now both ſaints and ſinners ſhall appear in their true characters.

What an immenſe cloud of them will there be when all the church ſhall be gathered together from the eaſt and weſt, north and ſouth, to the right hand of Chriſt.

ſows; not indeed the bare *grain* which was caſt into the ground, but wonderfully increaſed and improved. [See I. Cor. xv.] So doubtleſs the bodies raiſed will be *eſſentially* (not to quibble on the word *individually*) the ſame as die; but no leſs wonderfully improves than the blade and ear of corn from a ſingle grain. The manner of this we may not be able to comprehend at preſent; but we may ſurely believe the fact on the credit of immutable omnipotence.—From an expreſſion of St. Paul, [I. Theſ. iv. 16.] that 'the dead in Chriſt ſhall riſe *firſt*,' ſome divines have inferred a twofold reſurrection, firſt of the righteous and afterwards of the wicked, but this text only aſſerts, that the *dead* ſhall be raiſed before the living are changed, as appears from the following verſe. [G. E.]

—Then

—Then the work of redemption will be finiſhed in this reſpect alſo. They all belonged to one ſociety before, but yet were widely ſeparated from each other; ſome being in heaven, and ſome on earth; and thoſe on earth were ſeparated one from another, many of them by wide oceans and vaſt continents. But now they ſhall all be gathered together, never to be ſeparated any more. And not only gathered together, but gathered unto their Head, into his immediate glorious preſence, never to be ſeparated from him any more.

At the ſame time, all wicked men and devils ſhall be brought before the judgement-ſeat of Chriſt. Theſe ſhall be gathered to his left hand, and, as it ſeems, will ſtill remain upon the earth, and not be caught up into the air, as the ſaints ſhall. Satan, that old ſerpent, who firſt procured the fall and miſery of mankind, and has all along ſhown himſelf ſuch an inveterate enemy to the Redeemer, ſhall never more have any thing to do with the church of God, or be ſuffered in the leaſt to afflict any member of it any more for ever; but ſhall now be judged, and receive the due reward of his deeds. Now is come the time which he long has dreaded, and trembled at the thought of; the time wherein he muſt be judged, and receive his full puniſhment. He who by his temptation maliciouſly procured Chriſt's crucifixion, and triumphed upon it, as though he had obtained the victory, even he ſhall ſee the conſequences of the death of Chriſt which he procured: for Chriſt's coming to judge him in his human nature is the conſequence of it; becauſe he obtained and purchaſed this glory to himſelf by that death. Now he muſt ſtand before that ſame Jeſus whoſe death he procured, to be judged, condemned, and eternally deſtroyed by him. If Satan, the prince of hell, trembles at the thought of it thouſands of years beforehand, how much more will he tremble, as proud and as ſtubborn as he is, when he comes to ſtand at Chriſt's bar! Then ſhall he alſo ſtand at the bar of the ſaints, whom he has ſo hated, afflicted, and moleſted: for the ſaints ſhall judge him together with Chriſt: [1. Cor. vi. 3.] "Know ye not

not that we ſhall judge angels!" Now ſhall he be as it were ſubdued under the church's feet, [Rom. xvi. 20.] —Satan, when he tempted our firſt parents to fall, deceitfully and falſely told them, that they ſhould be as gods: but little did he think that the conſequence ſhould be, that they ſhould indeed be ſo much like gods, as to be aſſeſſors with God to judge him. (G) Much leſs did he think, that in conſequence of this one of the poſterity of thoſe perſons whom he tempted, ſhould actually be united to God, ſhould judge the world, and that he himſelf muſt ſtand trembling and aſtoniſhed before his judgement-ſeat. And all the infernal ſpirits who have ſo oppoſed Chriſt and his kingdom, ſhall now at laſt ſtand in the utmoſt amazement and horror before Chriſt and his church, who ſhall appear to condemn them.

Now alſo ſhall Chriſt's other enemies be brought to appear before him. Now ſhall the proud ſcribes and Phariſees, who had ſuch a malignant hatred againſt him while in his ſtate of humiliation, and who perſecuted Chriſt to death; thoſe before whoſe judgement-ſeat Chriſt was once called, and ſtood as a malefactor at their bar, and thoſe who mocked him, and buffeted him, and ſpit in his face; now ſhall they ſee Chriſt in his glory, as he forewarned them, [Matth. xxvi. 64, 65.] when he was before their judgement-ſeat; but now they ſhall ſtand before *his* judgement-ſeat with inconceivable horror and amazement.

Now alſo all the cruel enemies and perſecutors of the church that have been in all ages, ſhall come in ſight together, Pharaoh and the Egyptians, Antiochus Epiphanes, the perſecuting ſcribes and Phariſees, the per-

(G) *The ſaints ſhall judge the* FALLEN *Angels.*] "There ſeems a peculiar dignity and propriety in this determination of the great God, that when the *Devils* who are expreſsly ſaid to be 'reſerved in chains of darkneſs to the judgement of the great day,' [Jude 6.] ſhall be condemned, the *ſaints* being raiſed to the ſeats of glory which theſe wicked ſpirits have forfeited and loſt, ſhould aſſiſt in that ſentence which ſhall diſplay the victory of Chriſt over them in his ſervants, once their captives, and will no doubt render the ſentence itſelf yet more intolerable to creatures of ſuch malignity and pride." [DODDRIDGE, on I. Cor. vi. 3.]

ſecuting

ſecuting heathen emperors, Julian the apoſtate, the cruel perſecuting Popes and Papiſts, Gog and Magog, ſhall all appear at once before the judgement-ſeat of Chriſt. They and the ſaints who have in every age been perſecuted by them, muſt confront one another before the great Judge. And now ſhall the ſaints on their glorious thrones be made the judges of thoſe unjuſt kings and rulers, who have before judged and condemned them to death. Now ſhall thoſe perſecutors behold the glory to which they are arrived, whom they before ſo deſpiſed and cruelly treated, and Chriſt will make thoſe holy martyrs as it were to come and ſet their feet on the necks of their perſecutors; they ſhall be made their footſtool. [See Joſh. x, 24] Thus wonderfully will the face of things be altered from what it uſed to be in the former times of the world; now will all things be coming to rights.

4. The *righteouſneſs* of the church ſhall be manifeſted, and all the wickedneſs of their enemies ſhall be brought to light. Thoſe ſaints who had been the objects of hatred, reproach, and contempt in the world, and were reviled and condemned by their perſecutors without a cauſe, ſhall now be fully vindicated. They ſhall now appear cloathed with the glorious robe of Chriſt's righteouſneſs. And their inherent holineſs ſhall alſo be made manifeſt, and all their good works be brought to light. The good things which they did in ſecret ſhall now be manifeſted openly. Thoſe holy ones of God, who had been treated as though they were the filth and offſcouring of the earth, as though they were not fit to live upon earth, ſhall now appear to have been the excellent of the earth. Now God will bring forth their righteouſneſs as the light, and their judgement as the noon-day. And now ſhall it be ſeen who were thoſe that were not fit to live, when all the wickedneſs of the enemies of Chriſt and his church, their pride, their malice, their cruelty, their hatred of true religion, ſhall be ſet forth in its true light. And now all the wickedneſs of the whole world ſhall be fully diſcovered, their very hearts opened to view; and things that have been ſpoken in the ear, in the cloſet,

cloſet, and done in the dark, ſhall be manifeſted in the light, and proclaimed before angels and men. [Luke xii. 3.]

5. *Sentence* ſhall be pronounced both on the righteous and the wicked. Chriſt, the judge, ſhall paſs that ſentence on the church at his right hand, 'Come, ye 'bleſſed of my Father, inherit the kingdom prepared for 'you from the foundation of the world.' [Matt. xxv. 34] This ſhall be pronounced with infinite love, and the voice will make every heart to overflow with joy. Thus Chriſt ſhall pronounce a ſentence of juſtification on thouſands and millions, who have before had a ſentence of condemnation paſſed upon them by their perſecutors. He will thus put honour upon thoſe who have been before deſpiſed: he will own them for his, and will as it were put a crown of glory upon their heads before the world; and then ſhall they ſhine forth as the ſun with Jeſus Chriſt in glory and joy, in the ſight of all their enemies. (H)

And then ſhall the ſentence of condemnation be paſſed on the wicked, 'Depart, ye curſed, into everlaſting fire, 'prepared for the devil and his angels.' [Matt.] Thus ſhall the church's enemies be condemned; in which ſentence of condemnation, the holy martyrs, who have ſuffered from them, ſhall concur. (I) When the words of this

(H) *Chriſt will put* HONOUR *upon his ſaints.*] How beautiful and pointed is that paſſage in the apocryphal book of Wiſdom, which repreſents the wicked at the laſt day, thus bewailing their folly and contempt of the ſaints: 'Then ſhall the righteous man 'ſtand in great boldneſs before the face of ſuch as have afflicted 'him, and made no account of his labours. When they ſee it, 'they ſhall be troubled with terrible fear, and ſhall be amazed at 'the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked 'for. And they, repenting and groaning for anguiſh of ſpirit, 'ſhall ſay within themſelves,' "This was he whom we had ſome"times in deriſion, and a proverb of reproach. We fools ac"counted his life madneſs, and his end to be without honour.— "How is he numbered among the children of God, and his lot is "among the ſaints!" [Wiſd. v. 1.—5.]

(I) DEPART, *ye curſed.*] "Oh! let me never hear thy voice pronounce thoſe dreadful words. With what terrors would that ſentence pierce my heart, while it thunders in my ears! To be ſepa-

rated

this ſentence are pronounced, every ſyllable of it will be more terrible than a ſtream of lightning through their hearts. We can conceive but very little of the horror which it ſhall produce.

6. Upon this Chriſt and all his ſaints, and the holy angels miniſtering unto them, ſhall leave this lower world, and aſcend up to the higheſt heavens. Chriſt ſhall aſcend in as great glory as he deſcended, and in ſome reſpects greater; for now he ſhall aſcend with his elect church with him, glorified in both body and ſoul. Chriſt's firſt aſcenſion to heaven ſoon after his own reſurrection was very glorious; but this ſecond aſcenſion, the aſcenſion of his myſtical body, his whole church, ſhall be far more ſo. The redeemed church ſhall all aſcend with him in a moſt joyful and triumphant manner; and all their enemies and perſecutors, who ſhall be left behind on this accurſed ground, ſhall ſee their glory and hear their ſongs.

7. When Chriſt and his church have aſcended to heaven, this world ſhall be ſet on fire, and turned into a great furnace, wherein all the enemies of Chriſt and his church ſhall be tormented for ever and ever, [II. Pet. iii. 7.] 'But the heavens and the earth which are now, by the 'ſame word are kept in ſtore, reſerved unto fire againſt

rated from thee, and curſt with immortality,—who can ſuſtain the intolerable doom?

O dreadful ſtate of black deſpair,
To ſee my God remove,
And fix my doleful ſtation where
I muſt not taſte his love,

nor view the light of thy countenance for ever. Unutterable woe! there is no hell beyond it. Separation from God is the depth of miſery. Blackneſs of darkneſs, and eternal night muſt neceſſarily involve a ſoul excluded from thy preſence.

"Depart from thee! Oh! whither ſhall I go from thee? Into utter darkneſs? After that fearful doom, I ſhould without conſtraint ſeek out ſhades as dark as hell, and in the horrors of eternal night bewail the infinite loſs.

"The remembrance of that loſt happineſs would render celeſtial day inſufferable. The light of paradiſe could not cheer me without thy favour: the ſongs of angels would but heighten my anguiſh, and torment me with a ſcene of bliſs which I muſt never taſte." [Mrs. Rowe's Meditations, p. 67]

'the day of judgement, and perdition of ungodly men.' Ah! how will it ſtrike the wicked with horror, when the world ſhall be ſet on fire, either by lightning from heaven, or fire iſſuing out of the bowels of the earth; eſpecially when the fire begins to lay hold upon them, and they find no way to eſcape it. [II. Pet. iii. 10. 12.] 'The heavens 'ſhall paſs away with a great noiſe, and the elements 'ſhall melt with fervent heat, the earth alſo, and the 'works that are therein, ſhall be burnt up; and that the 'heavens being on fire ſhall be diſſolved, and the elements 'ſhall melt with fervent heat.' And ſo fierce ſhall be its heat, that it ſhall burn the earth into its very centre. [Deut. xxxii. 22.['For a fire is kindled in my anger, and 'ſhall burn unto the loweſt hell, and ſhall conſume the 'earth with increaſe, and ſet on fire the foundations of 'the mountains.'

And here ſhall all the perſecutors of the church of God burn in everlaſting fire, who have before burnt the ſaints at the ſtake, and ſhall ſuffer torments beyond all that their utmoſt wit and malice could inflict on them. Here their bodies ſhall be tormented eternally, and never be conſumed: while the wrath of God ſhall be poured out upon their ſouls. Though the ſouls of the wicked in hell do now ſuffer puniſhment, yet that will be ſo increaſed at the day of judgement, that what they ſuffered before, is in compariſon of it, as an impriſonment to the execution which follows. (K) And now the devil, that

(K) *The* ETERNITY *of hell torments.*] This is a ſubject ſo awful and alarming, that a benevolent mind would never wiſh to contemplate, much leſs to diſcourſe of it, but a faithful miniſter muſt not always conſult his feelings, but be content ſometimes to offer violence to himſelf for the good of others. "Where is the miniſter of the goſpel (ſays Mr. Saurin) who has not a thouſand and a thouſand times diſplayed the charms of religion, and diſplayed them in vain?" Some ſouls muſt be terrified; ſome ſinners muſt be ſaved with fear, and pulled out of the fire. [Jude 23.] Some hearts are ſenſible only to one object, that is *hell*; and if there be any one way of preventing their being really precipitated into that frightful abyſs hereafter, it is by precipitating them there in imagination

that old ſerpent, ſhall receive his full puniſhment; and that which he long trembled for fear of, ſhall now fully come

gination now! 'Knowing therefore the terror of the Lord we per-'ſuade men." [II. Cor. v. 11.] [Sermons, v. Vol. i. Ser. 7.]

Such preachers have been called miniſters of *damnation*, with as much propriety as a man who alarmed a family in danger of ſurrounding flames, ſhould be called a meſſenger of deſtruction.

Monſ. *Claude* points out a very judicious method of treating the ſubject.—By ſhewing that man is a creature ſubject to a law—a law ſuppoſes a judge—and a judge puniſhment upon tranſgreſſors. This is ſo evident to the common ſenſe of mankind, that all nations have admitted the doctrine of future puniſhment into their religions. But the evidences of this muſt not reſt here; ſcripture muſt be applied to as the ultimate authority; and from this muſt be ſhewn, not only that God will puniſh ſinners, but particularly, that he will puniſh them in a *future* ſtate—that this puniſhment will involve both *ſoul* and *body*, as both have been connected in ſin——that it muſt be a real puniſhment, including real, permanent, and everlaſting ſenſation of pain—and that its degree will be proportional to the greatneſs of the Judge, the ſtrictneſs of the tribunal, and the power of the Almighty hand that executes it. [See CLAUDE's Eſſay, tranſl. by Robinſon, vol. i. 402—408.] But we ſhall rather abſtract the ſubſtance of a ſermon of our author (Preſ. EDWARDS) who has treated the ſubject with much argument and good ſenſe, interſperſing (between crotchets) ſome obſervations from other authors.

After ſome preliminary remarks, our author eſtabliſhes this DOCTRINE, viz. That *the miſery of the wicked in hell will be abſolutely* ETERNAL. In diſcourſing on this doctrine he advances four propoſitions:

I. That it is not contrary to the *divine perfections* to inflict on wicked men a puniſhment that is eternal. (1.) That it is not inconſiſtent with divine juſtice appears from the infinite evil of ſin.—— [Conſider that among men all offences increaſe their malignity in proportion to the dignity of the perſon offended. The murder of a ſlave is highly criminal, but that of a maſter, a father, a prince, proportionally more ſo. God is a being of infinite Majeſty, and his authority over all the creatures abſolute and unlimited:] God is alſo infinitely worthy of love, honour, and obedience; our obligations to honour and obey him are therefore infinite, and conſequently ſin, which violates all thoſe obligations, [inſults that Majeſty, and renounces his authority] muſt be in its *object*, at leaſt, *infinite*, and therefore deſerves *infinite*, or which is the ſame thing, *eternal* puniſhment.—(2.) Neither is the doctrine inconſiſtent with the divine *mercy*. It is an unreaſonable and anti-ſcriptural notion of God's mercy, to ſuppoſe that his nature is ſo liable to be moved and overcome, by ſeeing a creature in miſery, that he cannot bear

come upon him. This world, which formerly uſed to be the

to ſee impartial juſtice executed. The ſcriptures repreſent the mercy of God as free and ſovereign, and not of ſuch a nature that God cannot help but deliver ſinners from miſery. This is a mean and moſt unworthy idea of the divine mercy; it is alſo contrary to plain fact. For if there be any meaning in the objection, it ſuppoſes that all the miſery of a creature, whether juſt or unjuſt, is in itſelf contrary to the nature of God. For if a very great degree of miſery, though juſt, is contrary to his nature, then it is only, in our conceptions, to add to the mercy, and then a leſs degree of miſery will be ſo. And ſo, the mercy of God being infinite, *all miſery muſt be contrary to his nature*; which is manifeſtly contrary to fact. For we ſee that God, in his providence, inflicts very great calamities on mankind, even in this life. However ſtrong ſuch kind of objections may ſeem, they ariſe from want of a ſenſe of the infinite evil and provocation that there are in ſin.—If ſin appeared as hateful to us, as eternal miſery appears dreadful; if it ſtirred up our indignation and deteſtation, as eternal miſery does our terror, all objections againſt this doctrine would vaniſh at once. [So obſerves the inimitable Saurin. "Allow the obligations under which the incarnation lays mankind, and everlaſting puniſhment ſeems to me to have nothing contrary to divine juſtice. —No, the burning lake with its ſmoke, eternity with its abyſſes, devils with their rage, all hell with all its horrors, ſeem to me not too rigorous for the puniſhment of men, who have 'trodden under foot the Son of God, counted the blood of the Covenant an 'unholy thing, crucified the Son of God afreſh, and done deſpite 'unto the Spirit of Grace." [Heb. vi. 6. x. 26.] Saurin, Vol. iii. Ser. 13.]

But eternal miſery is not only conſiſtent with the divine perfections, but they appear evidently to *require* it. They require that God ſhould infinitely hate ſin—that he ſhould expreſs that hatred; (for no poſſible reaſon can be given why it is not ſuitable for God to *act*, as it is ſuitable for him to *be*;) and the proper expreſſion of an infinite hatred to ſin, in the infliction of eternal puniſhment on incorrigible ſinners.

II. *That* eternal death or puniſhment, which God threatens to the wicked, is *not annihilation*, but an abiding *ſenſible puniſhment*, or miſery. (1.) The ſcripture repreſents it as implying extreme *pains* and ſufferings—'The ſmoke of their *torment*.' [Rev. xiv. 11. See alſo Matt. xxvi. 24.] (2.) It deſcribes them as *ſenſible* of their puniſhment—'I am tormented.' [Luke xvi. 24.] (3.) It mentions different *degrees* of puniſhment—'Few ſtripes and many.' Luke xii. 47. See alſo Matt. v. 22.] (4.) The wicked are called 'Spirits in priſon.' [I. Pet. iii. 19.]

III. The puniſhment of the wicked ſhall be abſolutely *without end*. Of thoſe who have held that the torments of hell are not abſo-

the place of his kingdom, where he ſet himſelf up as God, ſhall

abſolutely eternal. 1. Some ſuppoſe, that in the threatenings of everlaſting puniſhment, the terms uſed do not neceſſarily import a proper eternity, but only a very long duration. 2. Others ſuppoſe, that if they do import a proper eternity, yet we cannot neceſſarily conclude thence, that God will fulfil his threatenings. But (1.) that theſe terms imply a proper eternity, obſerve that although the words for-ever, &c. are ſometimes uſed in a limited ſignification, as referring to a long time, on this ſubject they cannot well be ſo taken as relating to a period which commences not until time is no more—that they are doubled 'for ever and ever,' [Rev. xiv. 11.]—the ſame expreſſions deſcribe the happineſs of the bleſſed, [Matt. xxv. 46.] and even the divine exiſtence, [Rev. iv. 9.] where there is no doubt of their importing an endleſs period.—Our Lord ſays that ſinners ſhall not be delivered till they have paid the utmoſt farthing, [Matt. v. 26.] that 'their worm dieth *not*, and their fire is *not* quenched. [Mark ix. 44.] [See Note D, p. 46.]

(2.) There are others who allow, that theſe threatentings denote a proper eternity; yet ſuppoſe that poſſibly God may not fulfil them; there not being the ſame reaſon to oblige God to fulfil his threatenings as his promiſes.

But, though this is granted as to conditional threatenings, it muſt not be admitted of thoſe which are poſitive and peremptory, as are thoſe of eternal puniſhment; many of which are expreſſed in the form of predictions.—Such perſons alſo ſuppoſe, that God was obliged to make uſe of a *fallacy* to govern the world by; and a fallacy ſo weak that they have been able to detect it.

["But if it were allowed, that God had no other deſign in denouncing eternal puniſhments than that of alarming ſinners, would it become us to oppoſe his wiſe purpoſe, and with our unhallowed hands throw down the barrier which he had erected againſt ſin? .. Let us preach the goſpel as God hath revealed it. God did not think, the doctrine of everlaſting puniſhment injurious to the holineſs of his attributes. Let not us pretend to think it will injure them." Saurin, Ser. 3. Vol. iii.]

IV. Several good and important *ends* will be obtained by this eternal puniſhment of the wicked. As the vindication of God's injured majeſty—the honour of divine juſtice—and even indirectly, the glory of divine mercy—and the greater happineſs of the ſaints. [Not that they can take any pleaſure in the ſight of miſery, but] it will make them more ſenſible of their own happineſs, and more to prize diſcriminating grace. [Preſ. *Edwards'* Serm. Etern. of Hell.]

Thus far our author; prolix as this note may be it, is hoped the importauce of the ſubject (e pecially at this time) will apologize for briefly conſidering an objection or two not mentioned above, but which to ſome have appeared of great force.

1. It

ſhall be the place of his full and everlaſting puniſhment. (L) And in this another deſign of the work of redemption, viz. putting Chriſt's enemies under his feet, ſhall be perfectly accompliſhed. His enemies ſhall now be made his footſtool, in the fulleſt degree. Now ſhall be the complete

1. It has been often urged, that the whole period in which men ſin being but a few years, bears no proportion to an eternity of ſuffering. But (as Mr. Saurin hath well obſerved) "it is not the length of time employed in committing a crime that determines the degree and the duration of its puniſhment, it is the turpitude and atrociouſneſs of it." A man ſhall rob us in the ſtreet, another ſhall receive the article ſtolen, our law ſhall tranſport the former for 7 and the latter for 14 years, though both were inſtantaneous acts. But a third ſhall by a long continued ſeries of cruelty ſtarve a domeſtic to death, and yet he ſhall receive an inſtantaneous puniſhment, he ſhall die.

2. It is poſitively ſaid God will not keep his anger for ever, will not be always wrath, [Pſ. ciii. 9. Iſa. lvii. 16.] and yet it is alſo as poſitively ſaid that he will have no mercy on the creatures of his own hand, but puniſh them with everlaſting deſtruction, [Iſa. xxvii. 2. II. Theſ. i. 9.] how then ſhall we reconcile theſe aſſertions? By fixing a different ſenſe on the ſame words to favour a flattering hypotheſis? No, but by diſtinguiſhing the perſons to whom the promiſes and threatenings are addreſſed, the former to Iſrael, to the contrite and humble penitent; the latter to obſtinate and impenitent ſinners, as may be ſeen in the context.

After all we do not deny, but that ſome perſons by treating this doctrine injudiciouſly have given too much handle to objectors—we do not pretend that it has no difficulties; but we think moſt of them may be reſolved (Saurin ſays *all* of them) by conſidering that though all the wicked will be involved in puniſhment of the ſame duration, yet God can apportion the degree of puniſhment, to the degree of the ſinners turpitude. And that this puniſhment will not be merely an arbitrary infliction of Deity, but the natural conſequence of ſin. Sin eſtranges the ſoul from God—baniſhes it from his preſence—torments the conſcience—hardens the heart, and, without almighty grace, a ſinner left to himſelf will for ever ſin, and conſequently forever ſuffer. [I. N.]

(L) *This* WORLD *ſhall be* HELL.] So conjected our author; on the contrary Dr. *Burnett* and many others have imagined that the earth would be purified and become the heaven of the ſaints. perhaps both were wrong. At leaſt neither of theſe poſitions ſeem to be plainly revealed; and our notions of ſpiritual bodies are ſo uncertain and imperfect that we can hardly reaſon on the ſubject. Doubtleſs the Divine Majeſty will not want means of puniſhing obſtinate rebels againſt his government, and wherever may be the ſcene

plete fulfilment of that threatening, [Gen. iii. 15.] 'It ſhall 'bruiſe thy head.'

8. At the ſame time, all the church ſhall enter with Chriſt, their head, into the higheſt heavens, and ſhall there enter on the ſtate of their higheſt and eternal bleſſedneſs and glory. While the lower world, which they have left under their feet, is ſeized with the fire of God's vengence, the whole church ſhall enter, with their glorious head, and all the holy angels attending, in a joyful manner, into the eternal paradiſe of God, the palace of the great Jehovah, their heavenly Father. The gates ſhall open wide for them to enter, and there Chriſt will bring them into his chambers in the higheſt ſenſe. He will bring them into his Father's houſe, into a world not like that which they have left. Here Chriſt will bring them, and preſent them in glory to his Father, ſaying, 'Here am I and the children which thou haſt given 'me;' [Heb. ii. 15.] as much as to ſay, 'Here am I, 'with every one of thoſe whom thou gaveſt me from eter-'nity to take the care of, that they might be redeemed and 'glorified, and to redeem whom I have done and ſuffered 'ſo much, and to make way for the redemption of whom 'I have for ſo many ages been accompliſhing ſuch great re-'volutions. Here they are now perfectly redeemed in body 'and ſoul; I have perfectly delivered them from all the

ſcene of his juſtice, it muſt exceed the power of our preſent conceptions. MILTON has perhaps in the following paſſage given the fineſt ſpecimen of the terrific ſublime, which ever came from an uninſpired pen.

"A dungeon horrible on all ſides round
As one great furnace flam'd, yet from thoſe flames
No light, but rather darkneſs viſible
Serv'd only to diſcover ſights of woe,
Regions of ſorrow, doleful ſhades, where peace
And reſt can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge fled
With ever burning ſulphur unconſum'd:
Such place eternal juſtice has prepared
For thoſe rebellious." . . . . .

[Par. Loſt. B. I.]

'ill

'ill effects of the fall, and freed them from all their ene-
'mies; I have brought them all together into one glorious
'ſociety, and united them all in myſelf: I have openly
'juſtified them all before angels and men, and I have
'brought them hither from that accurſed world where
'they have ſuffered ſo much, and preſented them ſpotleſs
'before thy throne: I have done all that for them which
'thou haſt appointed me: I have perfectly cleanſed
'them from all filthineſs in my blood, and here they
'are reſplendent with thy perfect image.' And then the Father will accept and own them for his children, and will welcome them to the eternal and perfect inheritance and glory of his houſe, giving them more glorious manifeſtations of his love than ever, and admitting them to a more full and perfect enjoyment of himſelf.

And now ſhall be the marriage of the Lamb in the moſt perfect ſenſe. The commencement of the glorious times of the church on earth, after the fall of antichriſt, is repreſented as the marriage of the Lamb: but after this we read of another marriage of the Lamb, at the cloſe of the day of judgement. After the beloved diſciple had given an account of the day of judgement, in the cloſe of the xxth. chapter of Revelation, then he proceeds to give an account of what follows in the xxiſt. & xxiid. chapters; and particularly he gives an account, that he ſaw the holy city, the new Jeruſalem, (M) prepared as a bride adorned for her huſband. And when Chriſt ſhall bring his church into his Father's houſe in heaven, after the judgement, he ſhall bring her thither as his bride, having there preſented her, whom he loved, and gave himſelf for, to himſelf without ſpot or wrinkle, or any ſuch thing. [Eph. v. 27.] The bridegroom and the bride ſhall then enter into heaven, both having on their wedding

(M) *The* NEW JERUSALEM.] Among other circumſtances (which are undoubtedly allegorical) in the magnificent deſcription of this city, it is ſaid [Rev. xxi. 21.] 'The ſtreet of the city was 'pure gold as it were tranſparent glaſs.'—From this paſſage an ingenious

ding robes, attended with all the glorious angels, and commencing an eternal feaſt of bleſſedneſs.——This ſhall be the day of the gladneſs of Chriſt's heart, wherein he will greatly rejoice, and all the ſaints with him. Chriſt ſhall rejoice over his bride, and the bride ſhall rejoice in her huſband, in this ſtate of her conſummate and everlaſting bleſſedneſs.

And now the whole work of redemption is finiſhed. We have ſeen how it has been carrying on from the fall of man to this time. But now it is complete, the top ſtone of the building is laid. In the progreſs of the diſcourſe on this ſubject, we have followed the church of God in all the ſtorms and tempeſts through which ſhe has paſſed, till at length we have ſeen her enter the harbour, and land in the higheſt heavens, in complete and eternal glory. We have gone through time, and the ſeveral ages of it, as the providence of God, and the word of God, have led us; and now we have iſſued in eternity when time ſhall be no more. We have ſeen all the church's enemies fixed in endleſs miſery, and the church preſented before the Father in heaven, there to enjoy the

genious writer (Mr. *Newton*,) has ſuggeſted the following beautiful ideas. . . . . "If our reading is right, we muſt underſtand it either of gold, pure, bright, and perſpicuous as the fineſt tranſparent glaſs, or elſe, as two diſtinct compariſons; ſplendid and durable as the pureſt gold, clear, and tranſparent as the fineſt glaſs.—Our glaſs is clear but brittle, our gold is ſhining and ſolid, but it is opaque and diſcovers only a ſurface; and thus it is with our minds. The powers of imagination are lively and extenſive, but tranſient and uncertain. The powers of the underſtanding are more ſolid and regular; but at the ſame time more ſlow and limited, and confined to the outſide properties of the few objects around us. But when we arrive within the vail, the perfections of the glaſs and gold will be combined, and the imperfections of each entirely ceaſe. Then we ſhall know more than we can now imagine; *the glaſs ſhall be all gold.* And then we ſhall apprehend truth in all its relations and conſequences . . . . by a ſingle glance of thought, as the ſight pierces in an inſtant through the largeſt tranſparent body: *the gold will be all glaſs.* . . . . . (I do not offer this as the ſenſe of the paſſage.") [CARDIPHONIA, Vol. i. p. 14, 15.]

moſt unſpeakable and inconceivable glory and bleſſedneſs throughout the never ending ages of eternity. (N)

Now all Chriſt's enemies will be perfectly put under his feet, and he ſhall have his moſt perfect triumph over ſin and Satan, and all his inſtruments, and death and hell. Now ſhall all the promiſes made to Chriſt by the Father before the foundation of the world, the promiſes of the covenant of redemption, be fully accompliſhed. Chriſt ſhall now perfectly have obtained the joy that was ſet before him, for which he undertook thoſe ſufferings which he underwent in the ſtate of humiliation. Now ſhall all the hopes and expectations of the ſaints be fulfilled. The ſtate of things that the church was in before was a progreſſive and preparatory ſtate; but now ſhe is arrived to her moſt perfect ſtate of glory. All the glory of the beſt times of the church on earth is but a faint ſhadow of this her conſummate felicity in heaven.

And now Chriſt the great Redeemer ſhall be moſt perfectly glorified, and God the Father ſhall be glorified in him, and the Holy Ghoſt ſhall be moſt fully glorified in the perfection of his work on the hearts of all the church. —And now ſhall that new heaven and new earth, or that renewed ſtate of things, which had been building up ever ſince Chriſt's reſurrection, be completely finiſhed, after the very material frame of the old heavens and old earth are deſtroyed: [Rev. xxi. 1.] 'And I ſaw a new heaven

(N) ETERNITY.]

"ETERNITY, the various ſentence paſt,
Aſſigns the ſever'd throng diſtinct abodes,
Sulphureous or ambroſial: what enſues?
The deed predominant! the deed of deeds!
Which makes a *hell* of hell, a *heav'n* of heav'n.
The goddeſs, with determin'd aſpect, turns
Her adamantine keys, enormous ſize,
Thro' deſtiny's inextricable wards,
Deep driving every bolt on both their fates.
Then from the chryſtal battlements of heav'n,
Down, down, ſhe hurls it thro' the dark profound,
Ten thouſand, thouſand fathoms, there to ruſt,
And ne'er unlock her reſolution more."

[YOUNG's Night's Thoughts, N. 9.]

'and

'and a new earth: for the firſt heaven and the firſt earth 'were paſſed away.—And who can conceive of the triumph of thoſe praiſes which ſhall be ſung in heaven on this great occaſion. The beloved diſciple John ſeems to want expreſſion to deſcribe the joy on the fall of antichriſt, and ſays, 'It was as the voice of many waters, and as the 'voice of mighty thunderings, ſaying, Alleluia: for the 'Lord God omnipotent reigneth.' But much more inexpreſſible will thoſe praiſes be which will be ſung in heaven after the final conſummation of all things: they will be mighty thunderings indeed!

And now how are all the former things paſſed away, and what a glorious ſtate are things fixed in to remain to all eternity! and as Chriſt, when he firſt entered upon the work of redemption after the fall of man, had the kingdom committed to him of the Father, and took on himſelf the adminiſtration of the affairs of the univerſe, to manage all ſo as to ſubſerve the purpoſes of this affair; ſo now, the work being finiſhed, he will deliver up the kingdom to God even the Father, [I. Cor. xv. 24.] 'Then 'cometh the end, when he ſhall have delivered up the 'kingdom to God, even the Father; when he ſhall have 'put down all rule, and all authority and power.' Not that Chriſt ſhould ceaſe to reign or have a kingdom after this; for it is ſaid, [Luke i. 33.] 'He ſhall reign over 'the houſe of Jacob for ever, and of his kingdom there 'ſhall be no end.' [Dan. vii. 14.] 'His dominion 'is an everlaſting dominion, which ſhall not paſs away, 'and his kingdom that which ſhall not be deſtroyed.' But the meaning is, that Chriſt ſhall deliver up that kingdom or dominion which he has over the world, as the Father's delegate or vicegerent, to be managed in ſubſerviency to this great deſign of redemption. The end of this commiſſion, or delegation, which he had from the Father, ſeems to be to ſubſerve this particular deſign of redemption; and therefore, when that deſign is fully accompliſhed, the commiſſion will ceaſe, and Chriſt will deliver it up to the Father, from whom he received it.

GENERAL IMPROVEMENT.

I PROCEED now to enter upon ſome improvement of the whole that has been ſaid from this doctrine.

1. Hence we may learn how great a work this of redemption is. We have now, in an imperfect manner conſidered its whole progreſs from its foundation at the fall through a long ſucceſſion of wonderful works, advancing higher and higher from one age to another, till the top ſtone is laid at the end of the world. And now let us conſider how great this work is. Do men, when they behold the palaces of princes admire their magnificence, and grandeur? How then ſhould we admire this building of God, which he has been erecting for himſelf through a long ſucceſſion of ages. There are three things which have been mentioned, that eſpecially ſhow the greatneſs of this work of redemption.

(1.) The nature of thoſe particular events and diſpenſations of Providence, by which it is accompliſhed. What great things were done in the world to prepare the way for Chriſt's coming, and ſubſequent purchaſe of redemption! How wonderful was the incarnation of Chriſt, that God ſhould become man, ſhould reſide upon earth for four and thirty years in a mean, deſpiſed condition; that he ſhould ſpend his life in ſuch labours and ſufferings, and at laſt die upon the croſs! And what great things have been done to accompliſh the ſucceſs of Chriſt's redemption! For this purpoſe he aroſe from the dead, and aſcended up into heaven, and all things were made ſubject to him. How many miracles have been wrought, what mighty revolutions have been brought to paſs in the world already, and how much greater do we yet expect!

(2.) The number of thoſe great events by which God carries on this work, ſhows the greatneſs of the work.—Thoſe mighty revolutions fill up many ages. The work of creation was completed in ſix days; but the great diſpenſations by which the work of redemption is carried on, are ſo many, that they fill up ſix or ſeven thouſand years.

years. The flood, the building of Babel, the diſperſion of the nations, the ſhortening of the days of man's life, the calling of Abraham, the deſtruction of Sodom and Gomorrah; a long ſeries of wonderful providences relating to Abraham, Iſaac, and Jacob, and Joſeph; the wonders in Egypt, in the Red Sea, in the wilderneſs; and a long ſucceſſion of wonderful providences from age to age towards the nation of the Jews, all contributed in ſome view to this great end. What great things were done alſo in Chriſt's time, and ſince then, in overturning Satan's kingdom in the heathen empire, in preſerving his church in the dark times of popery, and in bringing about the Reformation! How many great and wonderful things muſt be effected in accompliſhing the glorious times of the church; and at Chriſt's laſt coming on the day of judgement, in the deſtruction of the world, and in carrying the whole church into heaven!

(3.) The glorious iſſue of this whole affair, in the juſt and eternal deſtruction of the wicked, and in the conſummate glory of the righteous. And now let us once more take a view of this building, now it is finiſhed and the top-ſtone laid. It appeared in a glorious height in the apoſtles' time; higher in the time of Conſtantine, and will appear much more glorious ſtill after the fall of antichriſt; but at the conſummation of all things, it appears in its greateſt magnificence, as a complete lofty ſtructure, whoſe top reaches to the heaven of heavens; a building worthy of the great God, the King of kings.

From what has been ſaid, we may infer, that the work of redemption is the greateſt of all God's works of which we have any knowledge. This work is the principal of all God's works of providence, and to this they are all reducible. All the revolutions in the world are to ſubſerve this grand deſign. The work of redemption is alſo greater than that of creation, as the uſe of an houſe is the end of building it. The work of the new creation is more excellent than the old! So it ever is, that when one thing is removed by God to make way for another, the new one excels the old. Thus the temple excelled the tabernacle

bernacle: the new covenant, the old; the new diſpenſation of the goſpel, the diſpenſation of Moſes; the throne of David, the throne of Saul; the prieſthood of Chriſt, the prieſthood of Aaron; the new Jeruſalem, the old; and ſo the new creation far excels the old. This work of redemption is ſo much the greateſt of God's works, that all the other are to be looked upon either as parts or appendages of it, or as ſome way reducible to it; and ſo all the decrees of God do ſome way or other belong to that eternal covenant of redemption which was between the Father and the Son before the foundation of the world.—Every decree of God is ſome way or other reducible to that covenant. And ſeeing this is ſo great a work, we need not wonder that the angels deſire to look into it: that it is ſo much inſiſted on in the Bible: being the great ſubject of its doctrines, promiſes, types, ſongs, hiſtories, and prophecies.

2. Hence we may learn that God is the Alpha and Omega, the beginning and end of all things. Such are the characters and titles we find often aſcribed to God in thoſe places where the ſcripture ſpeaks of the courſe of providential events; [Iſa. xli. 4.] 'Who hath wrought 'and done it, calling the generations from the beginning? 'I, the Lord, the firſt and the laſt, I am he.' [See alſo Iſa. xlv. 6, 7. and xlviii. 9, 12.] And therefore, when Chriſt reveals the future events of Providence relating to his church and people, and this affair of redemption, to the end of the world, to his diſciple John, he often reveals himſelf under this character; [Rev. i. 8.] 'I am Alpha 'and Omega, the beginning and the ending, ſaith the Lord, 'which is, and which was, and which is to come, the Al'mighty.' [ver. 10, 11.] 'I heard behind me a great voice 'as of a trumpet, ſaying, I am Alpha and Omega, the 'firſt and the laſt.' Alpha and Omega are the names of the firſt and laſt letters of the Greek alphabet, as *A* and *Z* are of ours; and therefore it ſignifies the ſame as his being the firſt and the laſt, and the beginning and the ending. Thus God is called in the beginning of this book, before the courſe of the prophecy begins; and ſo again at

the

the end of it, after the final iſſue of events. [Rev. xxi. 6.] 'And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end.' [Chap. xxii. 12, 13.] 'And behold, I come quickly; and my reward is with me, to give every man according as his work ſhall be. I am Alpha and Omega, the beginning and the end, the firſt and the laſt.'

We have now ſeen how all things were *from* God in the beginning; on what deſign God began the courſe of his providence, and how it has been carried on agreeable to his deſign, without ever failing: and that at laſt the concluſion and final iſſue of things are *to* God; we may therefore exclaim with the apoſtle, [Rom. xi. 33, 36.] 'O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his ways paſt finding out! . . . . For of him, and through him, and to him, are all things: to whom be glory for ever, Amen.' We have ſeen other ſtates and empires, one after another, fall and come to nothing, even the greateſt and ſtrongeſt of them; how the world has been often overturned, and will be more remarkably ſo yet than ever it has been: we have ſeen how the world was firſt deſtroyed by water, and that at laſt it ſhall be utterly conſumed by fire; but yet God remains the ſame through all ages. He was before the beginning of this courſe of things, and he will be after the end of them. [Pſal. cii. 25, 26.] We have ſeen all other gods periſh; the ancient gods of the heathen in the nations about Canaan, and throughout the Roman empire, are all deſtroyed, and their worſhip long ſince overthrown; we have ſeen Antichriſt, who has called himſelf a god on earth, and Mahomet, who claims religious honours, and all the gods of the Gentiles, periſh: and even Satan, the great dragon, that old ſerpent, who has ſet up himſelf as god of this world, will be caſt into the lake of fire, there to ſuffer his complete puniſhment: but Jehovah remains, and his kingdom is an everlaſting kingdom, and of his dominion there is no end. We have ſeen mighty and numberleſs

numberleſs changes in the world; but God is unchangeable, 'the ſame yeſterday, to-day, and for ever.' [Heb. xiii. 8.]

We began at the head of the ſtream of divine providence, and have traced it through its various windings and turnings, till we are come to the end of it, and we ſee where it iſſues. As it began in God, ſo it ends in God. God is the infinite ocean into which it empties itſelf.—— Providence is like a mighty wheel, whoſe circumference is ſo high that it is dreadful; with the glory of the God of Iſrael above upon it, as it is repreſented in Ezekiel's viſion. [Ezek. i. 15, &c.] We have ſeen the revolution of this wheel, and how, as it was from God, ſo its return has been to God again. All the events of divine providence are like the links of a chain; the firſt link is from God, and the laſt is to him.

3. We may ſee by what has been ſaid, how Chriſt in all things has the pre-eminence. For this great work of redemption is all his work; and therefore being, as it were, the ſum of God's works of providence, this ſhows the glory of our Lord Jeſus Chriſt, as being above all, and through all, and in all. That God intended the world for his Son's uſe in the affair of redemption, is one reaſon given why he created it by him, as ſeems to be intimated by the apoſtle in Eph. iii. 9—12. What has been ſaid ſhows how all the purpoſes of God are in Chriſt; that he is before all, and above all, and that all things conſiſt and are governed by him, and for him. [Coloſ. i. 15—18.] That God has made him his firſt-born, higher than the kings of the earth, and ſet his throne above their thrones; and upheld his kingdom, when theirs have all come to an end. We ſee, that whatever changes there are, and however Chriſt's enemies may exalt themſelves, that yet finally all his enemies ſhall become his footſtool, and that he ſhall reign in uncontrouled power and immenſe glory; alſo that in the end his people ſhall be all perfectly ſaved and made eternally happy. Thus God gives the world to his Son for his inheritance.

(4.) Hence

(4.) Hence we may ſee the conſiſtency, order, and beauty, of God's works of providence. If we behold theſe events in any other view than that in which they have been ſet before us, they will all look like confuſion, like a number of jumbled events coming to paſs without any order or method; like the toſſing of the waves of the ſea; things will look as though one confuſed revolution came to paſs after another, merely by blind chance, without any regular or certain end.

But if we conſider the events of Providence in the light in which the ſcriptures ſet them before us, they appear an orderly ſeries of events, all wiſely directed in excellent harmony and conſiſtence, tending all to one end. The wheels of Providence are not turned round by blind chance, but they are full of eyes round about, as Ezekiel repreſents, and they are guided by the ſpirit of God, [Ch. i. 18—20.] where the ſpirit goes, they go: and all God's works of providence, through all ages, meet in one at laſt, as ſo many lines in one centre. (o)

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(o) *The myſteries of Providence.*] It is a remark of ſome of the Puritan divines, that he that duly obſerves the divine providences, will never want providences to obſerve. And this hath always been the practice of believers. "If thou be a Chriſtian indeed, (ſays pious Mr. BAXTER) I know thou haſt, if not in thy book, yet certainly in thy heart, a great many precious favours of Providence upon record." [Saints' Reſt, p. 168.] And not only on earth, but particularly in heaven, the contemplation of divine Providence will be a ſource of inconceivable delight to the believer. "When the records of eternity (ſays Mr. HOWE) ſhall be expoſed to view, all the counſels and reſults of that profound wiſdom looked into, how will it tranſport! when it ſhall be diſcerned, lo! thus were the deſigns laid; here were the apt junctures and dependencies of things, which when acted upon the ſtage of time, ſeemed ſo perplexed and intricate!" [Bleſſedneſs of the Righteous, p. 76.]—The ſubject is exhauſtleſs; we ſhall only add a ſhort paſſage from another admirable writer of the laſt century.

"O how raviſhing a ſight is that! to behold at one view the whole deſign of Providence, and the proper place and uſe of every ſingle act, which we could not underſtand in this world; for what Chriſt ſaid to Peter, [John xiii. 7.] is as applicable to ſome providences in which we are now concerned, as it was to that particular action; 'What I do thou knoweſt not now, but hereafter thou

It is with God's works of providence, as it is with his work of creation; it is but one work. The events of Providence are not ſo many diſtinct, independent works, but they are rather ſo many different parts of one work, one regular ſcheme. The works of providence are not diſunited and jumbled without connection or dependence, but are all united, juſt as the ſeveral parts of one building. There are many ſtones, many pieces of timber, but all are ſo joined, and fitly framed together, that they make but one building: they have all but one foundation, and are united at laſt in one top-ſtone.

God's providence may not unfitly be compared to a large and long river, having innumerable branches, beginning in different regions, and at a great diſtance one from another, and all conſpiring to one common iſſue.—After their very diverſe and contrary courſes which they held for a while, yet they all gather more and more to-

'ſhalt know it.' All the dark, intricate, puzzling providences at which we were ſometimes ſo ſtumbled, and ſometimes amazed, which we could neither reconcile with the promiſe, nor with each other; nay, which we ſo unjuſtly cenſured and bitterly bewailed, as if they had fallen out quite croſs to our happineſs; we ſhall then ſee to be unto us, as the difficult paſſage through the wilderneſs was unto Iſrael, 'the right way to a city of habitation,' [Pſal. cvii. 7.]

"And yet, though our preſent views and reflections upon Providence be ſo ſhort and imperfect in compariſon of that in heaven, yet ſuch as it is, under all its preſent diſadvantages, it hath ſo much excellency and ſweetneſs in it, that I may call it a little heaven, or as Jacob called his Bethel, the Gate of Heaven. It is certainly an highway of walking with God in this world, and as ſweet communion may a ſoul enjoy with him in his providence, as in any of his ordinances. How often have the hearts of its obſervers been melted into tears of joy, at the beholding of its wiſe and unexpected productions! how often hath it convinced them, upon a ſober recollection of the events of their lives, that if the Lord had left them to their own counſels, they had as often been their own tormentors, if not executioners! Into what, and how many fatal miſchiefs had they precipitated themſelves, if Providence had been as ſhort-ſighted as they! they have given it their hearty thanks, for conſidering their intereſt more than their importunity, and not ſuffering them to periſh by their own deſires." [FLAVEL on Providence, page 11, 12.]

gether,

gether, the nearer they come to their common end, and all at length diſcharge themſelves at one mouth into the ſame ocean. The different ſtreams of this river are apt to appear confuſed to us, becauſe of the limited nature of our ſight, whereby we cannot ſee the whole at once, nor diſcover how they unite in one. Their courſe ſeems very crooked, and different ſtreams ſeem to run for a while different and contrary ways: and if we view things at a diſtance, there ſeem to be innumerable obſtacles and impediments in the way of their ever uniting, and coming to the ocean, as rocks, mountains, and the like; but yet if we trace them, they all unite at laſt, diſgorging themſelves in one into the ſame great ocean.

5. From what has been ſaid, we infer, that the ſcriptures are the word of God, becauſe they alone inform us what is God's deſign in all theſe works. It is moſt reaſonable to ſuppoſe, that there is ſome certain ſcheme to which Providence ſubordinates all the great ſucceſſive changes in the affairs of mankind; that all revolutions, from the beginning of the world to the end of it, are conſpiring to bring to paſs that great event which the great Creator and Governor of the world has ultimately in view; and that the plan will not be finiſhed, nor the ultimate event fully accompliſhed, till the end of the world.

Now there is nothing elſe that informs us what this ſcheme and deſign of God in his works is, but only the holy ſcripture. Nothing elſe pretends to ſet in view the whole ſeries of God's works of providence from beginning to end, and to inform us how all things were from God at firſt, and to what end they ſhall be brought at laſt.—Nothing but the ſcripture ſets forth how God governed the world from the beginning, in an orderly hiſtory; or how he will govern it to the end, by an orderly prophecy of future events; agreeable to the challenge which the God of Iſrael makes to the gods, and prophets, and teachers of the heathen. [Iſa. xli. 22, 23.] 'Let them bring 'them forth, and ſhew us what ſhall happen: let them 'ſhew the former things what they be, that we may con-'ſider them, and know the latter end of them; or declare

'us things for to come. Shew the things that are to come 'hereafter, that we may know that ye are gods,'

It ſeems very fit and requiſite, that the rational part of the creation ſhould know ſomething of God's ſcheme and deſign in his works; for they doubtleſs are the beings principally concerned in them; eſpecially ſeeing God has given them reaſon, and a capacity of ſeeing him in his works; for this end, that they may give him the glory of them. But how can they glorify God in his works, if they know nothing of his deſigns? And this ſeems farther reaſonable, becauſe they are made capable of actively falling in with and promoting that deſign, acting herein as his friends and ſubjects; it is therefore reaſonable to ſuppoſe, that God has given mankind ſome revelation to inform them of this: but there is nothing elſe that does it, but the Bible. In that we may learn the firſt original of things, and an orderly account of the ſcheme of God's works from the beginning, through ages beyond the reach of all other hiſtories Here we are told what is the grand end that God propoſes, and the great things he deſires to exhibit. Here we have an account of theſe worthy of God, and the glory of his perfections.

Here we learn the connections of the various parts of the work of Providence, in a regular, beautiful, and glorious frame, and have an account of the whole ſcheme of Providence, from the beginning of the world to the end of it, either in hiſtory or prophecy, and how they iſſue in the ſubduing of God's enemies, and in the ſalvation and glory of his church, and erecting the everlaſting kingdom of his Son.

How rational, uſeful, and excellent a book is the Bible, and what characters it bears of being a divine revelation! a book, without which, we ſhould be left in miſerable darkneſs and confuſion.

6. From what has been ſaid, we may ſee the glorious majeſty and power of God in this affair of redemption.—His power appears in upholding his church for ſo long a time, and carrying on this work; preſerving it oftentimes when it was but as a little ſpark of fire, or as ſmoaking flax,

ſlax, in which the fire was almoſt extinct. Yet God has never ſuffered it to be quenched, but will bring forth judgement unto victory. God glorifies his ſtrength in his church's weakneſs; in cauſing his people, who are but like little infants, finally to triumph over all earth and hell; ſo that they ſhall tread on the lion and adder; the young lion and dragon ſhall they trample under foot. [Pſ. xci. 13.] The power of God appears alſo in conquering his many and mighty enemies by *that* Jeſus who was once an infant in a manger, and afterwards a poor, weak, deſpiſed man; yet he conquered, and triumphed over them in their own weapon, the croſs.

God's power glorioufly appears in conquering Satan when exalted in his ſtrongeſt and moſt potent heathen kingdom, the Roman empire. Chriſt, our Michael, has overcome him, and the devil was caſt out, and there was found no more place for him in heaven; but he was caſt out unto the earth, and his angels with him. Again, his power glorioufly appears in conquering him in his proud, ſubtle, and above all cruel, antichriſtian kingdom; particularly in Satan's moſt violent exertions juſt before its final fall.

The mighty kingdoms of Antichriſt and Mahomet, which have made ſuch a figure for many ages together, and have trampled the world under foot, when Chriſt appears, will vaniſh away like a ſhadow, or as the darkneſs in a room does, when the light is brought in. What are God's enemies in his hands? How is their greateſt ſtrength weakneſs when he riſes up! and how weak will they all appear together at the day of judgement! Thus we may apply thoſe words in the ſong of Moſes, [Exod. xv. 6.] 'Thy right hand, O Lord, is become glorious in 'power: thy right hand, O Lord, hath daſhed in pieces the 'enemy.' And how great doth the majeſty of God appear in overturning the world from time to time, to accompliſh his deſigns, and at laſt in cauſing the earth and heavens to flee away, for the advancement of the glory of his kingdom!

7. From

7. From what has been ſaid, we may ſee the glorious wiſdom of God. This wiſdom appears in creating the world for ſo great and important ends; in bringing ſo great good out of ſuch evil, in making the fall and ruin of mankind, which in itſelf is ſo lamentable, an occaſion of effecting ſuch a glorious work as this of redemption, and of bringing his elect to a ſtate of ſuch unſpeakable happineſs. How doth the wiſdom of God appear alſo in the long ſeries of revolutions which take place in the world, in bringing ſuch order of confuſion, in ſo fruſtrating the devil, and turning all his ſubtle machinations to God's glory, and the honour of his Son Jeſus Chriſt; and in cauſing the greateſt works of Satan to be wholly turned into occaſions of glorious triumph of the great Redeemer! How wonderful is the wiſdom of God, in bringing all things to ſuch a glorious period at laſt, and in ſo directing all the wheels of providence by his ſkilful hand, that every one of them conſpires, as the manifold wheels of a moſt curious machine, at laſt to ſtrike out ſuch an excellent iſſue, ſuch a manifeſtation of the divine glory, ſuch happineſs to his people, and ſuch a glorious and everlaſting kingdom to his Son!

8. From what has been ſaid, we may ſee the ſtability of God's mercy and faithfulneſs to his people; that he never forſakes his inheritance, and remembers his covenant to them through all generations. Now we may ſee the truth of our text, 'The moth ſhall eat them up like a 'garment, and the worm ſhall eat them like wool; but 'my righteouſneſs ſhall endure for ever and ever, and my 'ſalvation from generation to generation.' And now we may diſcover the propriety of that name by which God reveals himſelf unto Moſes, [Exod. iii. 14.] 'And God 'ſaid unto Moſes, *I am that I am:*' i. e. I am the ſame that I was when I entered into covenant with Abraham, Iſaac, and Jacob, and ever ſhall be the ſame: I keep covenant for ever: I am ſelf-ſufficient, all-ſufficient, and immutable.

And now we may ſee the truth of that word, [Pſal. xxxvi. 5, 6.] 'Thy mercy, O Lord, is in the heavens; 'and

'and thy faithfulneſs reacheth unto the clouds.—'Thy righteouſneſs is like the great mountains; thy 'judgements are a great deep.' And if we conſider what has been ſaid, we need not wonder that the Pſalmiſt, in the cxxxvith. Pſalm, ſo often repeats this, *For his mercy endureth for ever*; as if he were in an ecſtaſy at the conſideration of the perpetuity of God's mercy to his church, and delighted to repeat it. Let us with like pleaſure and joy celebrate the everlaſting duration of God's mercy and faithfulneſs to his church and people, and let us be comforted by it under the preſent dark circumſtances of the church of God, and all the uproar and confuſions that are in the world. And let us take encouragement earneſtly to pray for thoſe glorious things which God has promiſed to accompliſh for his church.

9. Hence we may learn how happy a ſociety the church of Chriſt is. For all this great work was for their ſakes both undertaken and carried on; even becauſe he has loved them with an everlaſting love. For their ſakes he overturns ſtates and kingdoms. For their ſakes he ſhakes heaven and earth. He gives men for them, and people for their life. [See Iſa. xliii. 4.] Since they have been precious in God's ſight, they have been honourable; and therefore he firſt gives the blood of his own Son to them, and then, for their ſakes, gives the blood of all their enemies. For their ſakes he made the world, and for their ſakes he will deſtroy it: (P) for their ſakes he built heaven, and

(P) *The* DESTRUCTION *of the World.*] "If one ſhould now go about to repreſent the world on fire, with all the confuſions that neceſſarily muſt be in nature and in mankind upon that occaſion, it would ſeem to moſt men a romantic ſcene; yet we are ſure there muſt be ſuch a ſcene: the heavens will paſs away with a noiſe, and the elements will melt with fervent heat, and all the works of the earth will be burnt up. We think it a great matter to ſee a ſingle perſon burnt alive; here are millions ſhrieking in the flames at once. It is frightful to us to look upon a great city in flames, and to ſee the diſtractions and miſery of the people; here is an univerſal fire through all the cities of the earth, and an univerſal maſſacre of their inhabitants. Whatſoever the prophets foretold of the deſolations

and for their ſakes he makes his angels miniſtring ſpirits. Therefore the Apoſtle ſays, [I. Cor. iii. 21, &c.] 'All 'things are yours: whether Paul, or Apollos, or Cephas, 'or the world, or life, or death, or things preſent or 'things to come; all are yours.' How bleſſed is this people who are redeemed from among men, and are the firſt fruits unto God, and to the Lamb; who have God in all ages for their protection and help! [Deut. xxxiii. 29.] 'Happy art thou, O Iſrael: who is like unto thee, O 'people ſaved by the Lord, the ſhield of thy help, and 'who is the ſword, thy excellency! and thine enemies 'ſhall be found liars unto thee, and thou ſhalt tread upon 'their high places.'

Let

deſolations of Judea, Jeruſalem, or Babylon, (Iſa. xxiv. Jer. li. Lament.) in the higheſt ſtrains, is more than literally accompliſhed in this laſt and general calamity; and thoſe only that are ſpectators of it, can make its hiſtory. But it is not poſſible, from any ſtation, to have a full proſpect of this laſt ſcene of the earth; for it is a mixture of fire and darkneſs. This new temple is filled with ſmoke, while it is conſecrating, and none can enter into it. But I am apt to think, if we could look down upon this burning world from above the clouds, and have a full view of it, in all its parts, we ſhould think it a lively repreſentation of Hell itſelf. For fire and darkneſs are the two chief things by which that ſtate, or that place, uſes to be deſcribed; and they are both here mingled together, with all other ingredients that make that Tophet that is prepared of old, [Iſa. xxx.] Here are lakes of fire and brimſtone; rivers of melted glowing matter; ten thouſand volcano's vomiting flames all at once; thick darkneſs, and pillars of ſmoke twiſted about with wreaths of flame, like fiery ſnakes; mountains of earth thrown up into the air, and the heavens dropping down in lumps of fire. Theſe things will be all literally true, concerning that day, and that ſtate of the earth. And if we ſuppoſe Beelzebub, and his apoſtate crew, in the midſt of this fiery furnace (and I know not where they can be elſe;) it will be hard to find any part of the univerſe, or any ſtate of things, that anſwers to ſo many of the properties and characters of Hell, as this which is now before us. But if we ſuppoſe the ſtorm over, and that the fire hath got an entire victory over all other bodies, and ſubdued every thing to itſelf; the conflagration will end in a deluge of fire, or in a ſea of fire, covering the whole globe of the earth. But let us only, to take leave of this ſubject, reflect upon this occaſion, on the vanity and tranſient glory of all this habitable world; how, by the force of one element breaking looſe upon the reſt, all the va-

rieties

Let the enemies of the church exalt themſelves as much as they will, theſe are the people that ſhall finally prevail. The laſt kingdom ſhall be theirs; and ſhall not be left to other people. [See Dan. ii. 44.] We have ſeen what a bleſſed iſſue things ſhall finally be brought to as to them, and what glory they ſhall arrive at, and remain in poſſeſſion of, for ever and ever, after all the kingdoms of the world are come to an end, and the earth is removed, and

rieties of nature, all the wonders of art, all the labours of men are reduced to nothing; all that we admired and adored before, as great and magnificent, is obliterated, or vaniſhed; and another form and face of things, plain, ſimple, and every where the ſame, overſpreads the whole earth. Where are now the great empires of the world, and their great imperial cities? their pillars, trophies, and monuments of glory? Shew me where they ſtood, read the inſcription, tell me the victor's name. What remains, what impreſſions, what difference or diſtinction do you ſee in this maſs of fire? Rome itſelf, eternal Rome, the great city, the empreſs of the world, whoſe domination and ſuperſtition, ancient and modern, make a great part of the hiſtory of this earth; what is become of her now? She laid her foundations deep, and her palaces were ſtrong and ſumptuous: She glorified herſelf, and lived deliciouſly, and ſaid in her heart, I ſit a queen, and ſhall ſee no ſorrow. But her hour is come, ſhe is wiped away from the face of the earth, and buried in perpetual oblivion. But it is not cities only, and works of men's hands, but the everlaſting hills, the mountains and rocks of the earth, are melted as wax before the ſun; and their place is no where found.

["The cloud-capt towers, the gorgeous palaces,
The ſolemn temples, the great globe itſelf,
Yea all which it inherits ſhall diſſolve,
And like the baſeleſs fabric of a viſion
Leave not a wreck behind."

SHAKESPEARE.]

"Here ſtood the Alps, a prodigious range of ſtone, the load of the earth, that covered many countries, and reached their arms from the ocean to the Black Sea; this huge maſs of ſtone is ſoftened and diſſolved, as a tender cloud, into rain. Here ſtood the African mountains, and Atlas with his top above the clouds. There was frozen Caucaſus, and Taurus, and Imaus, and the mountains of Aſia. And yonder towards the north, ſtood the Riphæan hills, cloathed in ice and ſnow. All theſe are vaniſhed, dropped away as the ſnow upon their heads, and ſwallowed up in a red ſea of fire. [Rev. xv. 3.] Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of Saints. Hallelujah.

mountains are carried into the depth of the ſea, or where the ſea was, and this lower earth ſhall all be diſſolved. O happy people, and bleſſed ſociety! Well may they ſpend an eternity in praiſes and hallelujahs to him who hath loved them from eternity, and will love them to eternity. (Q)

10. And, laſtly, hence all wicked men, all that are in a Chriſtleſs condition, may ſee their exceeding miſery. You that are ſuch, have no part or lot in this matter: you are never the better for any of thoſe things of which you have heard: but your guilt is ſo much the greater, and the miſery you are expoſed to the more dreadful. You are ſome of thoſe againſt whom God, in the progreſs of the work, exerciſes ſo much manifeſt wrath; ſome of thoſe enemies who are liable to be made Chriſt's footſtool, to be ruled with a rod of iron, and to be daſhed in pieces. You are ſome of the ſeed of the ſerpent, to bruiſe the head of which is one great deſign of all this work. Whatever glorious things God accompliſhes for his church, if you continue in the ſtate you are now in, they will not be glorious to you. The moſt glorious times of the church are always the moſt diſmal times to the wicked and impenitent. And wherever glorious things are foretold concerning the church, there terrible things are predicted of the wicked, its enemies. [See Iſa. lxvi. 14.] And ſo it ever has been in fact; in all remarkable deliverances wrought for the church, there has been as remarkable an

(Q) *The felicity of* HEAVEN.] One of the moſt beautiful ideas that the ſcripture gives us of the glory of heaven is, that it ſhall conſiſt in the ſight and enjoyment of the deity in the perſon of Jeſus Chriſt. "Grand idea of heavenly felicity, my brethren! Glorified believers ſhall ſee with their eyes the glorious body of Jeſus Chriſt. What joy to contemplate this object! What delight, if I may ſpeak ſo, when the rays of the deity, always too bright and confounding for mortal eyes to behold, ſhall be ſoftened to our ſight in the perſon of Jeſus Chriſt! What tranſporting joy to ſee the greateſt miracle that was ever included in the plans of the wiſdom of God! What felicity to behold in the body of Jeſus Chriſt a right of approaching with confidence to a familiarity with God! 'We know that, when 'he ſhall appear, we ſhall be like him, for we ſhall ſee him as 'he is." I. John iii. 2. [SAURIN's Ser. XII. vol. iii.]

execution

execution of wrath on its enemies. Thus, when God delivered the children of Iſrael out of Egypt, he poured out his wrath on Pharaoh and the Egyptians. So when he brought them into Canaan by Joſhua, and gave them that good land, he remarkably executed wrath upon the Canaanites. When they were delivered out of their Babyloniſh captivity, ſignal vengeance was inflicted on the Babylonians. So when the Gentiles were called, and the elect of God were ſaved by the preaching of the apoſtles, Jeruſalem and the perſecuting Jews were deſtroyed in a moſt awful manner. I might obſerve the ſame concerning the glory accompliſhed to the church in the days of Conſtantine, at the overthrow of Satan's viſible kingdom in the downfall of antichriſt, and at the day of judgement. In all theſe inſtances, and eſpecially in the laſt, there have been, or will be, exhibited moſt awful tokens of the divine wrath againſt the wicked.

You are indeed ſome of thoſe that God will make uſe of in this affair; but it will be for the glory of his juſtice (R) and not of his mercy. The enemies of God ſhall

(R) *God will make uſe of ſome ſinners to diſplay his* JUSTICE.] This alludes to the doctrine of reprobation, which is neither more nor leſs than the neceſſary conſequence of election; for if, out of a world of ſinners God elects a part to everlaſting life, the remainder muſt be left to the conſequences of their own ſin. This note is not intended to diſcuſs the truth of that doctrine, but only to offer a few hints with a view of obviating, in ſome meaſure the force of a popular objection.

It is commonly ſaid that this ſuppoſition involves the damnation of a great *majority* of the human ſpecies; but this we apprehend a vulgar miſtake. In the firſt place we admit the ſalvation of all infants, dying before they attain the proper exerciſe of their reaſon, which are of themſelves ſuppoſed the greater half of mankind; to which we add ideots, who are as to their mental powers exactly in the ſame ſituation. We hope, moreover, that God has in all ages and nations been pleaſed to form to himſelf a people (though known only to himſelf) who are enabled to 'fear God and work 'righteouſneſs;' for we think that the heathens who never had the advantage of a written revelation, claim our charity far beyond the Chriſtian world (ſo called) who neglect or deſpiſe it. [See note z p. 514.] We believe that in the worſt ſtate of religion among its profeſſors, God reſerved to himſelf thouſands of ſincere wor-

ſhall be reſerved for the triumph of Chriſt's glorious power in overcoming and puniſhing them, and ſhall be conſumed with this accurſed world after the day of judgement, when Chriſt and his church ſhall triumphantly and glorioufly aſcend to heaven. Therefore let all that are in a Chriſtleſs condition amongſt us ſeriouſly conſider theſe things, and not be like the fooliſh people of the old world, who would not take warning, when Noah told them that the Lord was about to bring a flood of waters upon the earth; or like the people of Sodom, who would not flee from the wrath to come, and ſo were conſumed in that terrible deſtruction. (s)

And

worſhippers. [See note L p. 62.] Add theſe to the millions of faithful martyrs, and the more innumerable multitudes that have, or will form the church of God in all ages; and the objection in great meaſure, at leaſt, vaniſhes. But if we extend our thoughts to higher worlds; if we include the thouſands of thouſands of angelic ſpirits that wait on God's immediate preſence, or execute the orders of his throne; if we allow ourſelves to venture ſo far into the modern philoſophy, as to ſuppoſe that other planets may be inhabited as well as ours—and that the fixed ſtars may be ſuns to other ſyſtems of habitable globes—who can tell but there may be as many worlds, nay *ſyſtems* of worlds, of innocent and happy intelligent creatures, as miſerable and guilty *individuals?* [G. E.]

(s) *Let ſinners take* WARNING.] We ſhall conclude theſe notes with the following animated paſſage, from a ſermon preached on occaſion of the earthquakes in London, 1749. "So impreſt do I find my mind with the weight and moment of eternal things, that I could, methinks, wiſh I had a voice that would reach as far as this noiſe and convulſion did: and if I had, ... I would repreſent, that if the convulſion of an earthquake is ſo dreadful, how dreadful that ſcene muſt be, when all things ſhall be diſſolved; the heavens paſs away with a great noiſe, and the elements melt with fervent heat, the earth and the things that are thereon, not only ſhaken, but burnt up.—I would repreſent the horror and affrightment which will ſeize the ſouls of ſinners, when the archangel with the trump of God ſhall ſhake the whole creation; when they ſhall call for the rocks and mountains to fall upon them, and the earth opening and ſwallowing them up would be a bleſſing, if it would hide them from the wrath of God, and the Lamb.—I would diſplay the vanity of building on any thing in this uncertain convulſive world, and the wretchedneſs of the men who have choſen their portion in this life.—And, finally, I would hail every ſaint and child of God (every one who by faith in Chriſt, ſerious religion,

And now I would conclude my diſcourſe in theſe words from the laſt of the Revelation: "Theſe ſayings are "faithful and true, and bleſſed is he that keepeth theſe "ſayings. Behold, Chriſt cometh quickly, and his re- "ward is with him, to render to every man according as "his work ſhall be. And he that is unjuſt, ſhall be unjuſt "ſtill; and he that is filthy, ſhall be filthy ſtill; and "he that is holy, ſhall be holy ſtill. Bleſſed are they "that do his commandments, that they may have right "to the tree of life, and may enter in through the gates "into the city: for without are dogs, and ſorcerers, and "whoremongers, and murderers, and idolaters, and who- "ſoever loveth and maketh a lie. He that teſtifieth theſe "things, ſaith, Surely I come quickly. Amen; even "ſo come Lord Jeſus." [Rev. xxii. 6, &c.]

religion, and a good conſcience towards God, can lay his humble claim to the promiſes and hopes of the goſpel) as the happieſt among men. Such convulſions as theſe we have now felt, make on his mind reverential impreſſions of the power and majeſty of God; but cannot hurt, nor need they give him any ſlaviſh terror. His God is his refuge and ſtrength, a very preſent help in trouble; therefore he need not fear, though the earth be removed, and the mountains be carried into the midſt of the ſea:" [Pſal. xlvi.]

Nay more,

"Should the whole frame of nature break,
In ruin and confuſion hurl'd;
He unconcern'd might hear the mighty crack,
And ſtand ſecure amidſt a falling world."

[Dr. ALLEN's Ser. on deſpiſing reproofs.]

FINIS.

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